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No. 1.]

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[Vol. XI.]

To the Editors of the Christian Journal.

Messrs. EDITORS,

HAVING read with pleasure and profit a review of Bishop Ravenscroft's Sermon before the Bible Society of North-Carolina, in your ninth volume, p. 129—143, and a review of the attacks on Bishop Ravenscroft, and of the Bible Society controversy at the south, in the same volume, p. 371—379, I have waited with much impatience for some notice of Bishop Ravenscroft's last publication on this subject, which has now been some months before the public. Believing the practice of noticing such publications in a regular periodical to be of use, and to contribute much to the dissemination of a knowledge of their contents, and somewhat to the circulation of the works themselves, I am induced to offer you the following brief sketch for your Journal, since others better qualified for the task have chosen to be silent. Bishop Ravenscroft's title, "The Doctrines of the Church vindicated from the Misrepresentations of Dr. John Rice; and the Integrity of Revealed Religion defended against the 'No Comment Principle' of promiscuous Bible Societies," is a fair statement of the subjects of his work, (for so a book of 166 pages deserves to be styled,) and in some measure a specimen of his plainness and boldness of manner. The first impression produced by Bishop Ravenscroft's introduction (which is characteristically short and pithy) is that of delight in the honest open-heartedness of his style and the manly firmness of his conduct. As we proceed in the work this strengthens, and at the end the reader is left with the conviction, that if ever man spake from the sincerity of his heart and in the fulness of persuasion, Bishop Ravenscroft has done so. Thus much I premise concerning the manner in which the book is written,

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because it is so glaringly remarkable that no account of the work would be faithful in which this circumstance should be omitted. The occasion of the pamphlet—a controversy adulterated with a share of personal attack greater even than that which is proverbially prevalent among theologians—necessarily renders much of its matter of only secondary importance to churchmen in our section of country. A reader of the pamphlet, indeed, will find no single page of merely local reference, or on which he can lay his finger and say, "This concerns not me, or the subject in general;"—so well has Bishop Ravenscroft contrived to blend instruction with self-defence, and subjects of general importance with personal disputes;—but in my hasty sketch I must of necessity omit all that part of the work (p. 6—21) which is expressly devoted to the notice and refutation of Dr. Rice's perversions of Bishop Ravenscroft's language and meaning. The remainder comprises three great divisions: 1st. An answer to Dr. Rice's objections to Bishop Ravenscroft's Farewell and Convention Sermons; this part takes up the doctrine of *the origin, nature, and constitution of the church*: 2d. An answer to Dr. Rice's objections to Bishop Ravenscroft's sermon before the Bible Society, and that on the study and interpretation of Scripture; this embraces the subjects of *private judgment on matters of faith, the exclusive sufficiency of the Scriptures for their own interpretation, and the use of ecclesiastical tradition*: 3d. A notice of Dr. Rice's attempt to fasten upon the Episcopal Church the imputation of foreign influence, and a design to obtain exclusive power.

1st. On the origin, nature, and constitution of the church, Dr. Rice, agreeing fully with Bishop Ravenscroft as

to the divine origin, unity, and perpetuity of the church, the divine institution of its ministry, and the necessity of a lawful call to that ministry, objects to the bishop's views, 1st. of the use or purpose of the church as a visible body or society; 2d. of the nature and kind of the unity which is its inseparable characteristic; and, 3d. of the divine right of the ministry, and the manner in which it is communicated.

Of the use or purpose of the church, Bishop Ravenscroft's doctrine, as stated by himself, is as follows:—

"In my Convention Sermon, p. 5, I lay down this position, that the church, as a divine institution, 'is not an abstract idea to be entertained in the mind; but an actual, visible body or society for practical use, deriving its constitution, laws, and authority directly from God. As such, it is placed beyond the reach of any human appointment, addition, or alteration; and this so strictly, that all the wisdom, piety, and authority in the world, congregated together, is just as incompetent to originate a church, as to call another universe into existence.' In the next page I proceed to show, that the purpose of this divine appointment was—to give a covenanted character to the religious condition of man—to confer upon men, by outward and visible marks, a new relation to God, henceforth confined and limited within this institution;—that this, and this only, marks its separation from the world—as the church, the peculium, the elect of God; and that, because of this, its distinctive character, it was made the visible and only depositary of his revealed will and precious promises. Hence I draw the conclusion, as well of the New as of the Old Testament church, p. 8 and 9—'That it was competent to no man, not even to Lot or to Melchisedeck, to obtain its privileges without its seal. Whatever of mercy might be in store for them, and the rest of mankind, observing the law written in the heart, it was not the *pledged* and *promised* mercy made over to the church. Whatever the truth or reasonableness of any religious duty might be, however well founded the hope of God's favour, from conformity to the dictates of natural conscience; it was not the truth confirmed by express revelation—it was not the hope which springs from the promise of God certified by outward, visible, and appointed ordinances, as helps to faith, means of grace, and assurances of a relationship to God, in which none other stood—transacted through an authorized and accredited agent.'—P. 22, 23.

Dr. Rice, when it suited his purpose

as a defender of the sacrament of baptism, had maintained the same doctrine almost in so many words, as is shown by Bishop Ravenscroft, by quotations from Rice on Baptism, pp. 14, 15, 16, 17, 18. Forgetting these his maintained and recorded opinions, the doctor, in his review of Bishop Ravenscroft, thought it best to avoid any contest as to the relative claims of Presbyterian and Episcopal ordination to be considered as the divinely instituted succession by which the unity of the church is maintained and its purposes are effected, by striking at the root of the matter in a denial that the church is the sole depositary of the promises of God, the only authorized agent between God and man. The bishop had asserted the unchangeable nature of the church. Dr. Rice, foreseeing the bearing of this position against his latitudinarian scheme, denies it, because, forsooth, some of the rites and ceremonies of the Protestant Episcopal Church happen not to suit his taste. As if the rites used by a particular branch of the church catholic, because, under her circumstances, she judges them the most conducive to edification, had any necessary connexion with the essential, and, consequently, unchangeable, characteristics of the church!

Bishop Ravenscroft had declared the church "the authorized source of agency between heaven and earth." Dr. Rice, in order to excite the alarm of his readers at this position, chooses to connect it with the acknowledged authority of the church to ordain rites and ceremonies, and thence to draw the conclusion, that whoever may object to any rite that the church thinks proper to impose, must, according to the bishop, be cut off from the covenanted mercies of God. Bishop Ravenscroft, after exposing this trick of argument, defends his original position in the following masterly paragraph:

"What is the Gospel, but a message of grace to rebels and enemies to Almighty God, offering them pardon and reconciliation on certain prescribed conditions? What is the church, but the heaven-appointed visible and accessible depositary and dispenser of this grace, through her commissioned officers? Now, where must

these rebels, one and all, come, to fulfil on their part the prescribed conditions—to make their submission and receive the seal of reconciliation and adoption into a new and covenanted relation to God! There can be but one answer, and that is, to the visible church, through her authorized ministry. And what are the officers of the church called in Scripture? ‘Ministers—stewards of mysteries—ambassadors.’ Are not these then agents for a specified purpose, and their work an agency? Stand they not in the gap, as it were, between heaven and hell, on this sin-ridden, death-stricken world, sent of God to win souls to Christ, and pluck sinners from everlasting burnings? Stand they not commissioned to feed the flock of Christ—to prepare, and give to each, his portion from the spiritual treasury of the divine word, and to administer the sacraments of salvation? Have they no stores of admonition, reproof, and censure—no provision of encouragement, comfort, and consolation to deal out, according to the several conditions of their charge, amid the sundry and manifold changes and chances of this mortal life? And in all this, are they not the agents of a higher power—even of him, who hath promised to be with them, in this arduous work, to the end of the world?”—P. 27, 28.

In objection to the following passage of the bishop—“To be entitled to mercy on the only safe ground, his revealed word, we must be found within the rule which includes it as a covenant stipulation. Of any other state or condition different from this, we can say nothing, because we know nothing. There may be mercy, but it is not revealed, it is no where promised.” *Farewell Sermon*, p. 6—Dr. Rice asserts that it “makes too wide a sweep” for him, and produces as an instance of persons out of the church, but not excluded from the covenant, the inhabitants of Pitcairn-Island. The bishop exposes the futility of the objection by putting the question, “Are they *relying with a promise?* are they unpretendingly relying on *covenanted mercies?*” producing the passages where baptism is joined with faith as a condition of salvation, and observing that theirs is an *extreme case*, and, as an *exception*, tends to confirm the general rule, which must still apply with undiminished force to all living within reach of the terms of connexion with the church.

With respect to the unity of the church, Dr. Rice contents himself with misrepresenting Bishop Ravenscroft’s opinions, and expressing a contemptuous denial of their accuracy. The following are the bishop’s opinions:—

“On this doctrine of the church, then, we are instructed from Scripture—First, that it is but one, ‘there is one body.’ Accordingly we never find it spoken of in these same Scriptures indefinitely, as *a church*, but definitely, as *the church*. This oneness, however, is not to be understood of any particular location, for in this respect it hath no limit, but the gracious purpose of its divine Founder ‘to gather together in one, the children of God scattered abroad.’ Hence it is compared to a vine, which, with but one root, hath many branches.”

“Secondly, we learn from the same source, that the unity of this one body consists in the belief and profession of the one faith or system of doctrine revealed by the one Spirit of God, and once committed to the saints, or associated members of the church of Christ, by the preaching of the apostles; in the service, or obedience to the laws of the one Lord, or Head of the body; in the participation of the same sacraments, as means and pledges of divine grace, and of that brotherly love and Christian fellowship in which we are joined together in the worship of the one God and Father of the spirits of all flesh, and in the one hope of our calling.”

“Thirdly, we are instructed from the same word of God, that in this one body or church of Christ, there is but one source of authority for ministering the word and sacraments; and that this authority is of divine appointment; ‘all power is given unto me in heaven and in earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo I am with you alway, even unto the end of the world.’

“Fourthly, we are taught by the more sure word of prophecy, that unto the church thus divinely constituted and ‘built on the foundation of the apostles and prophets’ the solemn promise is made, that the gates of hell shall not prevail against it; the Holy Spirit given, to abide with it for ever, to enlighten, convince, comfort, and sanctify the children of God, and that only as we are members of this one body, fruitful branches of this one vine, are the promises of God in Christ to us, yea, and to us, amen.”—P. 53, 34.

The bishop’s notice of Dr. Rice’s

opinion on this subject may serve as a fair specimen of his home-thrusting interrogatories:—

“To bring this vital subject, however, into some definite shape—and you to your answer; I ask, on what possible principle is the divine unity of the church of Christ reconcilable with the existing state of the Christian world? Are all the varieties of religious profession throughout Christendom true branches of the true church, the one spouse and body of Christ—or, only some of them? Will you answer this plainly and directly, and give us the grounds and reasons of your determination, whatever it may be, that we may know the extent of that fraternity which modern Presbyterians manifest for Congregationalists, Independents, Methodists, Baptists, &c. &c.—and may also learn, if it can be communicated, how separation and exclusion are transformed into union and fellowship? In what does the unity of the visible church consist, according to your view of it? Is it in agreement in faith and order, or of faith singly, or order singly? If the unity of the church is not to be referred ultimately to the authority of Christ, originally lodged with his apostles, as the root—to what is it to be referred? Is there another principle or root of unity, as a divine character or mark of the church of Christ, which is equally verifiable and conclusive in all ages, and by all capacities of men? If there be, let us have it, plain and direct.”—P. 35.

But the preceding has been but skirmishing; the main battle between the bishop and his Presbyterian reviewer relates to the *divine right of the ministry of the church*. Forty pages of the bishop's work are devoted to a close and luminous examination of the doctor's views upon this subject, and of the objections which he has taken to the bishop's sentiments on this head in his former publications. It is amusing to observe the endeavours of Bishop Ravenscroft to bring his antagonist to a direct issue on the question. Dr. Rice takes the ground, that the evidence of divine right may be conveyed through more than a single channel; at least, that it is a matter of indifference which of two channels be the true one. From this he is instantly beaten by an exposition of the absurdity of supposing a divided unity, and an evidence not cognizable. Having thus reduced the question to the simple one, *Which of two systems of ministerial order, parity or imparity, is of divine*

right?—Bishop Ravenscroft proves clearly, that a strict parity is directly contrary to the evidence of Scripture, pp. 37, s. The question then is, Is a ministry of two orders that constituted as the channel of conveyance of divine right in the church, or one of three? The bishop proves, from Scripture, that in the church, as constituted by the divinely-inspired apostles, there were three orders of men invested with the ministerial office; 1. Apostles; 2. Presbyters, styled indifferently Elders, or Bishops; 3. Deacons. But to which of the three orders was the ordaining power committed? is the next and last question to be determined. That the apostles had it, all allow; that deacons possessed it, is asserted by none: the question is, therefore, “Was it committed to the order styled indifferently in Scripture, Elders, Presbyters, and Bishops; or to another order, distinguished by possessing this as well as the other *ordinary* apostolical powers?” From the epistles to Timothy, Bishop Ravenscroft proves that authority was given to him over the members and ministers of the church of Ephesus in doctrine; that the apostolic charge was committed to him; that to him was intrusted the choice and government of *elders* and deacons; that he possessed judicial authority over *elders* as well as others; and that to him singly was committed the power of ordaining both *elders* and deacons. The same is shown to have been the case with Titus.—Pp. 37—41.

After thus settling the real point in question between Dr. Rice and himself, Bishop Ravenscroft proceeds to notice the objections brought by Dr. Rice to his views, as previously expressed in his published sermons; first, however, noticing the Presbyterian hypotheses, that deacons were not clothed with ministerial powers; and that Timothy and Titus were of an especial order—that of evangelists—and so clothed with the special powers of ordination and government;—both of which he fully and forcibly disproves on Scripture grounds.—Pp. 41, ss.

Dr. Rice's first objection lies in the question, “Does Episcopal, in contradistinction to Presbyterian ordination,

enter into the essence of the church of Christ?"—to give force to which, he urges the case of a lukewarm Christian receiving the eucharist from "an ungodly, fox-hunting parish priest," and another of fervent piety taking the communion at the hands of "such a man as Philip Doddridge or Samuel Davies," and asks whether the former has "a warrant to hope for salvation," while the other "has no scriptural hope of mercy?" Bishop Ravenscroft answers in the words of the 26th article of our church, and adds the following lucid argument:—

"But to show the fallacy of this conclusion, and strip the case of its power to mislead the ignorant and unreflecting; I ask you, to what is the recipient of a sacrament to refer for assurance, that the application of water in the name of the Trinity, or the reception of bread and wine as memorials of Christ's death—are sacraments, are means of grace, are valid and effectual transactions with God in the infinite interests of salvation? What is the Presbyterian ground of assurance that the sacraments are sacraments? Step from under your veil, and let us know on what ground your people rely for confidence, that in the ministrations of religion, the sanction of the Almighty is with the actings and doings of those who call themselves his servants and ministers? We shall then be able to form a just opinion of the effect intended to be produced by this insidiously constructed case. But to sift it thoroughly, and counteract its injurious tendency; I ask you, what constituted the difference between your pious communicant and either Doddridge or Davies? Whence had either of these a right to administer to him, which he had not to administer to them? Was it their piety or their learning, or the choice of their respective congregations, which made the difference? Was it a compound of all these, with the ordination they had received? Was it their ordination itself? Was it any confidence or persuasion of mind in the recipient, that they were really lawful ministers of Christ, acting by divine authority? What was it, in your opinion, which gave to the bread and wine, administered as memorials of Christ's death, by Doddridge and Davies, a sacramental character? If you say, as you must do, to keep clear of a greater difficulty, that the divine right conferred by their ordination, constituted the difference between them and the equally pious recipient, I agree with you, provided it was an authorized and scriptural ordination—otherwise, their ministerial acts were worse than mere nullities. Thus

your overwhelming case brings us to where we must for ever resort to ascertain the validity of ministerial acts, viz. the authority by which they are performed. Nor is there in the compass of possibility any other way to determine between a sacrament and the profanation of a holy mystery ordained by Christ himself, and instituted in his church as a means of grace, a seal and pledge of covenanted mercies."—P. 45.

The bishop proceeds to answer a string of queries, in which it is the doctor's object to bring his readers to the conclusion, that there are no human means of establishing the succession—that the Episcopal succession (and indeed any succession) was destroyed by the secession of Protestants from the Church of Rome under a sentence of excommunication—that the Episcopal succession is derived through the contaminated channel of the bishops of Rome—that the evidence of succession is a matter of indifference to the pious layman—and that there is no warrant for requiring it in Scripture. Each of these erroneous, not to say insidious, insinuations, the bishop solidly disproves with a force of argument not to be resisted, and sufficient to carry conviction to any but one blinded by prejudice and malice.

Dr. Rice's third objection, consisting in the assertion that "the founders of the Church of England did not hold the sentiments" advanced by Bishop Ravenscroft, and that "he is sure that they are not in the Bible as he reads it," is answered by Bishop Ravenscroft, by producing the words of the reformers in the preface to their Ordinal, and calling on the doctor to prove them guilty of the gross inconsistency which must be chargeable upon them if his assertion were correct. With respect to the non-existence of the bishop's sentiments in the Scriptures, he quotes the able reasoning of Law, in his second letter to the bishop of Bangor, in opposition to the doctor's assertion.

After answering some repetitions of objections already noticed, and an attempt of Dr. Rice's to represent the bishop as asserting a necessary resemblance of the Christian ministry to the Jewish priesthood, Bishop Ravenscroft

goes on to answer the doctor's objection to a claim of uninterrupted succession from the apostles,—that the apostles, as extraordinary officers, endowed with peculiar gifts, could have had no successors. This he does by quoting at some length, from a previously published sermon of his own, a passage, in which admitting, in all its extent, the doctor's proposition as to the cessation of the extraordinary powers, (perhaps to a greater extent than was necessary, or strictly consistent with historical truth, since we know that some, at least, of the extraordinary powers of the apostles did continue in their successors for more than a century,) he deprives it of its force as an objection, by a natural and obvious distinction between their *extraordinary powers*, adapted to the peculiar exigencies of the infant church, and their *ordinary ministerial powers*, necessary to the existence and government of the church throughout all ages.

Dr. Rice having next attempted to show that the order of presbyters were appointed by the apostles their successors in the government of the church, relying on the interchangeable use of the words *presbyter*, or *elder*, and *bishop*, to support the assertion, Bishop Ravenscroft exposes the miserable fallacy of this quibble upon names, quoting a strong passage to that effect from the writings of that able reasoner, Leslie, and deducing a forcible argument against it from the total absence of any mention of the duties appertaining to the episcopal office in St. Paul's last charge to the elders or bishops of Ephesus (Acts xx.) the very passage upon which the doctor grounded his argument.

Dr. Rice declares, "The indisputable fact is, that at the death of the apostles, there was no Episcopacy in the whole Christian church, but a parochial Episcopacy. There was no superiority of one clergyman over another. But each bishop in his parish had the oversight of the flock committed to his care." The bishop, in answer, adduces, 1st. The example of Timothy, having charge of the church of Ephesus, in which there were certainly *several inferior pastors* or "bishops,"

as the doctor chooses to call them; 2d. Titus, having jurisdiction over all Crete, with the churches established or to be established in its hundred cities; 3d. The seven angels of the seven churches in Asia, of which a) it is certain from Scripture, that the church of Ephesus was governed by a diocesan bishop, and b) from the testimony of all ecclesiastical antiquity, assented to by the most learned moderns, (e. g. Mosheim, Comm. Vidal's tr. p. 227, s. quoted by Bishop Ravenscroft,) that the other six were also under diocesan bishops; and, 4th. James, bishop of the church of Jerusalem, in which, from the multiplicity of converts, it is impossible but that many presbyters must have been employed: forming, in the whole, "ten instances, from the New Testament, of distinct and distant provincial churches, consisting of many separate congregations, all episcopally constituted and governed" during the lifetime of the apostles.

The last of Dr. Rice's objections noticed by Bishop Ravenscroft, is that contained in the questions, "Where was the bishop of Rome when St. Paul wrote his epistle to that church? Where was the bishop of Corinth, of Galatia, of Ephesus, of Colosse, of Thessalonica?" The bishop replies, by acknowledging that at the time when the Epistle to the Romans was written, that church was without a bishop; which temporary deprivation, however, makes nothing against his cause; and by saying, that for the other churches, "St. Paul himself was their bishop at the times when he wrote to them: they were all his own converts, churches of his own planting, and were retained under his own superintendence. This is abundantly evident, not only from the tenor of the epistles, but from the circumstance of an epistle being addressed to them as churches. St. Paul knew too well what belonged to clerical propriety, to have addressed an epistle to any church collectively, that was under the care of its own bishop. Had his apostolic duty required such an interference, there can be no doubt that, as an inspired man, he would have acted upon the principle adopted by his Divine Master towards

the seven churches of Asia, and addressed his admonition to the angel or bishop of the particular church. From the difference of the style also, so easily observable in these epistles, from that of the Epistle to the Romans, it is evident, that in them he writes as one having a special and personal authority over them, while in the other he uses such a style as belonged rather to his general apostolical relation to the church universal, than to his episcopal rule over particular churches. Yet, in due time, these very churches all had their particular bishops, and were constituted and governed upon the one universal principle of all true churches of the Lord Jesus Christ—unity in derivation, in faith, and in order.”—Pp. 73, 74.

The bishop concludes this part of his defence with some excellent remarks on the nature and comparative heinousness of the sins of heresy and schism, and with this summary of his doctrine respecting the ministerial succession :—

“On the doctrine of divine right in the ministry, I hold and teach, that it can be derived only from the apostles of our Lord Jesus Christ, by succession in the church, through the line of bishops, as distinct from presbyters—that it is essential to the validity of the sacraments, and from its very nature incapable of any graduation. It is either divine right, or no right at all; I therefore know nothing of any barometrical measurement into high and low church; higher than its source I attempt not to carry it—lower than its origin I will not degrade it, and only by its proper proofs will I acknowledge it.”—Pp. 75, 76.

The length to which I have necessarily digressed in attempting to give a view of the contents of this important part of the bishop's pamphlet, will prevent me from completing my sketch of the whole on the present occasion. On the nature, constitution, and ministry of the church, works more complete and erudite than this have certainly been published, but none more accurately presenting the state of the question, or more completely exposing the weakness of the arguments, and subterfuges for argument, resorted to by those who maintain the cause of Presbyterianism against Episcopacy, and by those

who, sensible of the untenable nature of the former, prefer throwing away all claims to a divine right of ministerial succession, to acknowledging the insufficiency of their own pretensions. Should my account of the contents of Bishop Ravenscroft's “Vindication of the Doctrines of the Church” induce one reader, whose mind may entertain a doubt upon these subjects, to examine for himself the work in which they are so ably treated, it will satisfy the wishes and expectations of

R. U.

For the Christian Journal.

Dedication of the second Unitarian Church.

ON Thursday, the 7th instant, the day appointed by the civil authority as a public thanksgiving, the second congregational Unitarian church in this city was dedicated to the service of God. The celebrated Dr. Channing, of Boston, officiated upon the occasion, and delivered, we understand, an eloquent discourse to a crowded audience. He numbered among his hearers many of the influential and respectable members of other churches, professing a firm and unwavering belief in the Trinitarian doctrines, induced, we presume, by curiosity and the preacher's eloquence, to range themselves for the day under the banner of Unitarianism.

Contrary to the usual practice (we speak from hearsay) pursued in these assemblies, particularly on public occasions, of avoiding, to a considerable degree, doctrinal points, and dwelling only on moral truths, unlikely to clash with any of the prejudices of their hearers, the sermon at *this time* was strictly devoted to the exposure of the erroneous tenets, the contradictory reasoning, and the absurd conclusions of those who so degrade their noblest gift, as to bow with humble faith to the solemn mysteries which that very faculty assures them the “mouth of the Lord hath spoken.”—Let it not be supposed for a moment, that we would reprehend the learned and conscientious individual who thus vindicated doctrines which in his inmost soul he be-

lieved to be the declarations of the word of God, or that he availed himself of a gathered multitude to impress upon others the same convictions. No; too honourable is the principle which dictates an honest and unblenching defence of *supposed truth*, for it to merit the censure even of those who may deem that same opinion but "a vain babbling and an opposition of science falsely so called." But what are we to say to those *Trinitarians* who could turn their backs on their own shrines of public devotion, on a day when it should have been their *joy* (as it was their *privilege*) to have poured forth the humble yet fervent breathings of a grateful soul to the creating, redeeming, and sanctifying God, for the numberless, though, alas! unmerited blessings of Providence and grace? What did their own hearts say, when the bended knee at evening, or the meditative stillness of the pillow, led them to review the actions of the past day? when they found that they had lent the sanction of their presence to a service which robbed the Saviour of his divinity; reprobated the very grounds upon which all their hopes of earthly peace and heavenly felicity were founded; and held up to censure that venerated liturgy to which many of them, as Episcopalians, looked, next to the Scriptures of God, as the bulwark of their faith, the practical application of those inspired records to their wants and infirmities, and the hallowed memorial of the associations of their childhood, the piety of their fathers, the honoured zeal and rational devotion of the English reformer?

But we are told, as an apology, that it was improbable, nay, impossible, that any serious alteration could be effected in their religious principles by one attendance at a place of worship, how discordant soever the precepts there inculcated might be. How can they tell this? How can they tell what effect might be produced by sentiments plausibly urged, and enforced by all the charms of elegance of style and power of delivery? How can they tell that they might not mistake the impulse of a gratified taste and excited imagination for the conviction of for-

cible argument, and be induced by such feelings once and again to expose themselves to the operation of these deceptive emotions? How could they be assured, that if they heard not enough seriously to shake their faith, some unwarranted assertion, which *they* had not the knowledge to contradict, some specious argument of which *they* could not see the fallacy, might change the sincere and confiding nature of their faith and love towards the eternal Son, who left the bosom of the Father to die in their behalf—might embitter or diminish the devoted gratitude of their souls to the Father who could provide, the Son who could pay, and the Holy Spirit who could apply the only possible atonement for sins, which to human eye, and human guilty consciousness, locked up their victims for ever in the prisonholds of despair? How could they, after thus running needlessly into dangerous circumstances, pray with sincerity to God in that tenderest relation bestowed by the very mystery of the Godhead they were practically disowning, "*Our Father, lead us not into temptation?*" If none of these evils have been the consequence, most humbly and devoutly should they thank that Holy Spirit who "stood by them and saved them," when they were wanting to themselves; wanting in their example to others; wanting in their allegiance to Heaven.

But again—It is urged that as, by general confession, much that is bold and imposing has been advanced for the Unitarian hypothesis, it is but proper that a candid inquirer should be acquainted with both sides of the question; and that no means is so proper for this, as a recurrence to the fountain-head of its defence and promulgation. Although we have heard this reasoning advanced, we ever deemed it a mere blind to conceal other and worse motives from the world, perhaps from *themselves*. The ground upon which it rests is true; we are required to possess and to be able to give a reason for the hope that is in us; but the conclusion is most erroneous and dangerous. What would be its palpable consequence, but to render an individual, during the whole course of his life, dea-

stitute of any settled principles of belief or of action, tossed about by every wind of doctrine, and running to and fro with a restless, perplexed—might we not say, an *unholy* spirit. If there be any professing Trinitarians who have serious doubts in their minds upon the subject, this is not the mode to resolve them, this is not the manner of arriving at the “truth as it is in Jesus.” From the very nature of the public exercises of the pulpit, months, nay, years might elapse before the difficulties that harass the mind form the topic of discussion, and then in a brief and hurried manner, as addressed to those who are already convinced of the truth of the tenets, and only designed to renew their impressions and confirm their faith. No; let those who doubt go to their respective pastors and ministers who are over them in the Lord, for the resolution of the difficulty; let them with meditation and reflection impartially read the standard discussions upon the subject; and above all, let them with childlike docility and a prayerful spirit dwell upon the heavenly pages given for their instruction. By these means they will either arrive at the truth, or should they by human frailty err from it, the sincere endeavour, however imperfect, will be accepted by that Being who reads the inmost thoughts.

There will be many (if *many* should deign to peruse it) who will raise against all this the cry of intolerance and bigotry—who will feelingly talk of that blessed consummation, so devoutly to be wished for, when brethren will dwell together in unity; and aver, that if the heart be right in the sight of God, it will matter not in “the day of the revelation of hidden things,” what may have been the form of worship or doctrinal profession. This is the liberal cry of this most liberal age, and is the reaction of those days of darkness and terror, in which the fires of martyrdom blazed, and even they

“who lived unknown,
Were dragged by persecution into fame,
And chased up to heaven.”

But let us beware; there is a deeper design in this note of humility than its first sounding would indicate; there *may be another motive* than a sincere

desire for knowledge and peace, which may lead us to echo its syren voice. “The boasted peaceableness about questions of faith, too often proceeds from a superficial temper, and not seldom from a supercilious disdain of whatever has no marketable use and value, and from *indifference to religion itself*. Toleration is an herb of spontaneous growth in the soil of indifference, but the weed has none of the virtue of the medicinal plant reared by humility in the garden of zeal.”^{*} None lament more the paralyzing effect of dissension upon vital religion than ourselves—none quail more at the rushing of the pinions of discord—none with more heartfelt sincerity advocate the cause of *true and rational charity*; but at the same time we feel convinced, that while sterner peril may assail the church on her pilgrimage through mortal vicissitude, she has to dread the blandishments of a misnamed liberality, finding by its speciousness an advocate in many a bosom. No; while differences *do* exist among Christians—and discrepancies ever *must* exist while the church is militant on earth—the best course to avoid dissension, as it is the most consistent, is to rally close around our respective standards, and let the only strife be, which shall bear them most nobly in the holy crusade against the powers of darkness, to which the cross devotes us: *we may* press, and *ought* to press earnestly towards the *same* glorious object, not in a promiscuous and disorderly mass, but like an army in its discipline and might, moving indeed under different banners and badges, but looking all to one Head, the great “Captain of our profession,” and one cause, the salvation of the immortal souls of ourselves and our brethren.

The differences among Christians are irreconcilable in our present state, and in none is this more marked—we lack not charity when we assert it—than between the Unitarian and the believer in the existence of Three Persons in the Unity of the Godhead. “As there is an infinite difference between the Supreme Being and all the

* Coleridge, *Aid to Reflection*.

works of his hand, so it is plain there is an infinite difference of opinion between those who believe that Jesus Christ is *God*, and those who regard him as a mere *creature*;—it is a difference which admits of no compromise—a difference pregnant with vast consequences—a difference which Christian love may lead us to *deplore*, but never to *disregard or forget*.”*

To return to our point. What has been done, cannot be undone; but may we not cherish the hope, that if this imperfect sketch should meet the eye of any one who feels inclined, for the gratification of a prurient curiosity, to wander from the service of the Saviour into temples where his divinity is denied, all the hopes and doctrines dearest to the heart of the humble Christian denounced as visionary and profane—where reason is elevated far above her legitimate sphere—where cold morality usurps the province of a living faith;—will he not pause, and reflect upon his violation of duty—the injury which may result to himself—the pernicious tendency of his example—and the unworthy slight he is casting upon that blessed Redeemer, who is too often “wounded in the house of his friends?”

For the Christian Journal.

Auxiliary New-York Bible and Common Prayer Book Society.

THE anniversary of this society was celebrated in St. Paul's chapel, on Wednesday, the 8th of November, 1826, when the annual report was read and the board of managers elected. The whole report is highly important, and will be read with great interest. The details in the letter of the Rev. Cave Jones afford a gratifying view to the friends of the institution, and indeed to every Episcopalian; as they exhibit, if indeed such proofs were wanting, the peculiar fitness and adaptation of our excellent liturgy to the wants of the seamen. With other copious extracts from the report, we copy entire the letter of Mr. Jones.

* The board of managers of the “Auxiliary New-York Bible and Common Prayer

Book Society” have the gratification of meeting their constituents, and of presenting the eleventh annual report of their proceedings at this time, pursuant to a resolution of the society, changing the time of holding the anniversary meeting, from the festival of the Conversion of St. Paul, to the second Wednesday in November in each year.

* By a resolution of the board of managers, previously passed, the time for the delivery of the annual address was transferred from about the first of February to the latter part of November. The pecuniary interests of the society had so frequently suffered from the inclemency of the weather at the former period, as to render this arrangement a matter of imperative obligation. Pursuant to the latter resolution, the Rev. William Creighton, rector of St. Mark's church, delivered an able and appropriate address in St. Paul's chapel, on Sunday evening, the 27th of November last; on which occasion two hundred and fifteen dollars were collected for the benefit of the society.

* On the first day of February last, our tenth annual report was presented to the society, and its disposition referred, in the usual manner, to the board of managers. At an early meeting of the board it was deemed inexpedient to publish it in a pamphlet form, in as much as the resolution of the society altering the time of holding the anniversary meeting would render it necessary, in the comparatively short space of nine months, to exhibit our eleventh report. It was therefore deemed both prudent and proper to omit its publication, and to incorporate its most material facts in the eleventh report, and thus present a distinct view of the society's operations for the last twenty-one months.

* There have been received into the treasury, to the credit of the disposable fund, one thousand one hundred and ninety-five dollars and twenty-eight cents, exclusive of one thousand eight hundred and five dollars and seventy cents, employed in the publication and sale, at prime cost, of six thousand and nineteen copies of the Prayer Book. One thousand and sixty-six dollars and thirty-five cents have been expended in the purchase of Bibles, and the publication of Prayer Books, for gratuitous distribution, the correction of our plates, and the ordinary contingent charges of the society; leaving in the hands of the treasurer on the first instant, one hundred and twenty-eight dollars and ninety-three cents. The society is indebted to its publishers three hundred and forty-nine dollars and eighty cents; which will not only absorb the above balance, but leave a deficit of two hundred and twenty dollars and eighty-seven cents, for which provision must be made.

* The permanent fund has been aug-

mented by the life subscriptions of Mr. John R. Wheaton and Mr. Robert Gill, and the accumulation of its own interest, from seven hundred and seventy-seven dollars and sixty-seven cents, to nine hundred and twenty-eight dollars and sixty-six cents, which is safely invested. It will be perceived that this fund is gradually increasing, while the disposable fund is gradually diminishing. We experience but the common fate of all institutions depending principally for support upon voluntary contributions; there is great need, therefore, (and we trust the remark will be beneficially remembered,) for constant exertion to supply the annual loss occasioned by death and removal from the city.

* The board of managers have received from the Rev. Cave Jones, chaplain in the United States navy on this station, an interesting and satisfactory communication on the subject of the distribution of the books which have been from time to time committed to his care and disposal. Mr. Jones has performed the office of almoner with so much judgment and effect, and has afforded us so much gratification by the perusal of the account of his mode of operation, that we have determined to make it constitute a part of this report.

"Brooklyn, Nov. 1st, 1826.

SIR,

"As, in the capacity of chairman of the distributing committee of the Auxiliary New-York Bible and Common Prayer Book Society, you have been so good as to furnish me, from time to time, with supplies of Prayer Books, for the use of the seamen of the United States navy, I think it proper to give you some account of the manner in which these have been distributed, and of the several objects to which your benefactions have been applied.

"As I have kept no particular account, it will be out of my power to specify either the number of copies received, or the particular individuals or bodies on which they have been conferred. For the former, reference to your books will probably ascertain the amount; and, with respect to the latter, I can only say, that every individual copy has been applied to the purposes designed, and in such way as would seem to promise most effectually to subserve the benevolent views of the society.

"The principal object to which appropriations have been made, and which has disposed of the greater part of the copies furnished, has been the promoting of the establishment and conducting of public worship among the officers and seamen more immediately under my charge. For a considerable time after my entering upon this field of labour, as no other provision was made for the purpose, I was induced to have divine service conducted

on board of one of the ships of war. During that period, a supply out of the number forwarded was furnished to the ship which was appropriated to the purpose. These were placed in charge of the commanding officer, for that specific purpose, and were regularly brought out on Sunday morning at the appointed hour of worship, and again returned to safe keeping after the religious exercises of the day were closed. Since that period, and during the course of the last year, an apartment in one of the public buildings has been fitted up as a temporary chapel, (which will lead, ere long, we trust, to the erection of a separate appropriate building), where divine service is now regularly performed, according to the full order established by the church. Upon the opening of this for public worship, the books which had been previously appropriated to the purpose, were transferred from the commodore's ship, where service had been performed, with the exception of such as might, it was thought, be beneficially left for the use of the officers and crew, and others were added from an after supply, so as to furnish a sufficient number for the orderly conducting of the service of the sanctuary.

"In reference to the effect resulting from this distribution, without entering upon any minute detail, I will only say, that it cannot fail to afford gratification to every friend of that neglected class of our species, who have hitherto been, as it were, outcasts from the house of God; and at the same time to every one who wishes to see the sublime service of the church extend the boundaries of its influence, were he present to witness the orderly and apparently devout manner in which many of the seamen join in the service, and the strict regularity with which every part of it is performed. I will only add, that this remark has frequently been made by occasional visitors. And officers of the navy, high in rank too, who have never before been present at such a scene, have impulsively expressed the deep impression which has been made on their minds, of the beneficial results which must arise from the regular performance of these duties.

"As one immediate consequence, I will take the opportunity to mention, that a commencement has been made of introducing the regular performance of public worship, according to the forms of the church, on board of several of the ships of war; and even on board of those which are not, according to the regulations of the navy, entitled to a chaplain. The first arrangement of this kind was in the ship of war Ontario, on board of which, previously to her sailing for the Mediterranean, I officiated several times, to a very attentive audience; and the commander of

which, Captain Nicholson, gave me assurance, that it was his determined resolution to have divine service performed, and a sermon read, every Sunday during the cruise. What is also highly encouraging, I will take the opportunity to mention, that on those occasions the first lieutenant, who had been, as he informed me, brought up in a different religious society, yet joined with ardour in the service of the church; and expressed his firm conviction, that her form of worship was the best adapted to interest the minds of seamen. The same sentiment has also been expressed to me by others, still higher in command, and who have likewise been accustomed from their early years to the extemporaneous mode.

"The same plan has since been pursued on board of the United States corvette *Cyane*, of a still higher grade, but not entitled to the services of an authorized minister of religion. The commander thereof, Captain Elliott, engaged as his secretary, with a view to that service, a gentleman of serious deportment, and acquainted with the service of the church, and sent him to me for instructions as to the parts of the service which it would be proper for him to perform. He was also furnished with a supply of Prayer Books; and a proper selection of sermons was made by me at his request.

"To the United States ship *Boston*, which has lately sailed to the coast of Brazil, a supply of Prayer Books, both for officers and men, was also furnished, though I know not whether any hope can be entertained of their being used for the purpose of public worship, as I had no conference with the captain on the subject. We must, therefore, commit them to the guidance of the "faithful and true Witness," in the trust, that they may privately be led to work "the good pleasure of his will." In connexion with this part of the subject, I have the pleasure to remark to you, that in return for the octavo Prayer Books presented to the officers by your committee, I received from the first lieutenant of the last mentioned ship a very polite note, expressing his own thanks for the donation, accompanied with that of his brother officers.

"Since the above, a supply of Prayer Books, put into my hands by your committee, has been furnished both to the officers and seamen of the United States ship of war *Lexington*, which has just sailed for the coast of Labrador. I have good ground for confidence, that regular worship will be introduced, if a suitable person can be found to conduct it. I took an early opportunity of conversing on the subject with the commander, Captain Shubrick, and found him entirely disposed to promote it, if he should find his secretary, whom he had previously engaged, a suit-

able person for the purpose, or if any other arrangement could be made.

"On all these occasions, the Prayer Books, both of the octavo and octo-decimo size, were presented in the name of your society. And I have the pleasure of presenting to you herewith, a letter of acknowledgment from the gallant commander, which cannot fail, I think, of affording high satisfaction to every friend of the church, and especially to every friend of the religious improvement of seamen. In this document some topics are contained, which do not immediately relate to your society, but they are so incorporated as not readily to admit of being presented in an extract: and at the same time they contain such gratifying sentiments, as render it not desirable that they should be withheld. I therefore commit to you the entire document, accompanied with a private letter by which it is identified, to be used as you shall see proper; with a request that you will be so good as to return it to me after perusal.

"Beside the number of copies appropriated as above, a supply has also been furnished to the United States Naval Hospital, so as to have one copy at least in each ward. And I have had the satisfaction, on visiting that establishment from time to time, to perceive that the books are in constant use, and to learn that they are applied to the purposes for which they are designed, in leading the devotions of some at least of the inmates.

"A supply has also been furnished to the several wards of the Marine Barracks. In addition to all which, single books have been, from time to time, conferred on different individuals, who either have expressed a desire to be put in possession of that manual of devotion, or whose orderly deportment has recommended them to that particular mark of attention.

"I have only further to add, that I am at present entirely unsupplied, and that I will, with pleasure, act in the capacity of almoner of your society, in distributing, with the strictest attention to the objects of the institution, such copies of the Book of Common Prayer as they shall think proper to commit to my charge.

"Since the above, two additional ships of war have taken their departure from this station. These are the United States frigate *Brandywine*, and the sloop of war *Vincennes*, each of the highest rate in its class, which lately sailed for the Pacific, on a cruise of three years. To these a supply of Prayer Books was furnished, in the following proportions, comprising all that were then on hand. To each cabin was presented one of the larger size, two of the same to each ward-room, and one to each steerage; the whole embracing all the different grades of officers. To the crew of the frigate, one and a half dozen

of the octo-decimo size was furnished, and one dozen of the same to that of the ship. These were all presented in the name of the Auxiliary New-York Bible and Common Prayer Book Society; and I beg leave, once for all, to state, that this is my uniform method.

"It was expected that a chaplain would go out in the frigate, one having been appointed for that purpose, though not of the Episcopal persuasion; but he was taken sick before the sailing of the ships, and consequently remained behind. Had this been ascertained beforehand, it would have been desirable that a larger number of the smaller Prayer Book should have been supplied.

"With one of the ward-room officers, whom I found to be a religious man, I had conversation previously to their sailing, on the subject of having the service of the church performed, in case the chaplain should not accompany them. He assured me that every thing should be done on his part to promote that object; for although brought up in a different profession, he candidly acknowledged, that the Episcopal form of worship is the best adapted to the use of seamen. And I have since learned from an intimate acquaintance of that gentleman, that he expressed to him the determination to have that subject brought before the commanding officer in such form as to ensure success.

"From an officer lately returned from the Mediterranean squadron, I have had the pleasure to learn, that what I had fondly anticipated has been actually carried into effect. That gentleman was attached to the sloop of war Ontario, and was on board at the time of my officiating, previously to her sailing. He informs me that my recommendation has been strictly complied with; for that from the time of her departure, and especially while in port, divine service, according to the Episcopal form, has been regularly performed by the surgeon, and a sermon read by the captain, every Sunday morning. On these occasions a signal was hoisted, to intimate the occasion to the other parts of the squadron, if any from them should see proper to attend; and all intercourse with the ship, and all departure from her, was prohibited during the hours of prayer. The same was observed on board of the ship of war Erie. And on board of the frigate Constitution, under the command of the lamented Macdonough, there was a chaplain episcopally ordained, who held service and preached every Sunday.

"From these favourable commencements, I cannot but indulge the hope, that the time is fast approaching, when not only 'they who go down to the sea in ships, and occupy their business in great waters, shall see the glory of the Lord, and his wonders in the deep;' but when

'the abundance of the sea shall be converted' unto him. Respectfully, Sir,

"Your obedient servant,

"C. JONES,

"U. S. Naval Chaplain, N. York Station.

"*Floyd Smith, Esq.*"

"Concurring entirely with the reverend chaplain in the views expressed of the peculiar and superior fitness of the Book of Common Prayer for the public devotions of seamen, the board have determined to make him the almoner of the society's bounty to this class of individuals, to as great an extent as its resources and the claims of destitute brethren in various parts of the country will permit.

"The board have incurred one item of expense of considerable magnitude; the reasons for which they feel it due both to themselves and their constituents to explain at length. It will be recollected that in our ninth annual report we announced our determination to have the plates of both our Prayer Book and Bible carefully compared with the standard copies of those works adopted by the General Convention of our church. Pursuant to such determination, a graduate of our Theological Seminary, who possesses in an eminent degree the proper qualifications for such an undertaking, was employed by the board to examine and compare the Bible, the Prayer Book having previously undergone the same process by another competent individual. As it was impossible to ascertain the extent of the corrections to be made in the plates previous to their examination, and as it was requisite that the labour of the type-founder should immediately follow that of the examiner, we were obliged to assume the risk of the expense, without a possibility of knowing its amount until the completion of the work.

"We regret to say, that the discovery of a number of errors in punctuation, orthography, and typography—some affecting the sense slightly, and others materially—has involved an expense much greater than was, or could have been, anticipated. In casting our plates for the Bible, the founder followed a corrected copy of the American Bible Society; but which, on comparison with the copy adopted as a standard by the General Convention of our church, is found to differ as above stated; the discovery and correction of which differences has involved an expense of about three hundred dollars. By reason of the relinquishment of all profit on the sale of both our Bible and Prayer Book, in order to increase the ability of other similar institutions and benevolent individuals to be useful, by a more extended circulation of the Bible and Prayer Book, this expense, great as it is, must be borne by our ordinary funds."

For the Christian Journal.

Fifth Annual Report of the Board of Managers of the Female Auxiliary Missionary Society of Christ Church, New York. Adopted December 7th, 1826.

THE return of this day of thanksgiving is well calculated to remind us of the renewed debt of gratitude which we owe to that gracious Being, through whose mercy we are permitted to assemble to celebrate this our fifth anniversary. While we bless the Giver of every good and perfect gift, that we have been allowed to share, though in a very limited degree, the enviable privilege of aiding the faithful watchman on the walls of our apostolic Zion, to break the bread of life to those whose cry is, "Come over and help us," and to "sound an alarm in the holy mountain," we would not forget that "much land remains yet to be possessed." To that end, we would most respectfully solicit further aid from the ladies of the congregation. Sixty dollars have been paid to the parent society the past year, ten dollars of which was an unsolicited donation from a gentleman, whose liberality is well known; nor is this the first time we have experienced his munificence. May God remember him concerning this good deed, and put it in the hearts of others to go and do likewise.—Seven annual subscribers have been added during the past year, while as many have withdrawn; so that while the society annually gains on the one hand, it loses on the other; which, to those who have the management of its concerns, is truly discouraging. We therefore once more appeal to the Christian feeling of those who regularly enjoy the ministrations of the sanctuary, whether their destitute brethren of this state, whose ears are never greeted, or hearts gladdened, by the sound of a preached Gospel, save when the zealous missionary, true to his appointment, may in the course of his extensive labours occasionally call together the little flock to hear the glad tidings of salvation, through the redeeming blood of Christ—whether they shall, or shall not, still be permitted to say, "Come, let us go up to the house of God." True, our contribution towards the great object in view is but trifling, yet it excites a most delightful emotion to know, that our heavenly Father will accept an offering, however small, if offered in sincerity and according to our ability.

But while we are anxious to procure your pecuniary aid, we would most affectionately remind you, that "every thing is sanctified by prayer." Much has been said on the important subject of missionary societies, and it cannot therefore be expected that we can suggest any new idea; but of this we are well aware, that though "Paul may plant and Apollos wa-

ter, it is God alone who can give the increase." With our humble offerings let us then mingle the prayer of faith, both for the faithful missionary, and that God would own and bless the little vine, that although it is now of comparative insignificance, it may grow and extend its branches, that its leaves may be for the "healing of the nations." Then, indeed, "shall not our labour be in vain in the Lord."

A. MARSHALL, Sec'y.

New-York, Dec. 23, 1826.

For the Christian Journal.

THE REV. ROGER SEARLE.

THE decease of this labourer in the holy vineyard was announced at page 340 of our last volume; and again, at page 371, some notices of him were copied from the Churchman's Magazine. Since then, we have received the brief biographical sketch which follows. It was intended for an earlier insertion in this Journal, but was by accident mislaid.

"The Rev. Roger Searle, who died at Ashtabula, Ohio, on the 6th of September last, after a painful illness of one week, was a native of Stafford, Tolland county, Connecticut. He was born of respectable and pious parents, July 25, 1774. He received in his childhood and youth a religious education, and, through the instrumentality of his pious parents, those religious impressions were early made upon his mind, which influenced his subsequent conduct through life.

"Having been for more than ten years a reputable preacher in the Wesleyan Methodist connexion, he was, at the age of 31, admitted to the order of deacons, and the following year to that of priests, in the Protestant Episcopal Church, by the Right Rev. Dr. Jarvis, bishop of Connecticut.

"In the year 1817, his connexion with the parish of St. Peter's church, Plymouth, was amicably and honourably dissolved, and he came with letters of dismission, credence, and recommendation, from the standing committee of his native diocese, and from the elder bishops and many respectable clergymen and laymen in various states, to the state of Ohio.

"The object of his mission to Ohio, was to collect and organize into pa-

ishes the scattered members of the church who had emigrated into that new state from various parts of the Union. As he was approaching the eastern boundary of the state, he requested his conductor to inform him when they should cross the dividing line between Pennsylvania and Ohio. They had no sooner entered the state of Ohio, than he kneeled down, and most fervently and devoutly prayed God to bless the enterprise in which he was engaged, and make him an instrument in his own hand of building up the church and cause of Christ in the infant state of Ohio. This prayer appears to have been answered. For nine years he was a faithful and successful labourer in the state of Ohio. The good seed of the word of God, sown here through his instrumentality, has taken root; and as it has done so, it is believed it will continue, for generations to come, to bear fruit to the glory of God and the upbuilding of his church.

"Being on his way to the diocese of New-York, to witness and enjoy the ministrations of the Right Rev. Dr. Hobart, bishop of that state, in a contemplated episcopal visitation in the western part of his diocese, he met death; as above related, with the calmness and composure of a Christian, whose faith in the merits, and hope in the mercy of his Saviour, are sure and steadfast. His useful life will be gratefully remembered, and his untimely death will be deeply lamented, by the numerous friends, acquaintances, and relatives, left behind him."

From the Evangelical Magazine for November, 1826.

Simeon's Detention for his Brethren devoutly improved.

IN the character of Joseph we behold great sagacity and strength of mind, united with dispositions the most affectionate and generous; and how happy was it that his kind feelings were under such wise and vigorous control. Had not this been the case, the emotions which he felt at his first meeting with his brethren, would have betrayed to them a secret which their best interests required to be for some

time longer concealed. Had Joseph given vent at once to all a brother's fondness and pity, they would have presumed on his kindness, and their conduct to him would have awakened in remembrance no keen feelings of remorse. But the discipline to which they were subjected, led to reflections which undisturbed prosperity had never excited, and formed their after conduct to meekness and humility. Such was Joseph's object in requiring Simeon to remain in custody till they should return with Benjamin, an expedient which, though wise and salutary, it was painful to his kind heart to execute. Some time elapsed before he could announce it, or summon up the fortitude necessary for taking him from them and binding him before their eyes.

This affecting incident suggests some striking illustrations of the substitution of Christ in the room of his people.

Simeon was an hostage that his brethren might go free, and so was Jesus Christ. It was to save us from the chains of darkness that he was bound; to redeem us from the wrath of God he was made a curse; to deliver us from the thralldom of the devil he was tempted; and that we might live for ever he gave up the ghost.

The substitution of Simeon was the plan of Joseph and not of any of his brethren, and that of Christ was the suggestion of divine wisdom and mercy. In the choice of a surety so admirably qualified in all respects for the task of duty and of suffering, Jehovah glories. It is to God himself that this language is appropriated—"I have found a ransom;" "herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

It was to a brother that Simeon became a hostage, and it was to his Father that Christ became surety for guilty sinners. Simeon at that time was unconscious of his relation to the ruler in whose power he was left, but our Lord had this always in his view, and it was this which made the frowns of Jehovah so terrible—that they were a Father's frowns. He felt his hand in the cruelties of his enemies, as well as in the infliction of the curse.

Simeon's detention was an expedient well fitted to lead him and his brethren to repentance. When thus left alone in a state of confinement, he would think of his cruelty to Joseph when he was cast into the pit, and sold to the Ishmaelites for a slave. An accusing conscience would make his brother's cries to be heard amidst the silence of his ward, and his anguish to be felt when thus requited. And his brethren, on their way home, could not converse on the sad scene, without recalling, in shame and grief, one which would now appear before them in its true colours of malice and cruelty. No motives to contrition are so powerful as those which the substitution of our Lord presents. This is the feeling with which multitudes have contemplated his agony—"On me that fire should have kindled; through my heart that sword should have pierced." With such emotions, impressions of our own demerit are associates which humble us in the dust, and the heart shudders at the thought of any sinful indulgence by which the amazing grace of heaven would be abused, and the Son of God be crucified afresh.

The issue of this detention of Simeon was happy. On their return with Benjamin, his brethren found him in good health, and were soon settled amidst comfort, plenty, and security, under the eye of their generous brother. And those for whom Christ became surety are not only saved from wrath, but shall live for ever under the blessings of his kindness in the heavenly country, in all the abundance and beauty of a land, which no curse has blasted, and which no foe can reach. The joy which the sons of Jacob felt when Simeon was brought out to them, points us to the rapture with which Christ was welcomed when he was taken from prison and from judgment, and leads us to the bliss of that day, when the trial of our faith shall be found to praise, honour, and glory.

But let us meditate on the superior glory of the substitution of our Lord. Simeon was called on by Joseph to be the hostage of his brethren. It has been supposed that he pitched on him *because his conduct to him had been*

most violent and cruel; and that knowing his bold and fierce temper, he might suppose that he would be most likely to hinder Benjamin from coming. The trials of Providence are always suited in wisdom to our temper and condition. But Christ presented himself to suffer for man. When throughout the wide universe there was none to help, and every hope seemed lost, then said Jesus, "Lo I come, here am I, send me." How slight were the afflictions of Simeon to the sufferings of our Lord! he was treated with all the kindness which was consistent with his detention and its object; and though he had been put into the worst prison in Egypt, it appears a scene of comfort when contrasted with the wrath to which Christ submitted. "It pleased the Lord to bruise him."

Simeon was a partner in the crime of those for whom he became hostage; but Jesus is the Holy One of God, and while he was made a sin offering for us, he knew no sin. No pangs of remorse could visit his bosom, and his painful remembrances were directed to human folly and corruption.

The peculiar discipline of Simeon might be required by the stubbornness and haughtiness of his spirit, but the suretyship of Jesus could only display more fully the generosity of his character, the meekness of his temper, and the kindness of his love.

Few were to be benefited by the detention of Simeon. It sent his brethren in safety to their homes and their families, but the objects of redeeming mercy form a great multitude which no man can number, of every generation, of every class, of every period of life, and of every land. There are in it blessings to enrich, and grace to save, beyond all created power to estimate.

Let us give glory to the Surety who died for us; and may we, on reviewing these hints, feel more strongly than ever our obligations to his mercy. Let us be willing to do, or to suffer every thing for him; and let no one fret that he is singled out for any arduous duty or service. This is his honour, and for him more abundant consolation is destined, and a more glorious reward secured. It will give no comfort on a

death-bed, that we did or suffered little for the Lord Jesus. Ye angels of heaven, what would ye not do for him! Ye would welcome at his call watchings more constant, and ministrations more lowly; and shall not we be willing to deny ourselves, to take up our cross daily, and to follow him?

Let no one murmur that he is singled out in families as the subject of trials, and as a monitor to the other members. If by your sickness a thoughtless brother is led to seriousness; if by your difficulties his presumptuous hope is checked; if by your terrors he is excited to flee from the wrath to come; you have cause not of complaint but of thanksgiving. If by thy anguish at the death of a companion, thy sister is made to see that in the friendship of Christ alone can the heart safely rest; if by thy disappointments she is convinced that favour is deceitful, and that beauty is vain; if by thy lingering illness she is improved in patience and fortitude; and if by thy desolation she is taught to live to eternity; mercy rejoiceth over judgment.

And was Simeon silent while thus bound? was Jesus led as a lamb to the slaughter?—Let us be meek and quiet in every affliction. The cords with which God binds us are not the fetters of the criminal, but the bonds of love. Did we know ourselves, we should bear testimony to God's justice and severest trials; and did we know him, we should believe in his wisdom and goodness, when Providence assumes to us its darkest form.

The despisers of the grace of the Gospel may learn from this incident to anticipate the period, when the Judge of all shall say concerning them, "Bind them hand and foot, and cast them into outer darkness." From these cords no power can release, and on that prison no light can fall. And while they are thus bound, no tear in the Judge's eye shall indicate his pity; or excite their hope. They shall be bound before the multitudes whom his grace hath saved, and before the pious friends who would have brought them under the wings of the Saviour's mercy, but they would not. While the day of grace still shines, the path of life is still open, and the

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voice of mercy still calls—"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy on him; and to our God, and he will abundantly pardon."

Falkirk.

H. B.

From the London Christian Remembrancer for November, 1826.

Memoir of the Right Rev. REGINALD HEBER, Lord Bishop of Calcutta.

IT is a very brief sketch of the life and character of the late lord bishop of Calcutta that we purpose to present to our readers: but we think it would be neither creditable to ourselves, nor respectful to a man whom we, in common with the country at large, admired when alive, and lament now that he is no more, to suffer his memory to pass away without some record in our pages.

Reginald Heber was the son of the Rev. Reginald Heber, of Marton, in Yorkshire, and Mary, daughter of the Rev. Dr. Allanson, of the same county. He was born on the 21st of April, 1783, at Malpas, in Cheshire, a living held at that time by his father. From his childhood he gave promise of those Christian graces with which he was afterwards so richly endowed, and of those talents which eventually set him high amongst the literary characters of his day. All, however, that we will say of this period of his life is, that the Bible was the book which he read with the most avidity, whether from that spirit of early piety, of which we hear so much more frequently than see it; or whether (what is more probable) from the beautiful pictures of primitive manners which the historical parts of Holy Writ display, and which are singularly attractive to a child. However it was, this first application of his powers laid the foundation of that masterly knowledge of Scripture which he afterwards attained, and to the perfecting of which almost all his future reading was made directly or indirectly to contribute. From the grammar school of Whitchurch, where he received more than the rudiments of his classical education, he was sent to Dr. Bristowe, a gentleman who took pupils near town;

and in the year 1800, was admitted of Brasenose College, Oxford. By one of those happy coincidences which not unusually cause the path of duty and of substantial fame to be the same, that department of knowledge to which, we have already said, he betook himself as a boy, proved an avenue to academical distinction; and of all the subjects for English verse that have been given in our universities, none would have been so likely to awake "all that was within him," as "Palestine." Accordingly, upon this theme he had the opportunity of writing, and he wrote with signal success. Never did a prize-poem excite so general a sensation. It was not recited in the theatre, rewarded with the medal, printed for the benefit of admiring friends, and forthwith forgotten, which is the ordinary fate of such productions; but it was set to music by an eminent professor, by many it was committed to memory, by all it was read; and if any thing would have spoiled the beautiful simplicity of mind of its youthful, we may almost say, its boyish author, it was the favour and caresses which were now universally showered upon him. But that humility which is not more surely attendant upon Christian perfection than upon early genius, was his guardian at this crisis of his life, which to most youths of nineteen would have been one of danger;—and though the prizes for Latin verse and for the English essay were added to his honours, he left the university with all the native modesty he had carried thither, and with the cordial love of his contemporaries, who could feel no mortification at being vanquished by such an opponent, and no envy at the laurels of one who bore them so meekly. From Brasenose College he was elected to a fellowship at All-Souls, and soon after went abroad. The continent, at that time, afforded but small choice for an English traveller; and those scenes, which, as a scholar, he would probably have preferred to visit, were not then accessible. He was, therefore, obliged to content himself with Germany, Russia, and the Crimea; and how closely he could observe, and how perspicuously impart his observations, appears

from the notes in Dr. Clarke's Travels in the latter countries, which he was permitted to extract from Mr. Heber's MS. journal, and attach to his own pages. Having returned to England, and been presented to the family-living of Hodnet, in Salop, he married Amelia, daughter of Dr. Shipley, the late dean of St. Asaph, and thenceforward willingly devoted himself to the enjoyment of those domestic charities, which no one was better fitted to promote, and to the discharge of those unobtrusive duties which fill up the life of a country clergyman. Here it was that he moved in a sphere too circumscribed, it might be said, for his talents, but in which his moral qualities shone with admirable lustre. Distinction he might have sought with success in any profession, but he was satisfied with a life of comparative obscurity,—and he who so lately had surpassed all his compeers in the several pursuits of an university, and given a pledge to the world that in the higher provinces of poetry "an excellent spirit was in him," might be found daily conversing with the ignorant, and "giving subtlety to the simple,"—the adviser to whom they could resort in difficulties—the confessor to whom they would scruple not to open their griefs. Few days passed in which he did not spend some time in intercourse with his people,—neither suffering the aged to be deprived of the consolations of religion through their inability to reach church by reason of their years, nor the sick man to be long on his bed without one to kneel by his side, nor the poor to languish in want without his discovering and giving him help, nor neighbours to be at strife, without supplying to them a most effectual peacemaker. Yet all this was done, so that no man could know it beyond the parties themselves; done without effort, and forgotten as soon as done, or if living, living only in the grateful remembrance of those whom he had befriended. Many were the good deeds which were brought to light by his death, and but for his death would have been, perhaps, for ever hid; and few persons there were in his own parish, who had not then some instance

of his zeal, his charity, his humility, his compassion, to communicate, which had come under their own immediate observation, and which served to bring him very vividly back to the minds of those who knew him best. Indeed by such incidents, many of the more delicate features of his character might be best discovered—that simplicity of mind which was ever true to nature—that courteousness and good breeding (if we may so speak) which even marked his behaviour to the poorest and meanest of his neighbours—that confiding temper which never feared to be abused—that guileless singleness of heart which would rather be deceived (as he often was) than entertain a suspicion—that utter disregard of self, which, perhaps, was the most striking, as it certainly was the least attainable, of all his virtues—that lively faith which was ever tracing the hand of Providence, where others saw nothing but system or chance—and that disposition to rank mankind by their proficiency in holiness, rather than by their wealth, their title, or their talents, and to look up to him with the most reverence whom he thought to stand highest in the favour of God.

Active, however, as was the life of Mr. Heber, it was still a studious life. Though addressed to a congregation for the most part unlettered, his sermons exhibited no marks of haste; his lamp was not negligently trimmed because it was in some degree to shine under a bushel. It might not indeed be easy for all those who heard him, properly to appreciate the range of Scripture knowledge they displayed, or their flowing and metaphorical, yet intelligible language; but all could perceive the address with which he was wont to extract useful and practical lessons from passages in Holy Writ, which in other hands might have been barren and profitless—the spirit with which he would expound a parable, and the felicity with which he would apply it to common life—all could perceive the affection that breathed in them, not testified by vapid and nauseous verbiage, but breaking forth (as it did in his letters) in some casual expression thrown off from the heart,

(one of the truly *ardentia verba*), and which could not fail in turn to make the hearts of those who heard him, “burn within them” while he spoke.

In 1815, he preached the Bampton Lecture; after which, with the exception of some critical essays, both theological and literary, not unknown to the public, though without a name, and an admirable ordination sermon, delivered before the late bishop of Chester, and at his request committed to the press, he did not appear as an author till 1822, when his *Life of Jeremy Taylor*, with a *Review of his Writings*, made known to the world how well the interval had been spent in maturing his great knowledge by reflection, and chastising a style in his former work, perhaps somewhat redundant, by a sound judgment and more finished taste. About the same time he was elected preacher at Lincoln’s Inn—an office which, independently of the acknowledgment it paid to his talents and character, was valuable, as securing him more frequent access to the metropolis, and as giving those who are charged with the responsible trust of filling the higher stations in the church, an opportunity of knowing that such a man there was.—It was not long before an occasion of employing him in a more extensive field of usefulness occurred; and on the death of Dr. Middleton, the bishoprick of Calcutta was offered him. This was certainly a very trying and painful moment of his life; it was no struggle between indolence and ambition, or between conflicting temporal interests, that he had to encounter; but it was a struggle between much self-distrust, much love of country and kindred, much apprehension for the future health of his wife and child, (for he thought not of his own,) and a strong persuasion, on the other hand, that the call was the call of God, and that to be deaf to it, was to be deaf to the “still small voice.” He deliberated long and anxiously—he even refused the appointment—he recalled his refusal—bade farewell to the parish where he had toiled for fifteen years, and on the 16th of June, 1823, embarked for a land which was for a

short time to be the scene of his glory, and then his grave.

"Ostendent terris hunc tantum fata, neque
ultra
Esse sinent——"

On his labours in that country, it is not our intention to enlarge. Whilst he was in England, we had opportunities of observing him, which did not fall to the lot of all; and we have therefore endeavoured honestly, and (whatever our readers, who may be indifferent to his memory, may think) without partiality, without extenuation, to do mere justice to a man whom (we confess it) we loved too well to flatter, and estimated too highly to think that he could need it at our hands. In forming a correct judgment of his conduct in India, we have not had the same advantages;—but this we know, (for men do not change their natures by changing their latitudes,) that if there was any unhappy jealousy existing amongst angry and hostile sects in that country, or amongst the members of our own establishment, he was the man to charm the evil spirit away;—if any well of bitter waters, he was the man "to show them the tree, which when cast into those waters should make them sweet." We know too, that if a man of unsparing personal activity and enterprise was wanted to compass the extremes of that unwieldy diocese, and examine for himself the state of its scattered and now numerous Christian congregations, he was that man;—that if a man was required, who would look to the education of the native children, from a conviction that even in Christian lands (and how much more in heathen!) early religious instruction is far too serious a matter to speculate about withholding or granting to the poor, he was the man;—that if the European part of the population of India needed one, (*gravem pietate virum quem*) who would give dignity and force to his preaching by the weight of example—who would set a pattern of self-denial, in the midst of rapacious self-interest—of simplicity, in the midst of gorgeous extravagance—of purity, in the midst of gross libertinism—the province was peculiarly his. Brief, however, was his season for letting his light

shine before them. Having completed one visitation, comprising northern India, Bombay, and Ceylon. he set out upon a second to Madras. On Good Friday of the present year he preached at Combaconum; and on Easter Sunday at Tanjore. The following day he held a confirmation at the latter place; and in the evening addressed, it is said, in a very affecting manner, the assembled missionaries. Having paid a visit of ceremony to the rajah of Tanjore, and inspected the schools, he went on to Trichinopoly. Here, on Sunday, April 2, he again preached and again confirmed,—a rite which he repeated early the next morning in the fort church. Having returned home, he took a cold bath before breakfast, as he had done the two preceding days. The boy however who attended him, thinking that he remained longer than usual in the bath, entered the apartment, and found the body in the water. The alarm was instantly given, and Mr. Robinson, the chaplain, and Mr. Doran, a church missionary, took it out. Bleeding, friction, and inflating the lungs, were immediately tried, but in vain; and it was afterwards discovered that a vessel had burst upon the brain; an accident attributed by the medical men to the plunge into cold water when he was warm and exhausted.

The corpse was deposited, with every demonstration of respect and unfeigned sorrow, on the north side of the altar of St. John's church, at Trichinopoly.

Thus having persevered unto the end, died this faithful servant of God, in the forty-third year of his age, and the third of his episcopacy.

How he carried himself in those new relations in which, as diocesan of India, he was placed, we shall leave, as we have said, others to testify, who have had closer opportunities than ourselves of watching that conduct. And with this intent we shall close our memoir by a few extracts from the speeches which were delivered at a public meeting at Madras, convened soon after the bishop's death, to do honour to his memory. "We must all deeply lament" (says Sir T. Munro, who was in the chair) "the melancholy cause of our

being assembled here. My own acquaintance with our late excellent bishop was, unfortunately, but of short duration. Yet in that short time, I saw in him so much to admire, that I can hardly trust myself to speak of him as I could wish. There was a charm in his conversation by which in private society he found his way to all hearts, as readily as he did to those of his congregation by his eloquence in the pulpit. There was about him such candour and simplicity of manner—such benevolence—such unwearied earnestness in the discharge of his sacred functions—and such mildness in his zeal, as would in any other individual have ensured our esteem; but when these qualities are, as they were in him, united to taste, to genius, to high station, and intellectual attainments, they form a character eminently calculated to excite our love and veneration. These sentiments were every where felt. Wherever he passed in the wide range of his visitation, he left behind him this impression."

"When we think" (says Sir R. Palmer) "of what that good man has done, what he was doing, and what, under the blessing of Providence, it might have been hoped that he would have achieved;—when we remember the many charitable and religious institutions fostered by his care, aided by his munificence, and guided by his counsel, ever progressively answering more and more the ends for which they were established;—when we saw him labouring in the great work which he had undertaken, with a zeal not less conspicuous for the ardour with which it was prosecuted, than for the conciliation with which it was tempered;—when we heard him to his last admiring congregation, and almost with his latest breath, exhorting 'brotherly love to all, without distinction of rank, caste, or colour;'—when we who were so recently eye-witnesses to his conduct, and hearers of his word, and can, therefore, well appreciate the effect which the labours and doctrine of such a man were likely to produce;—when we see and hear and think on these things, may we not say, this man was, above all others, the best calculated to succeed

in the mighty undertaking in which he was employed,—may we not say, that through the instrumentality of such a man, the rays of Christianity bade fair to spread their cheering and glorious light far and wide throughout the continent and islands of India?"

Much more was said, and in the same spirit, by the other speakers; and a subscription was forthwith commenced on a scale of splendid munificence, which was to extend throughout the presidency, and amongst all classes, for the erection of a monument to the bishop, in the church at Madras; the surplus fund to be also expended in some manner best fitted to keep his name from perishing among them. At Bombay a subscription was also in progress, for the very appropriate purpose of endowing a scholarship at the Calcutta college, to be called "Bishop Heber's Scholarship."

We will not weaken the effect of these testimonies to his worth by a word more. They will serve to show, that calm and dispassionate observers of his conduct in India, think it to have been wise, judicious, and well adapted to its great end. They will further serve to show that our own view of his character is not partial, is not peculiar to ourselves;—indeed, ill should we deserve of the dead, and ill of his friends who are living, were we to cast a suspicion upon the many and noble virtues which were his without dispute, by exhibiting them as either more in number, or higher in degree, than the fact strictly warrants. To speak of him as he was, has been all our wish; for well are we aware that the most flattering portrait that could be drawn of Bishop Heber, would be that which expresses him with the greatest truth.

Man originally created in the Image of God.

(From Russell's Remains of the late Rev. C. Wolfe.)

THIS image, this beautiful image, has been long since shivered and disfigured; but its *fragments* remain to testify that it once existed. There is in the hearts of men a testimony that they shall live for ever; a voice that

echoes through futurity; a sense that they shall see strange things in another world; thoughts that wander through eternity, and find no resting place. This is a fragment of God's image, a shattered remnant of immortality, and it is there to testify against us; for if it had been perfect, nothing would be more delightful than to think that we should live for ever; to look forward into brighter scenes, and rejoice in the glory that should be revealed. All the gold of Arabia would not be worth one hour's excursion of the mind of man into the regions of futurity. For ever and for ever would his mind be reaching forward, and dwelling with fondness upon the thought, that never, from age to age, when time should be no more, should he cease from being. The pleasures of the spirits that walk to and fro in the light of God's countenance, and circle his throne rejoicing, would crowd his fancy and delight his hopes. Visions of celestial happiness would visit him in dreams of the night, and, compared with the dim and distant perspective of eternity, all earthly things would seem "weary, stale, flat, and unprofitable." And what is the fact? Let every man judge himself how his natural heart shrinks from the contemplation of a future state of being; how he shudders to look into eternity, as into some dreary and bottomless pit! What a cold and dismal thing does immortality appear; and what a refreshment it is to his spirits to withdraw his thoughts from the consideration, and return to his beloved earth! And then, only observe with what eagerness and desperation he gives up soul and body to the pursuit of things which he knows full well will soon be to him as if they had never been. And yet, this man, if you were to ask him the question, would tell you, that he expected to live for ever; and that when his body was mouldering in the dust from which it was taken, his soul would plunge into an ocean of spirits without bottom and without shore. This he would tell you gravely, as a matter of course. And then only observe him for one week or for one day, or for *this day* which has been sanctified to immortal purposes, and

you will find his cares, his hopes, his fears, his wishes, his affections, busied and bustling about this little span of earth, and this little measure of time which he occupies: and death finds this immortal being making playthings of sand, and carries him away from them all, into a land where they shall all be forgotten. This is a strange and astonishing contradiction,—the only thing that looks like a blunder through all the works of nature. Every thing else seems to know its appointed time and its appointed place:—the sun knows his place in the heavens, he does his duty in the firmament, and brings round the seasons in their order; and the ocean knows the boundaries beyond which it must not dare to pass;—every animal knows the home which kind nature has provided—"the ox knoweth his owner, the ass his master's crib: but Israel doth not know; my people doth not consider." Among all the creatures that surround us, *we* are the only beings that look not to our native home; the only beings that seem to have broken the laws of nature; to have forgotten our owner, and the mansions of our Father's house. This naked expectation of immortality, while we see no beauty in it, that we should desire it—while we are feeding on ashes, and have lost our relish for immortal food—is one of the fragments of God's image; it shows that it once existed, and that it now is broken.

Charity.

Happy is the man who hath sown in his breast the seeds of benevolence; the produce thereof shall be charity and love. From the fountain of his heart shall rise rivers of goodness; and the streams shall overflow for the benefit of mankind.

Desires to be governed by Reason.

In all thy desires let reason go along with thee, and fix not thy hopes beyond the bounds of probability; so shall success attend thy undertakings; thy heart shall not be vexed with disappointments.

Morning and Evening Prayers for the first Day of the Year.

[In the eighth number of the Quarterly Theological Review, we find a notice of a work by a Lady, entitled, *Suspirium Sanctorum, or Holy Breathings; a Series of Prayers for every Day in the Month*. The reviewers ascribe it to 'Lady Caroline Bury, of the noble house of Argyle;' and they say 'it is dedicated to the lord bishop of Carlisle, with some intimation of an occurrence in the life of the author which we cannot explain.'—'To whom can an attempt to render homage to our holy faith be more appropriately dedicated, than to one who is so eminently distinguished by his piety and learning, and to whom (under Providence) I am indebted for the preservation of my life at the peril of his own?'—They then transcribe the first two prayers in the book, which we copy into our Journal.]

Morning Prayer.

MERCIFUL, ever blessed, and Almighty Lord God, I praise thee, worship thee, I laud and magnify thy holy name. Thou callest me to the commencement of a new year; and I bring to the footstool of thy throne the first offering of my waking senses, praising and thanking thee for the blessings vouchsafed unto me, and imploring their continuance.

I desire to recall to my mind my own unworthiness, and thy ineffable goodness, patience, mercy, and long-suffering; with all my relapses into sin, and all my forgetfulness of thee; and I earnestly desire by the grace of the Holy Spirit to be strengthened for the future, and by the blood of my Lord and Saviour to be pardoned for the past.

I further implore thee, O God of all mercies, to confirm my good resolutions, "that my footsteps slip not;" and to lend me thy divine aid, so that, with the new year, I may walk in newness of life; for, without thine especial favour, I know that I can do no manner of good. In order to obtain this unspeakable blessing, grant, heavenly Father, that on all the ensuing days which thou mayest be pleased to allot me on earth, I may never be hindered, by my fault, or that of others, from coming to thee, morning and evening, to pour out my soul before thee in penitence, in petition, in reverence, and in love. For thou, O God, hast said, "Repent ye that your sins may be blotted out." "I am he that blotteth

out thy transgressions." If thou seek him he will be found of thee.

"Who is God save the Lord?" and "who is a Rock, save our God?" "A gracious God and merciful, slow to anger, and of great kindness."

To all those dearest to me, absent and present, give, most gracious God, thy divine grace. Raise those that fall; strengthen those that stand; confirm the wavering; awaken the supine; and bring them all, O God, to one fold, under one Shepherd, through the mercies of our precious Saviour's atonement.

If any of these are in sorrow, trouble, sickness, need, or any other adversity, in perils of waters, in perils by land, under their own roof, or by the way side, or on the devouring ocean, O God, do thou look down upon their several necessities, and be to them a very present help in trouble. Pardon my enemies, if I have any, O God; and teach me from my heart to forgive them, as I hope to be forgiven: pour into my heart that spirit of gentleness which is from above. Thou, O God, hast said that I am not to forgive my fellow-creatures seven times, but until seventy times seven. Thy words, O God, are, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Grant, most heavenly and almighty God, that I may be indeed one of thy children; and send down thy Holy Spirit upon me, that I may live in charity with all men.

May I, in no one thing, O God, trust to my own strength; "For because that thou hast trusted in thy works, and in thy treasures, (saith the Lord to a proud nation,) thou shalt also be taken; but who trusteth in the Lord his God, mercy embraceth him on every side."

Give me, heavenly Lord God, giver of all good gifts, perseverance and success in my lawful undertakings; may every future day allotted to me on earth, be so employed that I may redeem lost time; and when the last day and hour cometh, may I be found watching, strong in faith, relying upon

the merits of my Lord and Saviour Jesus Christ, in whose blessed name I offer up this prayer, and to whom, with thee and the Holy Ghost, be all honour and glory. *Amen.*

Evening Prayer.

Grant, O Lord God Jehovah, Father of all mercies, that as I kneel now before thee on this evening of another year, blessing thee for past mercies, and imploring their continuance, I may be so found every future evening of my life; "for we know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning." And whenever he may come, O God of all grace, grant that I may be found watching. Vouchsafe to hear the petitions which, with this renewed epoch of life, I now offer up to thy mercy seat.

May I follow after righteousness, godliness, faith, peace, and love; and make all my temporal desires to be in subjection to those heavenly ones. May I pass henceforth every day, which is given to me on earth, in the progressive attainment of thy favour; so shall all be well with me, whatever may be tide.

When sorrow, sickness, perplexity, wearisomeness, assail me, may I fly to my Bible for comfort and aid; for therein are the words of eternal life. Happiness here, and everlasting happiness, are contained therein. God Almighty grant that it may not be a sealed book to me; but open thou the eyes of mine understanding; and "may I continue in the things which I have learned," and have been assured of, knowing where I have learned them, and that from a child I have known the Holy Scriptures, which are able to make me wise unto salvation, through faith which is in Christ Jesus.

May I remember and ever hold fast the blessed truth, that all Scripture is given by inspiration of God, and is profitable for correction, and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Bless this house with religion, peace, and love. Take all its inhabitants under the sha-

dow of thy wings; keep them from all evil; guard them through the night, and awaken them to a new day with more intense sentiments of love to thee, and a more steady desire to do thy will.

Bless all those dearest to my soul, absent or present; correct their evil propensities; confirm their good ones; lead them through this life, O God, so that they lose not that life which is eternal.

Pardon my enemies, if I have any. Take from my heart all bitterness towards them; and though I guard myself against their malice, may I never harden my heart towards them, but strive to imitate the blessed Jesus, who pardoned all, even on the cross.

Thus in prayer to God, and in peace with all mankind, I lie down to take my rest; and may I, Almighty Father, through faith in the blood of the Lamb, so lie down in life's last sleep, calm and untroubled, and arise to be with thee for ever. *Amen.*

Dancing.

[The following article, from the Ontario Repository, contains the opinions of the celebrated dissenting minister, Dr. Watts, on the subject of *dancing*. We agree entirely in the views here expressed by that eminent person; and we trust that the readers of the Christian Journal will be gratified by having an opportunity to peruse them.—*Ed. C. J.*]

Messrs. EDITORS,

WILL you insert in your useful paper, the enclosed extract from the writings of the sensible, excellent, and pious Dr. Watts; of whom it is said, "Few men have left such purity of character, or such monuments of laborious piety." The extract is taken from his 'Discourse on the Education of Children and Youth,' and relates particularly to an accomplishment, here of late fallen into great disrepute, and hardly to be acquired without incurring the anathemas of a class of people, whose wisdom, to say the least, in thus seeking to abridge the innocent and useful recreations of youth, deserves to be questioned.

This judicious writer, after mentioning mathematics, geography and astronomy, natural philosophy, history and

poetry, music, painting and drawing, with approbation; fencing and riding, as "healthy exercises, which may be useful in life;" continues—"Shall I speak of dancing as a modish accomplishment of both sexes? I confess I know no evil in it. This is also a healthful exercise, and gives young persons a decent manner of appearance in company: it may be profitable to some good purposes, if it be well guarded against all the abuses and temptations that may attend it. It was used of old, in sacred and civil rejoicings, Exod. xv. 20, 21; 1st Sam. xviii. 6; 2d Sam. vi. 14. It is certainly an advantage to have the body formed early to graceful motion, to which the art of dancing may contribute. But where it is much beloved and indulged, it has most sensible dangers, especially mixed dancing. It leads youth too often and too early into company; it may create too much forwardness and assurance in the sex whose chief glory is their modesty; it may kindle vain and vicious inclinations, and raise in young minds too great a fondness for the excessive gaieties, and licentious pleasures, of the age.

"In all these affairs, a wise parent will keep a watchful eye upon the child, while he indulges it in these gratifications of youth and inclination; a wise parent will daily observe whether the son or little daughter begin to be too much charmed with any of the gay ornaments and amusements of life; and with a prudent and sacred solicitude, will take care lest any of them intrench on the more necessary and more important duties of life and religion; and, according to this view of things, the parent's hand will either give a looser rein to the pursuit of these exercises, or will manage the propensities of the child with a needful and becoming restraint." Q.

To the Publishers of the Christian Journal.

GENTLEMEN,

It has been confidently asserted that the review of Bishop Hobart's sermon which you republished from the London Quarterly Theological Review, was written by the Rev. Mr. Norris, a clergyman of the Church of England, distinguished for his munificent and pious zeal, and who has

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shown many marks of friendship and attention to Bishop Hobart. The following extract from a letter recently received from him by a layman of this country with whom he corresponds, will show how utterly unfounded the assertion is, that Mr. Norris is the author of that review. These are the terms in which he writes concerning it:—

"It is a tirade of scurrility, without one redeeming property. It does not contain one sentence of argument, but is just such a volley of trashy, insulting verbiage, as you might expect to meet with at our Billingsgate, or any other place upon the same scale of respectability."

Utility of studying Arabic Poetry.

The Baron Silvestre de Sacy lately read before the Asiatic Society of Paris, a brief memoir on the utility of the study of Arabic poetry, in which, after stating other advantages, he adds—"I ought not to forget a very useful purpose to which Arabic poetry can be applied; I mean the light which it diffuses upon another poetry, divine in its source, and sublime as the heaven from whence it derives its origin, but human as far as regards its design, since it is consecrated to our instruction, to the reformation of our manners, and to the elevation of our souls towards our common Author; since it is intended to inspire us with fear of his judgments, gratitude for his favours, and confidence in his paternal goodness; since, in short, it is meant to triumph, by means of holy and elevated feelings, over the deceitful charms of pleasure, the seducing illusions of pride, and the combined efforts of a wandering mind and a corrupt heart. If the study of the antique Arabic poetry can assist us, as there can be no doubt it may, in penetrating deeply into the sanctuary of the poetry of ancient Sion; if, with its aid, we can dispel any of the obscurities which impair the effect of the sublime songs of Isaiah, the eloquent lamentations of Jeremiah, the energetic and terrific pictures of Ezekiel, the bitter groans and keen expression of the tried innocence of Job, and the varied accents, always dignified and always affecting, which issue from the lyre of David; will it still be said that we should regret the efforts expended for the purpose of acquiring knowledge from whence such results can be obtained?"—*Christian Observer.*

The Plain of Jericho.

The traveller Brochi, in going from the Dead Sea to Jerusalem, took Jericho in his way. With respect to the apple of Sodom, whose outward form and beautiful appearance allures the eye, and deceives him who thinks to enjoy it, con-

taining within nothing but a light dusty substance, he believes that Halbequist has erroneously taken it for the fruit of the *solanum melongena*, which our traveller found no where near Jericho, but only the *solanum sanctum*. He himself conceives the apple of Sodom to be nothing else than the bladder-formed gall-nut, which is raised by the stings of insects upon the *pistacia terebinthus*. He remarked, that no where has Flora undergone greater changes than in the Plain of Jericho. The valuable shrub which gave the balsam has disappeared; of the celebrated rose of Jericho no vestige is left; of the numberless palm-trees, on account of which Jericho was called the City of Palms, there remains only a single representative; in vain should one look for that fig-tree of which St. Luke speaks. The whole broad plain is now a naked desert waste, which stretches from the mountains of Judah to the banks of the Jordan.—*Nouv. Gior. de Letterati*.

Adhesiveness of Glue.

From some late experiments on the adhesion of glue, by Mr. Bevan, it appears that a force of 715 lbs. was required to separate two surfaces of dry ash wood of one inch in diameter. In two pieces of soft deal, well glued together, the wood yields in its substance before the glue.—*Christian Observer*.

Chain Bridge, North-Wales.

The following description of the stupendous chain bridge erected over the straits of the Menai, in North-Wales, is furnished by a friend, who has lately received it in a letter from a gentleman now travelling in England:—

“This stupendous structure, this miracle of art, this modern colossus, has alike excited the wonder and called forth the admiration of the learned and scientific, and bids fair to stand for ages an amazing monument of British ingenuity.

“The morning being fine, I resolved to see the ‘chain bridge’ before breakfast, and accordingly set out on my way thither. I overtook a very intelligent man, whom I found, after a little conversation, to be one of the under engineers, and to whom I owe my information as to the principles and admeasurements of it.

“On account of the hilly nature of the ground on each side of the straits, piers of granite are built on each side, which make the road level with the country. These piers are built on arches of 52 feet span; from high water mark to the spring of each arch is 65 feet; and lead to the grand pillars from which the chains are suspended, in massive, yet graceful festoons. These pillars tower 152 feet above high water mark; through them are gate-

ways which lead to the carriage roads, 9 feet wide, 15 high: there are two carriage roads, each 12 feet wide, and a foot-path between them, 3 feet wide.

“The chains, 16 in number, are 1714 feet in length, formed of links composed of 5 bars of wrought iron, 10 feet long, 3 inches deep, and half an inch thick; these 5 bars are put side by side, and riveted by bolts; forming an almost solid bar, of 10 feet long, 3 inches deep, and 2½ inches thick; of these links the chains are formed; 4 of which chains form one great chain; and these 4 are so suspended, that the middle of the upper links fall on the joints of those underneath. This is a description of such links as hang from pillar to pillar, a distance of 553 feet; those from the pillars to the fastenings are rather shorter and thicker: I traced them to the rocks where they are fastened, and was truly surprised at the amazing strength and apparent security of the whole, and could not help questioning whether Jove’s

‘————— everlasting chain,
Whose strong embrace holds heaven, earth, and main,’

were half so well secured.

“In the saddles over which the chains pass on the tops of the pillars, rollers are placed, to prevent any accident happening from the contraction or extension of the iron work by heat or cold, as also from the heat or cold affecting either side unequally.

“The vertical rods suspended from the chains are of iron, one inch square, and serve to support the sleepers on which the flooring of the road-way is laid; these rods are 5 feet asunder. A neat railing, about 5 feet high, runs along the whole line of the bridge.

London new Bridge.

The new London bridge is proceeding with rapidity. The contractors are to complete it before March, 1830, for the sum of 468,000*l*. The middle arch of the bridge will be 150 feet in span, and 37 feet rise. The carriage-road over the bridge is to be thirty-six feet wide, and the footpaths are each to be of the width of nine feet. The centres for the second arch are nearly finished.—*Christ. Observer*.

Suspension Bridge in the Himalaya Mountains, India.

A suspension bridge has been erected over the Giri, in the lower range of the Himalaya mountains, 100 feet in the clear, and from 80 to 100 feet above the bed of the torrent. Considerable difficulty was found in sinking holes in the rocky soil for the main standards and piles; but it was overcome by the engineer, assisted most cordially by the hill chiefs, who are fully sensible of the value of such benefactions bestowed upon their country.—*Id.*

EPISCOPAL ACTS.

In the Diocese of Maryland.

At an ordination held in St. Paul's church, in the city of Baltimore, on Wednesday the 13th of December last, by the Right Rev. Bishop Kemp, the Rev. Charles Williams, president of the Baltimore college, and the Rev. John T. Wheat, minister of Queen Caroline parish, deacons, were admitted to the holy order of priests. Morning prayer was conducted by the Rev. Dr. Wyatt, associate minister of St. Paul's parish.

In the Diocese of Pennsylvania.

On the 24th of December, 1826, being the fourth Sunday in Advent, the Right Rev. Bishop White held an ordination in Christ church, Philadelphia, when Mr. Pierce Connelly and Mr. James May were admitted to the holy order of deacons.

Trinity Church, Utica.

The ladies of this congregation have contributed the sum of fifty dollars to constitute the rector a patron of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States. The Female Missionary Association of this parish have also, within the past year, paid over to the Missionary Fund of this diocese the sum of \$74 75, making a total of more than \$400 for missionary purposes from this congregation since 1822. If every parish in the diocese of equal ability would do *as much*, how many waste places of the church might be built up!

Obituary Notices.

Died at Jamaica, Long-Island, October 18, 1826, ALEXANDER HAMILTON CONWISZ, in the twenty-third year of his age.—The writer of this can truly say, that he was no common youth. Under the instruction of an affectionate and pious mother, like Timothy of old, from his childhood up he seemed wise unto salvation. Soon after his joining the communion of the church, he determined to devote himself to the ministry. This determination is known to have been in preference to much more promising worldly prospects, and is fully believed to have been made by those peculiarly awful yet noble and generous motives that are required in every candidate for the ministry, when he answers that he trusts that he is moved by the Holy Ghost. And so disinterested were his views in this respect, that it is known to the friend who writes this, that he had determined, should God have permitted *him to enter upon his intended work, not to seek a situation of profit or ease*; but

it seemed to be rather a subject of pleasing anticipation with him, to go where there was much labour and little worldly profit—to go where, in the spirit of missionary zeal, he could most effectually subserve the cause of Christ and his church. But the great Head of the church had otherwise determined. A pulmonary consumption, which evinced its first alarming symptoms some years ago, was seen to make its gradual but sure advances, till it gained its victim. He died sitting in his chair, uttering, as his last, the words of the first martyr Stephen, "Lord Jesus, receive my spirit."

The following is an extract from the sermon preached in Grace church, Jamaica, the Sunday after his decease:—

"—It is proper that this occasion should not pass away without being further improved by a brief notice of the decease of a young brother and friend, whose remains we lately conveyed to the 'house appointed for all living.' Were I not averse to any thing like mere ostentatious formality in what are termed regular funeral sermons, in which, I fear, the great truths of our religion, and the blessed object of our faith and hope, are made to give place to eulogies, often undeserved, on those departed hence—this, I feel, would be an occasion for much, very much to be said. Yet as our young brother was very near and dear to all of us, as a member of our communion, as one brought up from his infancy with us, and as one to whom every thing connected with the good of this church was very near—it is proper, though in few words, not only as a tribute of respect and affection for his memory, but also for our own benefit, that the solemn event should be noticed and improved. It is known to many of us, that from his youth up, our young brother seemed to grow 'in the nurture and admonition of the Lord.' I well remember when, with others of equal age, he attended our catechetical instructions. I well remember, both in public and private, his eager and respectful attention, his uncommon kindness and docility, and urbanity of temper. I well remember seeing tears fall down his youthful cheeks, when he listened to the love of Christ to sinners, and the blessedness of early devotion to his service. I then thought these evidences, so rare and uncommon among our children, were evidences of the first fruits of grace in a life to be devoted to the glory of God and the good of his fellow-men.

"Subsequent instructions, and subsequent dealings of God with him, seemed to fix these impressions firmly in his mind. When, some years ago, at college, he joined the communion of our church, his letters to me on that interesting occasion, evince a pure and conscientious devotion

to the cause of Christ. And shall I not add, that though exceedingly liberal towards all who love our Lord Jesus Christ in sincerity, and though educated within the hallowed precincts of the church in whose communion he died, yet his preference to her, and of her distinctive principles, and his determination to enter her ministry, was not made without many temptations and strong solicitations to the contrary. He came in contact with many, who, though zealous and conscientious, view every thing connected with us, with the jaundiced eyes of long-rooted prejudice. A preference thus pure, and disinterested, and discriminating, was therefore the more valuable; and I do know, that the church of his choice, was the church he loved till the last.

"In his absence to pursue his theological studies, and in his various seasons of absence for the benefit of his health, his letters were always interesting—they afforded pleasing evidences of talents, sincere piety, and disinterested devotion to the spread of the blessed Gospel of salvation. In every place, his amiable and Christian-like virtues made him warm and lasting friends. It was with the feelings of a pastor, of a friend, of a brother, that I anticipated the day when we should hear his voice in this sacred place—this home of his childhood and youth. I hardly know, in my ministerial connexion, a more pleasing anticipation; and is there one whom I address, as a member of this congregation, that will not share in the grief of the disappointment? The pleasing anticipation, like many others in this world of trial, was to be only the object of hope;—but to his pure and noble purpose of exercising this office, and doing it too, as I know, in a situation far remote from every inducement of wealth and ease—of this purpose, we trust, the testimony might be borne, that was borne of the disappointed purpose of David to build a temple to the Most High, 'thou didst well that it was in thine heart.' In all these dispensations of Providence, we are to be resigned to the will of him who doeth all things well; and, oh! may the bereavement be blessed, be eternally blessed to the immediate friends and relatives! To have had such a member in a family, such a son, and such a brother, is no common blessing."

"And to all the young members of this little flock I would next make an appeal. If any of you, like him, have resolved 'to remember your Creator in the days of your youth,' (and I trust there are such before me,) let me beseech you to take courage. If the venerable martyr Polycarp, at an advanced age, could say that he had never received any thing but good from Christ; so could your young friend

say; and so can all say, who love and serve him truly. Oh! remember, whatever be your state or calling in life, the 'purpose and calling of God' is the same with you—it is, that, through the blood of Christ, you may be saved and sanctified from your sins; and after serving God in your day and generation here below, may be admitted to life eternal. Watch and pray, then, for grace to enable you to continue to run the race set before you. And if any of you are yet careless and unconcerned—if any of you are yet resisting the early preventing grace of God—oh! let me warn you again and again. Had our deceased young friend lived to address you, it would, I know, have been the voice of love urging you to leave your sins, and your follies, and your youthful lusts, and follow Christ—not like that young man in the gospel, who came to Christ, but went away again sorrowing, because he would not take up the cross: his theme, I know, would have been the love of Christ to perishing sinners, and the blessedness of early and instantly fleeing to that love, as the only refuge of our guilty and perishing souls."

"Shall we say, that, in such cases, God willeth not the salvation of those who die!—oh no; it is the madness of their own sin; their career of disobedience is a violent struggle to resist day by day the preventing grace of God. How often is that grace felt in the stings of the inmost soul! How often do they tremble in view of that future which they cannot shun! Every day's events of Providence, the perils and the mercies of their lives, the very elements around them, proclaim continually there is 'wrath to come.'

"Oh, then, my friends, young or old, if this be your condition, I beseech you, do not yield to sin. In God there is strength to enable you to work out your salvation with fear and trembling. Choose then with all your hearts, and call upon God to strengthen you in the choice, 'that good part which shall never be taken from you.'

"Then, like our dear departed young friend, will the wisdom that comes down from above, make you holy and make you amiable—then will you find that godliness is the promise of the life that now is, as well as of that which is to come—then will you find that wisdom will be more precious to you than rubies—that its loveliness, descending on your head, like the oil of Aaron, will flow down to the skirts of your garments—that honouring the Lord with your substance, and with 'the first fruits of all your increase,' he will be your God, your 'Father, and the Guide of your youth.' In the loss of such a blessed character, may those who mourn

be comforted. The church this day offers her sympathy and condolence.

'As friendship bids, I feebly breathe my own,
And sorrowing say, Fare spirit, thou art gone.'

Died at Warrenton, North-Carolina, on the 27th of October last, the Rev. CAROLUS C. BHAINERD, rector of Emanuel church, Warrenton, and St. John's church, Williamsborough.

From the concluding number of the Churchman's Magazine.

Died at New Milford, on the 27th of October last, Mrs. REBECCA BENHAM, wife of the Rev. Benjamin Benham, aged near sixty years.

She bore the character of a most affectionate wife, a tender mother, and a faithful friend. While these qualities endeared her to all her acquaintance, she possessed those higher attainments which constitute the pious Christian. During her last illness, an illness of nearly four weeks, attended with much bodily suffering, she gave remarkable proofs of her patience and resignation to God's will. For more than thirty years she had been a communicant in the Episcopal Church; and retained through life an evenness of temper and sweetness of disposition, which constant infirmity of health like her's is so apt to destroy. As her end drew nigh, she exclaimed—"O that I could die! O that my Saviour would take me to himself!"

A letter from a friend to a daughter of the deceased, may not improperly be introduced here:—

"My dear and much-loved ———,

"I have just been informed of that sad event, which has shrouded your dear family in the gloomy habiliments of mourning. My tears had flowed in anticipation of the dread reality, but still I indulged a hope. Oh! I could not give it up. I knew not God's will in regard to her; but I hoped, I prayed, and would fain permit myself to believe, that he would spare her life. But 'God's ways are not as our ways.' From the frailty of our nature, we know not what to pray for as we ought, we know not for what to supplicate.

"But, my dear ———, it is a delightful thought that God is our Father, and that he knows what is best for us. In his dealings with the children of men, mercy is ever his darling attribute; and we are assured that he does not 'willingly afflict or grieve them,' but that 'whom he loveth he chasteneth.'

"There are moments of suffering, however, in which we feel as if God's face was for ever hidden from us, and as if he had forgotten to be gracious.

"The agony of a wounded spirit cannot be described, and it is known only

to its God; but it is God alone who can pour into it the balm of heavenly consolation. This he does afford to all his faithful followers; and this, I trust, will soothe your aching heart. He does not forsake his children, although he corrects them, neither will he turn a deaf ear to their prayers. In seasons of deep affliction, we look in vain to the world for comfort or consolation. The heartless votaries of gaiety and pleasure can communicate no solace to the wretched mourner. Their scene of action is far different from the saint's sick room and dying bed.

"They heed not the sighs that proceed from the house of mourning. But, thanks be to God, we have, in the person of our blessed Saviour, one who can be touched with the feeling of our infirmities; one who hath 'borne our griefs, and carried our sorrows;' and one who has said, 'My grace is sufficient for thee.'

"Although severely afflicted, my dear ———, you cannot but have the richest consolations in the life and death of your lamented mother. Her life was so exemplary and so pious, and her trust and confidence in God so entire, that, to her, death could have had few terrors.

"I know that the affectionate heart would cling with anxious solicitude to the dear objects of her love on earth. But to them how consoling is the thought, that the saint's last pang is the agony of separation. The disembodied spirit is then for ever released from suffering and pain. It leaves this wretched world, and is conveyed away to the bright home of angels. Oh, who would not die, to join their happy throng? Who would not suffer on the earth, to be for ever blessed with the Lord? Oh, the thought gives rapture to the soul, and consolation to the bleeding heart. God grant it may be realized by us, that when we leave this world of sin, sorrow, and death, our souls may be re-united to those dear friends who have already entered into rest, and join the holy company of angels and arch-angels, cherubim and seraphim, and be for ever near the throne of God.

"The sacred Scriptures abound in consolation, as your own experience can, no doubt, well attest. With this you need no other.

"You have, dear ———, my sympathy and my prayers. Present my respects to your bereaved father, and my assurance that I have sympathized most deeply in his loss.

"Remember me affectionately to my dear ——— and other friends, and believe me, in sorrow as in joy, your affectionate ———."

Died at Charleston, South-Carolina, on Friday the 1st of December, JOHN BLAZA

BOWEN, the only son of Bishop Bowen, a very interesting and promising youth, aged fifteen years and one month. He was in perfect health when his eldest sister, whose death was announced in our last volume, p. 399, was interred, and survived her but one month.

Died on Edisto-Island, South-Carolina, on the 11th December, the Rev. THOMAS A. OSBORNE, rector of the church on that island, and formerly a resident of this city.

Died at Geneva, December 12th, 1826, in the thirtieth year of her age, Mrs. GERRARD RUMNEY, wife of Mr. Robert Rumney, of that village, and daughter of the late A. A. Rutgers, esq. of New-York.

In the death of Mrs. Rumney, an affectionate husband, with four infant children, an extensive circle of connexions and friends, and the church of God, have sustained no ordinary loss.—As a daughter, a sister, a wife, and a mother—in every domestic and social relation which she sustained, she discharged her duty with a diligence, fidelity, and consistency, truly exemplary. A heart warmed in no common degree by the benevolent affections, and animated by the liveliest and most acute sensibility, yet regulated and controlled by a sound, well cultivated mind, fitted her to enjoy, with a more than ordinary relish, the pleasures of social intercourse, and endeared her in a remarkable degree to her friends and intimate acquaintance. But home, the theatre of her duties, was the principal and chosen theatre of her pleasures. Devoted to the happiness of her family, she made it her every-day business, as far as she was able, by assiduous attention to every domestic duty, to advance and secure it. Nor was it less principle, than taste and inclination, that guided her in this choice. Indeed the fear of God, and sense of obligation to her divine Redeemer, whom she embraced with a most cordial faith, were the principles which, animating her heart, prompted and directed her conduct in every relation of life. She traced every duty to religious obligation—owned no guide of action, no rule of life, but the will of God; and this she *dared*, under all circumstances, to follow, regardless of the dictates of fashion or the opinion of the world. Rational and sober, yet ardent in her religious sentiments, she had no fears of being "righteous over much," nor presumed that her duty was done, while there were any means in her power by which God could be glorified or her fellow-creatures benefited.

Devotedly attached to the Episcopal Church, not less from conviction of the truth, purity, and excellence of its principles, than from early education, she was

conscientiously exact in conforming to all its institutions and usages, deeming it as little consistent with piety as modesty to oppose private opinion to the venerated wisdom by which they were established. But this attachment, strong and ardent as it undoubtedly was, partook in no degree of bigotry, nor prevented her discovering and admiring the virtue and piety which adorn the characters of many of other communions;—no, it was a truly enlightened, conscientious attachment, which, sanctioned both by the judgment and the heart, strengthened by all her religious hopes and comforts, originated in *her experience* of the truth and efficacy of its principles, and suitableness of its institutions to all the circumstances and wants of suffering humanity. In sickness and in sorrow, in various scenes of affliction through which she was destined to pass, she found in them a source of abundant consolation and support: in the view of death they sustained and fortified her hopes, and have, we trust, been the means, through the mercy of an almighty and all-sufficient Saviour, of securing her an eternal triumph over this last enemy.

For the Christian Journal.

TO A CLOUD.

Fit emblem of man's destiny!
 Shifting, changing, fleeting thing;
 Resting here a passing moment,
 Fleeting then with swiftest wing.
 Now thou'rt floating thin and airy—
 Now thou'rt beaming golden bright—
 Now, alas! thou'rt darkly changing
 To the murky hue of night.
 Now again thou'rt swiftly waning,
 Curling like the mist away;
 But behold! thy vanish'd wrestlings
 Clear, the azure heav'n display!
 Fit emblem of man's destiny!
 He is here—is bright—is gone:
 But, ah! there is too still for him
 Heaven shining pure beyond.. E.

The beauty of the following original hymn, used at the dedication noticed at page 7 of this number, has induced us to give it a place.

HYMN.

Oh Thou, whose own vast temple stands
 Built over earth and sea!
 Accept the walls that human hands
 Have raised to worship Thee.
 Lord! from thy inmost glory send,
 Within these courts to bide,
 The peace that dwelleth without end
 Serenely by thy side.
 May erring minds that worship here,
 Be taught the better way;
 And they who mourn and they who fear,
 Be strengthened as they pray.

May faith grow firm and love grow warm,
And pure devotion rise,
While round these hallow'd walls the storm
Of earth-born passion dies.

[We copy the following from the *Oncida Observer* of the 21st of November. It is said to be written by a Mr. Dakin. The *new church* referred to is St. Stephen's church, of which the Rev. Mr. Treadway is rector; and the *certain village* is New-Hartford, Oncida county. The *old church* is the Presbyterian.—Ed. C. J.]

It has been frequently observed, that the Vane on the *new church* in a *certain village*, pointed nearly due south; and that on the *old church*, a few rods distant, pointed nearly due north, at the same time; and that they have remained in these opposite positions several hours. Indeed, this opposition may be seen almost every morning, when the winds are hushed. This circumstance gave the hint for the following little poem.

THE RIVAL VANES.

In times of yore, a brazen Vane
Uprose upon a neighbouring plain,
High peering o'er the tallest trees,
Prepared to guide the wandering breeze.
Where, giddy with its elevation,
He thus expressed self-gratulation:—
"See how yon crowds of gazing people
Admire me shining on the steeple!
High o'er their heads I whirl around,
And send the sunbeams to the ground!
Struck with the dazzling rays I send,
The wondering throng beneath me bend,
Adore me powerful o'er the breeze,
To guide and turn it as I please.

"Like King Eolus, then, I'll stand,
And winds shall blow as I command.
The east, with treasures from the main,
When I decree, shall bring down rain:
To zephyrs soft, in western skies,
I'll turn my head, and they shall rise:
Or, if I choose to face the north,
Terrific storms shall rally forth:
But when to southern climes I turn,
Where summer suns refulgent burn,
Mild o'er the hills the breeze shall blow,
And vegetation spring and grow.

"Thus, happy in my power, I'll stand,
And hold the reins of high command;
While every other Vane shall fear,
Nor dare upon the plain appear."

So spake the ancient brazen Vane,
And turned his head around the plain;
When, lo! with anger and surprise,
He saw a rival vane arise,
High soaring in the ambient air,
Whose golden sides with splendour glare!
Full in the face of him he shone,
Who long had proudly stood alone;
Of him who was the only wonder
Of all the gazing people under;
Of him who thought his dazzling light
Alone deserved to claim the sight!
Full in his face, the rival shone,
High mounted on his spiral throne,
And glittering in the blaze of day,
Stole half his neighbour's pomp away!

The ancient Vane, in sullen pride,
Awhile his shining rival eyed:
Then, brushing o'er the gathered rust,
Which envious time had on him thrust,
Like modern priests, in pious guise,
With whining tones and upturned eyes,
That frighten fools, and make them stare,
Poured out this proud and angry prayer:—

"O Jove! concealed in awful shrouds,
Sublimely riding on the clouds,
Thou seest how yonder towering Vane,
In impious form, on my domain,
Like blazing star or meteor bright,
Displays his hateful head in sight!
Thou knowest, O Jove! my ancient claim
To all that here deserves a name;
Thou knowest, where scarce a human voice
Made the lone hills and vales rejoice;
Where doleful screamed the midnight owl,
And roared the wolf's tremendous howl;
Panthers insatiate raised their yells,
And bears growled dreadful on the hills;
Where savage Indians whooped their cries,
And the rude powwows rent the skies!
Hither, from eastern climes, I strayed,
And on this plain my station made.
Upon this steeple's giddy height,
I've dazzled long the people's sight;
And when they howed the humble knee,
'Twas in this house that's under me.
And here is still abundant room,
For every one who *pays* to come!
And *cash* immense has been expended,
To brush it up and make it splendid!

"What though some wags, for ends satanic,
Declare it mocks all rules mechanic,
And say this wicked waste of *cash*
Was only made to cut a dash!
Yet, as 'twas all the priest to please,
'Tis wicked thus to fret and tease!
For priests should always give the word,
When *cash* is needed for the Lord!
Nor should the people utter curses,
Although the call may drain their purses!
Then what's the need that this new Vane
Should rise and shine on my domain?
For, under favour of thy hand,
I'll rule the winds that sweep the land!

"Shall this new Vane pretend to know
Which way the *saving* wind should blow?
Or, can the shining fellow tell,
Which wafts to heaven and which to hell?
What! such a heretic as he,
Presume to know high Heaven's decree!
And, on his 'pig-pen's' paltry steeple,
Pretend to light and guide the people!
O! let him never here succeed,
Nor from this house the people lead!
Sweep down, O Jove! his vain pretence,
And in thy vengeance, drive him hence!
O! scathe him with thy mighty thunder!
Split! rend his pigmy spire asunder!
Down! down to earth, in fury cast him,
And with thy wrath eternal blast him!!

"But if the fellow *must* be there,
O! grant my ardent cries and prayer,
That I may order every breeze,
And turn his head just as I please!"

But Jove his suppliant's purpose saw,
And bade him bear the awful law—

* It is said, the new church has been called a *pig-pen*, in derision, by its opposers.

"The winds shall blow as I decree,
Nor shall you their director be.
Take, then, this counsel from the skies;
If interest, fame, or peace you prize,
Should southern breezes round you play,
Submit, and turn your head *that way*."

The ancient Vane the counsel spurned;
His stubborn pride grew hot and burned;
And as the southern breezes blew,
Whirled round to rouse the northern too!
But lo! he fails, and swelled with ire,
He shakes and quails upon his spire!!

The Episcopal Watchman.

The two very respectable monthly publications, *The Churchman's Magazine* and *The Gospel Advocate*,—the former first established in Connecticut more than twenty years ago, and published under various circumstances, and for different periods, in that state—in the city of New-York—at Elizabeth-Town, New-Jersey—and lastly, again in Connecticut, at Middletown,—have ceased to be published; and their place is to be supplied by a weekly paper, under the title of *The Episcopal Watchman*, to be issued on the same day of the week in the cities of Boston, Hartford, Middletown, and New-Haven, and sent to distant subscribers by mail. It is to be printed on royal paper, at two dollars a-year, if paid in advance; or two dollars and a quarter, if paid at the end of six months.

We have room only for the following extracts from the prospectus of the proposed paper; they will be sufficient to explain its objects; and cordially approving them, we shall hail it welcome, and extend to it our best wishes for an ample support:—

"The objects of *The Episcopal Watchman* will be the increase of useful knowledge, the promotion of virtue, and the dissemination of pure and undefiled religion. And because it is believed to be the scriptural and most effectual way of advancing the last and greatest of these objects, the elucidation and defence of the doctrines, discipline, and worship of the Protestant Episcopal Church in the United States of America, will constantly be kept in view.—Other topics will also find a place in the proposed paper. The cultivation and improvement of the mind, and the refinement of the taste and affections, if made subordinate objects of pursuit, may be rendered auxiliary to the cause of religion:—a portion of the pages of *The Watchman* will therefore be devoted to literature and science, and to the fine and useful arts; and for the accommodation of those who may have no con-

venient access to other means of information as to passing events, each number will contain a weekly summary of the most important items of foreign and domestic intelligence."

Sellon's Lectures.

We beg to call the attention of our city readers to a course of Lectures on the Elements of Natural Philosophy, proposed to be commenced on the first Tuesday of February, and continued on every succeeding Tuesday until completed, by the Rev. John Sellon, rector of Christ church, Ann-street. The course is to consist of twelve lectures, in the following order:—*Lecture 1*, On the first principles of natural philosophy and the general properties of matter.—*Lecture 2*, On the peculiar and distinctive properties of ponderable matter and caloric; explaining the laws of attraction and repulsion, and showing the general agency and effects of these two powers.—*Lecture 3*, On optics; explaining the nature and laws of light, with the theory of colours, &c.—*Lecture 4*, On optics; the effects produced by the reflection and refraction of light; showing their operation in the phenomena of nature, and their practical application in many of the arts and sciences.—*Lecture 5*, On electricity.—*Lecture 6*, Galvanic electricity.—*Lecture 7*, Hydrostatics and Hydraulics.—*Lecture 8*, Pneumatics.—*Lectures 9, 10, 11, and 12*, Astronomy.

In explaining this arrangement, the lecturer in conclusion remarks, that "by the whole, it is hoped to enlarge and elucidate our ideas of the power, the wisdom, and goodness of the Supreme Author of our being, and lead 'through nature up to nature's God.'"

It is understood that this course of lectures is patronized by the bishop and clergy of the Protestant Episcopal Church in this city. The subscription for the whole course is six dollars. A paper is left at the office of the Christian Journal, No. 99 Pearl-street, for signatures.

Calendar for February, 1827.

2. Purification of the Virgin Mary.
4. Fifth Sunday after Epiphany.
11. Septuagesima Sunday.
18. Sexagesima Sunday.
24. St. Matthias.
25. Quinquagesima Sunday.
28. Ash-Wednesday.

Ecclesiastical Meeting in February, 1827.

14. South-Carolina Convention meets.

THE
CHRISTIAN JOURNAL,
AND
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No. 2.]

FEBRUARY, 1827.

[Vol. XI.

The Rev. Tillotson Bronson, D. D.

[At page 340 of our last volume, we announced the death of the Rev. Tillotson Bronson, D.D. late principal of the Episcopal Academy at Cheshire, Connecticut, and editor of the Churchman's Magazine. In the December number of that work, we find the following interesting memoir of that eminent divine, which we take much pleasure in transferring to our pages.]

Few men have sustained a higher character for talents and learning, or those amiable and excellent qualities which adorn human nature, than the lamented individual who is the subject of this memoir. For a long period, he maintained a prominent station in the church, and in the respect and affections of all who knew his worth. The life of a literary man is, for the most part, too uniform and retired in its course, to afford incidents of such magnitude as to excite any deep interest or admiration, beyond the circle of friends and associates, where his virtues, his attainments, and his talents are exhibited, without the restraint which modesty, and perhaps constitutional diffidence, may produce in a wider scene of action. His labours, which are chiefly performed in retirement from the world, are indeed of a character calculated to qualify him for no small degree of usefulness, and to gain the love and respect of the society and friends among whom his hours of relaxation are passed; but though, as an author, it is possible that he may be brought into notice and regard, by successful efforts to instruct or to amuse, yet he has little chance of being known and admired in another age, however great his talents or profound his learning, unless he should be so fortunate as to be called to stations, where his name becomes inseparably associated with institutions, which are important and permanent in their character, or to grades of office which connect the recollection of his powers with

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the communities over which he has presided, and benefited by the wisdom of his measures, and his success in accomplishing them.

If to the pursuits of literature, the duties of an instructor or divine be added, his course of life is scarcely less uniform, or less barren of those great incidents, which are calculated to excite interest and attract attention. In either case there is the same series of services from day to day, and year to year; and perhaps all that can be said of them, is, that they were performed with ability and faithfulness, and were attended with a degree of success equally useful to the public and creditable to himself. But his reputation in both departments is often temporary, liable to great vicissitudes from casual and unimportant circumstances, and always dependent upon the continuance of popular favour, than which nothing is more capricious and inconstant.

The great and good man who is the subject of this memoir, was not, either in his character as a scholar, instructor, or divine, an exception. The stream of life has rarely flowed with a more quiet, equable, and peaceful course. Few vicissitudes occurred which were calculated to disturb its tranquillity. And the leading events in which he was interested, had their origin in the opinion which his brethren had formed of his attainments as a scholar and divine, rather than in those direct exertions which, but for his great modesty, he might have made with a view to his own advancement.

Dr. Bronson was born at Plymouth, in the year 1762. His father was a respectable farmer, a man of strong powers of mind, well acquainted with the doctrines of the Bible, and if we are not misinformed, from an early period a communicant in the Episcopal Church. His earlier years were

passed at home with his parents. Those years which are generally occupied in the preparatory studies, were, in his case, employed in the pursuits of agriculture. Amid rural scenes, his taste for science first began to be developed. His thirst for knowledge often diverted his attention from his daily employments; and the leisure moments, so frequently wasted in idle amusements, were improved by him in the diligent perusal of the few books which casually fell in his way. The scenery in which he passed this interesting period of life, and the invigorating and peaceful employments in which he then engaged, are often referred to, with deep poetical feeling, in many of his early and later poems, particularly in the odes to the several months, and in the retrospect, published in the 4th and 5th vols. of this work [Churchman's Magazine].

In the autumn of 1780, he commenced the study of languages at Watertown, under the instruction of the Rev. Dr. Trumbull, with whom he prepared for college. It was during this period that he taught a school at Watertown, where the character he sustained, and the talents which he displayed, made an impression so favourable, that many years after, when the church in that town became vacant, he was immediately, and it is believed unanimously, called to the rectorship.

He entered the freshman class at Yale College in 1782, and took his bachelor's degree in 1785. He taught a school at New-Milford, during the summer previous to the taking of his first degree, with much reputation. Though his residence in that town was comparatively of short continuance, yet among those who then knew him, he is still remembered with affection and respect. Very little is known concerning his collegiate course, except that his attainments were in a high degree creditable to his talents and industry. The habits of incessant and laborious application which he then formed, continued with him through life. He delighted in the various pursuits of science;—no one could witness the emotion kindled in his breast by the solution of a difficult problem, the demonstration of any new principles in

philosophy, or the acquisition of new facts in any department of science, without being convinced how much he was influenced by the love of knowledge. Blessed with strong mental powers, and a constitution unusually firm and vigorous, he sought for knowledge with an ardour that never cooled, with a spirit truly indefatigable, and with a severity of application rarely equalled.

Soon after he graduated, he was admitted a candidate for holy orders by Bishop Seabury, and was among the first who were ordained by that distinguished prelate. His theological studies were pursued chiefly under the direction of the late venerable Dr. Mansfield, but they were concluded under the immediate superintendence of the bishop. His reputation as a scholar was fully sustained by his acquirements in the science of theology.

He was admitted to the holy order of deacons, by the Right Rev. Samuel Seabury, D. D., on the 21st of September, 1787, in Christ church, Derby. In the October following, he was called to officiate in the churches in Stratford, state of Vermont, and in Hanover, state of New-Hampshire. He returned to Connecticut in the early part of the year 1788, and on the 25th of February was admitted by the same bishop to the holy order of priests, in St. James's church, New-London; and was at the same time appointed, in the form then used, to the rectorship of the parishes mentioned above. He resigned the rectorship of them in the following October. We know of no other facts connected with his ministrations in these parishes. In the spring of 1792 he went to Boston, and was soon after called to supply the place of the Rev. Mr. Montague, rector of Christ church in that city, during his absence in Europe. He officiated in that church until the rector returned, which was in the spring of the next year, when he again returned to Connecticut. In the autumn of the same year, he was settled in the churches at Hebron, Chatham, and Middle-Haddam. In these parishes he was extensively useful; and his memory is still cherished with affection and respect by many who attended a

this period on his ministrations. And his occasional returns to these scenes of his labours, after the lapse of thirty years, continued to be a source of mutual pleasure and satisfaction.

In the year 1795, he was called to the rectorship of St. John's church, Waterbury. This seems to have been the most interesting and useful scene of his ministrations; and it was the one to which he recurred with the most pleasing recollections. During the whole period of his rectorship, which was about ten years, the parish was united and prosperous; and we have reason to believe that he was, in that situation, an instrument in the Redeemer's hands, of preparing many souls for the inheritance of eternal life. Several circumstances concurred to render his removal from Waterbury expedient,—particularly his appointment to conduct the Churchman's Magazine, which was then published at New-Haven. He accordingly resigned his rectorship in the spring of 1805, and immediately removed to that city. He continued the editor of that very useful and respectable paper between two and three years, when, in consequence of an animated controversy, in which the doctrines and government of the church were assailed by several eminent Presbyterian divines in the city of New-York, at the earnest solicitation of the Rev. Dr. Hobart and others, the convocation consented that it should be removed to that city. His connexion with the work terminated with that event. In the volumes edited by him, he has left a lasting testimony to his talents and learning as a divine. They have been long before the public, and deservedly held in the highest estimation. It has been generally considered the most able religious journal which had then issued from the American press. It became more directly controversial after its removal to New-York, but it may be questioned whether it ever promoted the interests of the church so effectually as under his editorship. After two or three volumes had been published, it went into other hands; and not long after, it ceased to be published, in consequence of some *embarrassment on the part of the per-*

son upon whom the pecuniary responsibility depended.—The work had been discontinued for several years, when a new series of it was commenced in Connecticut, in 1821, under the auspices of the convention; and after the publication of three volumes, it was again discontinued, on account of the limited extent of its patronage. But the want of a work of the kind was so generally felt, that the clergy in convocation resolved upon reviving it again: and Dr. Bronson was once more appointed to conduct it, by the unanimous suffrage of his brethren. This, and the fact that the work soon received the patronage of more than a thousand subscribers, shows the opinion which his brethren, and the church generally, entertained of his abilities as an editor. Though at an advanced age, and with a constitution in some measure broken by long and close application to the business of instruction, he seemed, on this new expression of the confidence of his brethren, to renew his strength; and he entered again upon the duties of an editor with great alacrity, and though he was almost unassisted, he continued to throw into the work a large proportion of original articles, on subjects connected with the various departments of Christian theology. It required, however, a degree of application beyond his years; and the labour of conducting the work, added to his other duties, gradually undermined his health, until he sunk under the power of a disease to which sedentary men, in the latter periods of life, are so often victims. The work contains much useful and valuable matter; but it could scarcely have been expected, that at his time of life, in conducting a work like this, he would be, in all respects, able to keep pace with the spirit of the age.

Previous to his having become an editor in 1805, he had published very little—only a few articles in the journals of the day, and one or two occasional sermons. Notwithstanding his close application to the business of instruction, not less than seven or eight hours being daily passed by him at the academy, he found time to write many articles for the magazine in prose and

verse, to arrange the whole matter for the work, and though at a distance of thirteen miles, to superintend the press.

Though he was never considered an orator, yet such was the opinion entertained of his talents as a writer, by his brethren, that he was several times called by them to preach on important occasions. He was selected by the standing committee to preach the discourse at the opening of the convention, which was called soon after the death of the venerable Bishop Jarvis. How well he acquitted himself on that interesting occasion, is too generally known to require more to be said now, than that the sermon was ordered to be printed by the convention, and to be distributed gratuitously among the parishes in this diocese.

Soon after the election of the distinguished prelate who now presides over the church in this diocese, the Right Rev. T. C. Brownell, D. D. LL. D., he was again selected, as chairman of the standing committee, to deliver the address in behalf of the convention, recognizing him as their diocesan. With what dignity and deep feeling, as the organ of the convention, he discharged that duty, will not be forgotten by those who witnessed the solemnities of that day, so interesting and auspicious to the diocese of Connecticut.

Towards the close of the year 1805, he was elected, without opposition, by the Protestant Episcopal Convention of this state, to the office of principal of the Episcopal academy at Cheshire; upon the duties of which he entered immediately on his removal to Cheshire. He found the academy in a depressed condition: it had very few students, and its reputation was to be established by his exertions. His known talents and acquirements soon attracted a considerable number of students to the institution from this state, and after a few years, from distant parts of the Union. The academy gradually assumed a degree of respectability which had then been attained by no similar institution. The number of students for a long period ranged from *eighty to one hundred*, the greater part of whom were pursuing a classical course, preparatory to entering college,

or upon the study of the learned professions. A considerable number completed their classical course at the academy, and many of those who were designed for the ministry, remained and pursued the study of theology under his direction, in every department of which he was able, but he excelled in ecclesiastical history and the criticism of the Greek text. His attainments in the latter were evinced by the numerous criticisms on different passages of Scripture, published in the volumes of the magazine which he last edited. Those who have received their education in part, or wholly, under his instruction, are diffused throughout every part of our country, and many of them hold important stations in the community. A large proportion of the clergy of the Protestant Episcopal Church received their first instructions in literature, and the first direction of their thoughts, in relation to the great business of proclaiming the glad tidings of salvation to a ruined world, at the academy, over which he presided with great honour to himself and usefulness to the church.

The original founders of the academy had a distant view to its becoming a college. Such was its prosperity within a few years after he was placed at its head, that the convention resolved to petition the legislature of the state for the power of granting degrees. The feelings of Episcopalians were deeply excited on the subject. The measure was carried, we believe, unanimously, in the convention; and a committee was appointed to prepare a petition and bring it before the legislature. Several circumstances concurred to excite strong hopes of its success. There was a fair majority in the lower house for granting collegiate powers, but the bill was lost in the senate. Some ineffectual attempts were subsequently made. During the vacancy of the Episcopate, however, which occurred in 1813, and continued for several years, no efforts were made to obtain a charter for a college; but the clergy never lost sight of the object, and after the consecration of our present bishop, it would have received immediate attention, had not the loca-

tion of the General Theological Seminary at New-Haven directed their efforts to the founding of that institution. It was not long after the removal of that institution, before the subject of an Episcopal college was again agitated, and the measure for obtaining it was unanimously resolved upon by the convocation. These facts have been here mentioned, because they grew out of the prosperous condition of the academy, and were to a considerable extent dependent on the influence which Dr. Bronson exerted from time to time, and the arguments which he so often used with his brethren, to convince them of the practicability and necessity of founding an Episcopal college in this state. He had the happiness of living to see the object which he sought with so much patient and anxious solicitude, and which he deemed so important to the interest of the church, through the great exertions of the bishop and several of his clergy, obtained under more favourable circumstances than he had ever anticipated; and the college itself in full operation, and prosperous to a degree which left him no doubt of its permanency, respectability, and usefulness. There were some circumstances connected with this measure, which perhaps were not agreeable to his views; but no one rejoiced more sincerely in its success.

During a period of more than thirty years, he was regularly appointed to some of the most important offices in the gift of the convention. The office of trustee of the Episcopal academy at Cheshire, was held by him almost from its commencement. His brethren frequently honoured him with the appointment of delegate to the General Convention, and for more than twenty years he was regularly chosen to the office of standing committee; and such was the opinion entertained of his prudence, penetration, and judgment, that whenever business of great consequence was referred to a committee, he was uniformly selected to be one of the number. It is an evidence of the confidence of the church, that he was generally elected to the various offices which he held, with very little opposition, and that they were continued, with perhaps

not one exception, until he declined a re-election. At the time of his death, he was a trustee of the General Theological Seminary, and of Washington College.

He was chosen an honorary member of the Connecticut Academy of Arts and Sciences, the same year in which he was appointed principal of the Episcopal Academy, and not long after, the degree of doctor of divinity was conferred upon him by Brown University.

Dr. Bronson was twice married. His first wife died not long after his removal to Cheshire, and his second survived him but a few days. By the former he had four, and by the latter two children, all of whom are living. They have lost a parent, than whom none was more affectionate and indulgent, or more faithful in imparting the instruction necessary for usefulness in life, and in teaching the principles of religion by precept and example.

He enjoyed almost uninterrupted good health until within the last year and a half. It was owing to his temperance in all things, and to his regularity in exercise, that his naturally firm constitution was so long unimpaired. Before the first attack of the disease which finally terminated his life, he had never been confined to his house by sickness, or under the care of a physician. The disease with which he was afflicted was the stone, which, though it occasioned him some paroxysms of distress, it never interrupted the discharge of duties, with the single exception of a violent attack, in the month of April last, which continued for more than ten days, and from which very serious apprehensions were entertained that he could not recover. He had suffered considerably and constantly from this complaint for more than a year, but its character had not been before ascertained, though he found his strong nerve relaxing, and his vigorous frame gradually giving way under its constant and oppressive influence. He seemed convinced that his work was nearly done. His interest in the welfare of the church had never glowed with a purer flame than at this period, but he felt it necessary to relax his exertions, and leave to other hands those efforts for the pros-

perity of the Redeemer's kingdom, which had so long occupied his thoughts and his prayers, and in which he had taken so large a share. Subsequent to his attack in April, he had no doubt that his course was nearly finished. In the short period of life that remained, he anticipated no relief from pain and suffering. It was his most fervent prayer, that he might be able, through the consolations of the Holy Spirit, to bear them with the submission and fortitude which were due from him as a Christian, and a minister of the Lord Jesus Christ. At the end of the spring vacation, he resumed his duties in the academy; and being unable to go from home, he devoted all his leisure hours to preparing and arranging the matter for the magazine. He gave himself, perhaps, too closely to this favourite employment, and thereby hastened the progress of his disease. Notwithstanding the severity of his sufferings, the press was in no instance delayed from a want of punctuality on his part. It was a rule with him to keep at least one month ahead of the press, and by that means, though his labours were occasionally interrupted, he was always able to forward the articles for each number in season.

On the 1st of June he found himself so infirm, his strength so much wasted, and the progress of his disease so certain, that he addressed the following letter to the members of the convention, tendering them his thanks for their long-continued expressions of confidence, and declining a re-election to the offices with which he had been so often honoured. That letter is here inserted for the gratification of those friends who may not have seen it on the journals of the convention.

"To the Convention of the Protestant Episcopal Church of Connecticut, in session at Newtown.

"Next October will complete forty years that I have been in the ministry. During the whole of which time, I have been blessed with such a measure of health, as never to have been absent from convention through bodily *indisposition*—rarely from any other cause; and never more than on three

or four occasions, from the public service of the church, until within a few weeks past. At this time, there is but one clergyman in these states, whose letters of orders, from the American Episcopate, are dated earlier than mine. During twenty years past, just one-half of my clerical life, I have been honoured with the confidence of the convention, in their choice of standing committee. It is, thus full time I should wish to retire from the trust. To this I am loudly admonished by increasing years, and more by a bodily infirmity which threatens to render me incapable of discharging the incumbent duty. It is therefore my earnest desire no longer to be considered as a candidate for any appointment in the gift of the convention. With all proper sentiments of respect and gratitude for the past, I beg the acceptance of my best wishes and prayers, for the harmony, peace, and prosperity of the church and diocese, in which I have so long ministered. May the spirit of divine grace pervade all the deliberations of the convention, to the breaking down of satan's kingdom in men's hearts, and the enlargement of the Redeemer's reign upon earth. And may the church in this diocese continue, as heretofore, a sound member of the church universal, until the time shall come when all the nations of the earth shall bow submissive to the heavenly kingdom of the Lord Christ. Though absent in body, believe me present in mind and desires.

"TILLOTSON BRONSON.

"Cheshire, June 5th, 1826."

To this affecting communication the convention returned the following answer:—

"Newtown, June 8th, 1826.

"REV. AND DEAR SIR,

"Your communication to the convention now in session, has been received. The convention regret that your present indisposition prevents your attendance upon their deliberations. But while they lament that the providence of God has deprived them of your counsel and advice, which you have so cheerfully and faithfully rendered for more than forty years; they fervently pray that you may be sup-

ported under all your trials. May God have you under his holy keeping; and when you shall have completed your services in the church militant, may the great Head of the church welcome you into the church triumphant. Be pleased to accept the thanks of the convention for the many and great services you have rendered the church, and their prayers for your temporal and eternal happiness.

"In behalf of the committee,

"ASHBEL BALDWIN, Chairman."

The writer of this article had the pleasure of seeing this venerable father in Israel about this time, and the feelings which the interview produced, can never be effaced from his recollection. He considered his days as nearly ended, and the few that remained as days of severe suffering. Nothing, however, can exceed the calm and placid frame of his mind, the clearness of his hopes, and the strength of his assurance that the Saviour, in whose power, wisdom, and goodness he had from his earliest years placed his confidence, would support him through all the scenes of distress which he foresaw remained for him while in this world. He seemed anxious to have done with the world, and ready to depart and be with Christ. At this period, his mind was in a delightful frame. It was a calm and rational repose of the soul upon God and Christ—a hope unostentatious indeed, but full of glory and immortality.—About the 15th of August, his disease again assumed an alarming appearance—for a few days his distress was extreme. It was soon followed by a paralytic shock, which at once prostrated his strength and greatly impaired the powers of his mind. Another attack of palsy, about the 1st of September, removed all hope of his recovery: on the 4th he became insensible, and died on the 6th, in the 65th year of his age.

Thus terminated the active and useful life of this excellent and venerable man. He has taken his departure to another world better adapted to his pure spirit, we trust, full of hope and full of immortality. It was the pleasure of God to throw a dark cloud over the last days and hours of this distin-

guished servant of the Lord Jesus Christ, which hid from our view those emanations of light, and hope, and joy, which might have been expected to cheer the death scene of a man so universally amiable and excellent, and who had served his divine Master with such steady and unbending fidelity, for so many years. But the light of a whole life of faith, piety, and virtue, of confidence in the power and goodness of the Saviour, and of hope in the great salvation which he procured for mankind, concentrates its splendour on this dark scene, and affords ample reason for belief, that the rod and staff of the Shepherd of Israel did not fail him, in his conflict with the last enemy of man, and that his comfort and defence illumined before his pure spirit, the dark valley of the shadow of death.

His funeral was attended on the 8th of September. The corpse was carried into the church where he often ministered the word of reconciliation, and an appropriate discourse was delivered by the Rev. B. G. Noble. His body was committed to the ground by the Rev. Mr. Ives, his associate in classic scenes, and the companion and friend of his early and later years.

We should do injustice to the memory of our departed friend and brother, did we not, at the close of this memoir, dwell for a few moments upon the virtues which were exhibited through the whole period of his life. He possessed a capacious and active mind, and strong and tender sensibility of heart. With all his great attainments and the long-continued confidence of the church, he was equally distinguished in his public and private conduct, by simplicity, modesty, and sincerity. He was guileless and modest almost to a fault. His principal characteristics were integrity and sincerity of purpose, and firmness and inflexibility of conduct. Though he was most competent to form just opinions, and his were always revered, yet no man entertained them with more meekness, or was in general less disposed to urge them upon others. He was lenient, kind, and amiable in his disposition. In domestic relations he was kind and affectionate, tender and

indulgent, but diligent and faithful. In his public deportment he was grave and dignified: his conduct towards his brethren was marked by every manly and Christian expression of tenderness, affection, and friendship. With his amiable qualities were combined the graver characteristics of rectitude of principle and integrity of conscience, which would never bend, and of firmness and decision, which eminently qualified him for the various offices to which he was appointed. He never acted on any measure without mature deliberation, and when he had fixed his judgment (and no man ever came to the decisions of his mind in a manner more disinterested, or under the influence of purer motives) he acted on that judgment with a firmness and perseverance so steady and inflexible, as sometimes to subject him, on the part of those who would not, or could not appreciate the high motives which governed his conduct, to the charge of obstinacy—a charge which was always abundantly repelled, by his uniform meekness, his conciliatory disposition, and his constantly forbearing to urge his opinions on points indifferent, or unimportant in their nature. It was this combination of grave and amiable qualities, which made him so much beloved and respected by his brethren, and procured for him, through the long period of his ministry, so large a share of their confidence.

As a scholar, this good man deservedly sustained a high reputation. He was sound rather than brilliant. He was profound and correct, rather than polished and elegant. His favourite department of science was mathematics and natural philosophy; but he read with ease, and appreciated the beauties of the Roman and Greek classics; and taught them for a series of years, with a degree of success which in this country has seldom been equalled. He succeeded in gaining the respect and affection of his pupils in no ordinary degree; they will ever hold his amiable and excellent qualities in grateful remembrance.

As a divine, few have ranked higher than Dr. Bronson. Previous to the organization of the General Seminary, no

clergyman in the United States had prepared so many for the ministry. He was deeply read in the writings of the Fathers and Reformers. His doctrinal views were the result of laborious investigation, and decidedly those contained in the articles and liturgy of the church.

His sermons were always good. Their leading characters were unity, clearness, and fulness: they were more learned than elegant. They were argumentative rather than eloquent. He sought to convince by the art of reasoning, but he never condescended to study the arts of declamation.

As an officer in the convention, he was fearless and faithful in the discharge of the duties which devolved upon him; always exhibiting the same clear judgment, the same firmness, decision, and integrity, which characterized him in every other situation. As a member of the standing committee, he took a noble stand on the subject of qualifications for the ministry. He considered literary attainments necessary to the respectability of the clergy, and on this point was often obliged, for a long period, to yield his opinion to the majority of that board. The stand which he then took, and is now generally maintained by the clergy, created at the time some unpleasantness of feeling; but his firmness, in this respect, was so blended with mild and amiable qualities, that he continued to possess the confidence of the whole body of the clergy and laity.

He has gone to receive the rewards promised to such faith and such virtues as he possessed. His course has been finished, we have no doubt, with joy. *He rests from his labours, and his works do follow him* to the scene of their future glorious recompense.—Henceforth his pure spirit is associated with saints and angels, and employed in the admiration and praise of that Redeemer whom he loved and served, and in the contemplation of the nature, perfections, and works of that God, in the manifestations of whose power, wisdom, and goodness, so many of his deepest reflections were occupied, and which kindled in his soul exalted sentiments of love, gratitude, and veneration.

For the Christian Journal.

New-York Protestant Episcopal Missionary Society.

THE annual meeting of this society was held in St Paul's chapel, on the evening of Wednesday, the 19th December, 1826. The tenth annual report was read and accepted, and ordered to be printed under the direction of the board of managers. This report states, that they "account it a subject of pleasure to be able to say, that since the last anniversary this society has not, upon the whole, lost ground, either as it respects the amount paid into its treasury, or the general interest manifested in its prosperity. The feeling, however, with which they state this fact, falls far short of the emotions they would have experienced, could they have congratulated the members on any visible increase of its efficiency, in promoting the great object of missionary operations. When we look at the wants of this extensive diocese, we feel as if nothing short of a regular advancement in our funds could yield us any hearty satisfaction; and accordingly, compelled, as we are, to see ourselves barely maintaining our station, and exhibiting the same condition at each successive anniversary, the disappointment we experience may easily be imagined by every member of our communion."

The report then takes a view of the receipts of the two last years, and by contrasting the one with the other, shows, that though, from auxiliaries, the society received, in 1826, about 120 dollars more than was received from the same source in the preceding year; yet, from annual subscriptions, only 147 dollars and 50 cents were received, leaving a deficiency from this source of 173 dollars, and making the whole receipts of the year about the same as they were in 1825. On the subject of this delinquency in annual subscriptions, the managers in their report remark—

"Here then is the reason why, notwithstanding the strenuous efforts of the auxiliary societies, our annual revenue is almost precisely the same as before; and indeed, if it had not been
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for the unusually large amount of the collection derived from the annual sermon, and from a liberal donation of \$100 from one individual, to whom we here tender our warmest thanks, the amount placed within the disposal of the managers would have been considerably less than that of the preceding year. The board are well aware, that the commercial depression of our country has very much diminished the ability of the community to aid works of benevolence like that whose cause we plead. Yet, notwithstanding this fact, we are persuaded that there are few whose situation does not enable them to give something, however little, to the cause of Christ and his Gospel; and also that there are many whose contributions to this, and similar institutions, are sadly disproportioned to the extensive opportunities of usefulness which Divine Providence has placed in their possession. We would beg leave, therefore, most earnestly to call the attention of the friends of religion within our church to the condition of this important and interesting society, and to suggest to them the propriety of enlarging our annual revenue by their own increased contributions, if they are subscribers already, and by coming forward to join our list, if they have hitherto withheld, or have withdrawn their names. Let us redeem our character, and let us glorify our God and Saviour!"

Although the report itself must be in the hands of many of our city readers, yet from its interesting nature, and for the benefit of distant subscribers, we add the concluding remarks:—

"The annual sermon, to which we have already adverted, was preached in St. Paul's chapel by the Rev. Mr. Duffie; and the sum of \$366 75 was collected upon this occasion. The thanks of the board are particularly due to this gentleman, for the zeal with which he pleaded our cause, and represented our great necessities.

"Amidst the discouragements which the board have received from the view of the diminished subscription list of the society, it is with peculiar pleasure that they are able to say, that the per-

manent fund is regularly, though slowly increasing. It amounted in the former year to \$817 33; and has now advanced to the sum of \$1090 54. Besides its own interest, and the payment of \$50 from the Rev. Roosevelt Johnson, to constitute himself a director for life, it has been enlarged by two contributions of a most generous and gratifying nature, within a short distance from each other. The vestry of St. George's church have given the sum of \$50, for the purpose of making their rector, the Rev. Dr. Milnor, a director for life; and the ladies of St. John's chapel, with a feeling that does them lasting honour, have paid in the sum of \$120, to constitute the Right Rev. Bishop Hobart, the Rev. Mr. Berrian, the Rev. Dr. B. T. Onderdonk, and the Rev. Mr. Schröder, members for life. Both these instances of respect, affection, and zeal, are exceedingly pleasing; but we think that there is a particular interest connected with efforts originating with individual members of a congregation. Such acts as that of the ladies of St. John's, are at once an advantage to the missionary fund, and a testimony of personal attachment; and tend to draw still more closely that bond of intimate union which ties a pastor to the people of his charge. We earnestly pray, that the statement of the above facts may operate as an incitement to other parishes to adopt a similar course.

"The sum of \$1250 has been paid to the missionary committee; the same with that of the preceding year. We have suffered the loss of \$22 in bad money; and have paid for the engraving of certificates of life-membership, and for other contingent expenses, \$108 33. The balance in the treasury is \$371 18.

"Such is the statement of affairs, which the board have to submit to the members of the society, and to the friends of our church throughout the diocese. We call upon all that profess and call themselves Christians, to show, by their efforts for the promotion of this blessed work, that they indeed love the Lord Jesus in sincerity.

The field for missionary exertion is large and growing; and it is to you

who are able to give, that many a congregation, yet in a struggling and incipient state, looks for the sympathizing heart and the helping hand. Do something now, and they will one day no longer need your assistance; lay the foundation-stone, and they will build the superstructure. We need not urge our cause. The day is coming, when the kingdoms of this world are to be the kingdoms of God and of his Christ; and it is for us, as individuals, to help on, as instruments in the hand of Jehovah, so happy a consummation. Let us eagerly step forward to the work, and, with all the ardour of persons impressed with the value of immortal souls, send to the destitute the consolations and blessings of the Gospel of peace."

For the Christian Journal.

Sixth Annual Report of the Board of Managers of Christ Church Missionary Association: read at the Anniversary Meeting, Tuesday evening, January 2d, 1827.

THE return of another anniversary brings with it but a repetition of former regrets for the declining condition of the society; rendered still less encouraging by the diminution in both the number and relative amount of contributions. When presenting their last annual report, your board had flattered themselves that a candid representation of the comparative insignificance of the aid furnished by the male members of this parish in furtherance of the cause we profess to promote, would have at once elicited the warm co-operation of such as were friendly to the extension of the Redeemer's kingdom, and of such as might be influenced by no higher motive than jealousy to sustain the once-deserved reputation of the congregation's bounty. But another year has elapsed, and instead of the anticipated succour, we are called upon to lament a further deterioration. The amount paid over to the treasurer of the parent institution has, it is true, nearly equalled that of the former years; and so far we acknowledge with gratitude, that the generosity of a few has left our exertions

not altogether unavailing. Yet when it is remembered that this trifling pittance of \$32 is derived from the liberality of only sixteen individuals, comprising in several instances the arrears of one or more years, as well as the subscription of the present year, and that, of even this small number, some have either totally withdrawn, or lessened the amount of their annual contributions, the prospects of the future year become truly disheartening. We need not repeat the tale so often told, of the necessity, of the importance, of the happy consequences of missionary labours—the relation reiterated has become familiar; nor would time permit an enumeration of the many motives and obligations which should induce us, as the professed disciples of Jesus, so far to comply with the requisitions of his will, as to promulgate the tidings of his favour, his love, his proffered salvation. Due reflection on this subject cannot fail to induce the conviction, that it is our imperious duty, our honourable privilege, to yield a ready acquiescence to the Saviour's behest to feed his sheep. It is the want of reflection that has rendered all which has been urged so almost utterly ineffectual. There is one consideration, however, which we would not omit to notice; it is that very love of our adorable Saviour which, so freely, so compassionately bestowed upon all, should operate within us a lively sense of deep, of heartfelt gratitude, disposing us to do all that our means enable us, to promote the honour of his name, the triumphs of his cause. Vice has its votaries bound with all the attachment of soul-devotedness, and exercising every ability to spread the empire of sin; and in many things are the children of this world wiser than the children of light. It is also a lamentable fact, that the cause of Jesus is left to work its own way amid innumerable obstacles which every where oppose themselves, and which would overwhelm a cause less divine. The Christian community might well be challenged to evidence its gratitude to the Saviour, for the boundless mercies he *has procured for us with the travail of his soul. We celebrate with joy that his*

infinite condescension, which brought him from heaven, from the throne of his Father's glory, to become incarnate, and dwell amongst us; and the expression of our tongues are those of thankfulness. We record in our hearts with gladness, the incidents of a life passed in sorrow, and a death of anguish, which wrought out for us a way of escape; and we profess gratefulness for his loving-kindness. But our actions do not consist with these our declarations, and in the full enjoyment of the most exalted privileges, we are content to leave our fellow-creatures, ransomed by the same blood, rightful inheritors of the same gracious bestowments, and possessing a title to the same privileges—these we are content to leave, blinded with ignorance, and, unconscious of their high vocation, grovelling in sin. For our dear Redeemer's sake, let us henceforth be diligent to prepare for him, and for his ambassadors, a way in the dark wilderness of the unenlightened heart, and in the desert a highway for our God. For our own sake, let us be earnest to improve the opportunities committed to us, of making others to participate with ourselves in the rich benison of heaven, lest we forfeit our unmerited blessings, and others be made the more faithful dispensers of our Father's bounty.

(Signed) THOMAS LYELL, *President.*
JOHN M GUTON, *Secretary.*

From the *Evangelical Magazine* for December, 1826.

THE SHOWER.

It was a fine afternoon in September, when a physician of Edinburgh left home on foot, for the purpose of visiting a patient at some distance from town. He was one of those members of the medical profession (and blessed be God, they are increasing in number) who, having tasted and felt that the Lord is gracious, are anxious, as opportunity occurs, to benefit the souls as well as the bodies of their fellow-creatures. He had not quite reached the place of his destination, when he was overtaken by a shower of rain, so heavy and unexpected, that he sought shelter under the first roof that presented itself, which was that of a little

cottage by the way-side. In this abode of poverty the most perfect neatness prevailed, and the stranger received a cordial welcome. He sat down at the window to watch the termination of the shower, when one or two moans, as of a person in pain, attracted his attention to a concealed bed, which had previously escaped his notice.—Humanity, mingled with a still better feeling, induced him to approach it; and he beheld on it the emaciated body of a female, apparently about fifty years of age, who had been, as he was told upon inquiry, very long under the rod of affliction.

"You are ill," said he, "very ill, I perceive, in body; but I trust you know something of the consolations of that Gospel which can make even a sick bed comfortable?"

"Yes," she replied, "I am ill; but it is the hand of the Lord, and let him do what seemeth him good. I have been sixteen years in this situation, but I can still say of my dear Saviour, that he is all my salvation and all my desire."

"Thank God, then," said the physician, "and take courage. Be assured that your light affliction, which is but for a moment, shall, by the good and gracious aid of the Holy Spirit, work out for you a far more exceeding and eternal weight of glory. Sixteen years of confinement and suffering may indeed seem long to you now, but hereafter it will appear as nothing when absorbed in an eternity of bliss."

"Of that," replied the invalid, "I desire to feel assured; for, like the apostle, I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed."

"And I have no doubt," said the physician, "that every day brings you fresh proofs that your God and Redeemer is faithfulness itself; and that every want is supplied, whether temporal or spiritual."

"O yes!" she said, and her eyes glistened as she spoke; "my God has proved himself a present help in time of trouble. Kind friends have been *raised up to provide me food and medicine, and what I value more than either, to speak to me about my soul.*

For two or three days, indeed, I have been almost alone, and I was beginning to long for some Christian conversation when you entered the house."

"In that too," observed her visitor, "mark the kind hand of your heavenly Father. You longed for the visit of a Christian friend, and you see how he has brought it about. Had not that shower fallen, or had it overtaken me a little earlier, or a little later than it did, I should not now have been conversing with you."

"I thank God for that shower," said the invalid, emphatically.

"And I too," rejoined the physician; "for I rejoice to meet, even on a sick-bed, with a fellow-traveller on the way to Zion."

She pressed his hand. "A traveller to Zion," said she, after a moment's pause; "O that I could always keep in view that glorious termination of my journey." "The spirit," she added, after another short pause, "I hope and think is willing, but the flesh is weak."

"Cling the closer, my friend, on that account, to him, who has himself experienced the weakness of humanity; and is thus enabled the more tenderly to sympathize with those who feel the pressure of its many infirmities. Surely he hath borne our griefs and carried our sorrows; and though now exalted above all principalities and powers, he retains our human nature in union with his own."

The conversation was now interrupted for a time by a paroxysm of her disorder. As it subsided, she remarked, "That pain is severe, but I bless God that he gives me patience and resignation to his will."

"Bless him, too, my friend, that you can say, as a good man once said in similar circumstances, 'I have pain, but it is not everlasting; I am tormented, but not in this flame.'"

The rain had been gradually diminishing, and the bright beams of the declining sun now shot across the little apartment. The stranger rose to depart.

"You will pray with me, I hope, sir, before you go."

"And for what blessings, my friend?"

"That my sins may be forgiven"—

"And an entrance ministered unto

you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ?"

She clasped his hand in hers. The physician prayed; and he, who has said that wherever two or three are met together in his name, there he will be in the midst of them, was faithful to his promise; for the invalid was comforted and refreshed, and her visitor resumed his walk with an elevation of soul and of spirit, which constrained him to say, "Blessed are the people that know the joyful sound; yea, blessed are the people whose God is the Lord."

Taking the Veil.

THE circumstances to which the following extract relates, occurred at Rome. It is taken from Bell's *Observations on Italy*, published in 1825.

"The profession of a young nun can hardly be witnessed without exciting feelings of strong emotion. To behold a being, in the early dawn of youth, about to forsake the world, while its joys alone are painted to the imagination, and sorrow, yet untasted, seems far distant—to see her, with solemn vows, cross that threshold which may not again be repassed, and which separates her for ever from all those scenes that give interest, and delight, and joy to life—to imagine her in the lonely cell that is to replace the beauty and the grandeur of nature—presents a picture that must fill the mind with powerful feelings of sadness."

"At length the solemn moment approached which was to bind her vows to heaven. She arose and stood a few moments before the altar; when suddenly, yet with noiseless action, she sank extended on the marble floor, and instantly the long black pall was thrown over her. Every heart seemed to shudder, and a momentary pause ensued; when the deep silence was broken by the low tones of the organ, accompanied by soft and beautiful female voices, singing the service of the dead (the requiem.) The sound gently swelled in the air, and as the harmonious volume became more powerful, the deep church bell at intervals sounded with a loud

clamour, exciting a mixed feeling of agitation and grandeur.

"Tears were the silent expression of the emotion which thrilled through every heart. This solemn music continued long, and still fell mournfully on the ear; and yet seraphic as in softened tones, and as it were receding in the distance, it gently sank into silence. The young novice was then raised, and advancing towards the priest, she bent down, kneeling at his feet, while he cut a lock of her hair, as a type of the ceremony that, was to deprive her of this, to her no longer valued, ornament. Her attendant then despoiled her of the rich jewels with which she was adorned; her splendid upper vesture was thrown off, and replaced by a monastic garment; her long tresses bound up, her temples covered with fair linen; the white crown, emblem of innocence, fixed on her head, and the crucifix placed in her hands.

"Then kneeling low once more before the altar, she uttered her last vow to heaven; at which moment the organ and choristers burst forth in loud shouts of triumph, and in the same instant the cannon from St. Angelo gave notice that her solemn vows were registered."

From the *New-Hampshire Repository.*

On Answers to Prayer.

IN answer to the inquiry, "In what way is prayer answered?" it may be sufficient to say, that God bestows the very blessing asked, or something, which, in the view of the suppliant, is a full equivalent. The promise is—"He will fulfil the desires of them that fear him." But every acceptable prayer is offered with an ultimate reference to the divine will. The heart of the petitioner resigns itself to God's good pleasure. The Bible does not require him to believe that a particular blessing will be bestowed at the time, and in the manner which his ignorance or his wants might dictate. He feels that God knows what is best; that if the favour which he desires at any time will conduce to his spiritual good, he will receive it—if not, that he will obtain some other blessing which will be a full equivalent for that withheld.

This view of the subject accords with Scripture and with facts. With Scripture, because, though some of its promises are unlimited, and seem to warrant the belief that the specific blessing sought for will be bestowed; yet they show with what restriction and what spirit every petition should be offered. It agrees with fact: for many a humble believer, conscious of breathing out sincere desires for specific blessings, has received an answer in a manner entirely unexpected, yet so as to make him feel that the blessings conferred are fully equivalent to those desired.

I have heard the voice of prayer rising from the closet of a broken-hearted penitent. It was interrupted often by groanings which could not be uttered. "O Lord, lift thou up on my soul the light of thy countenance. My soul is cast down within me; my heart faileth. Restore unto me the joy of thy salvation." I heard that voice in the morning; it was reiterated at noon-day, and in the evening. Day after day I heard it, and every time more deep, more solemn, more fervent. From the same closet I heard another voice, even the voice of thanksgiving for the abundance of the mercy that could pour light and joy into a soul so unworthy, and so sinful.

I have seen a widowed mother weeping and kneeling by the death-bed of her only son. I heard her plead that he might be spared, to be the support of her declining years, for the sake of Jesus, to whose cause she had dedicated him. But that petition was not answered. A few days afterwards, she closed his eyes in death; and then she kneeled down by his bed-side, and, in the unruffled accents of resignation, said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

This view of prayer guards against the extreme of presumption on the one hand, and of indifference on the other. We maintain that it is a general principle in God's moral kingdom, that the prayers of his people shall be answered; *that every holy desire which they breathe forth, shall be the means of procuring some blessing.* If the prayer

be for the increase of holiness in their own hearts, holiness will be increased; if for a temporal blessing, or the conversion of an individual, that prayer will be answered by the bestowal of the favour sought, or by inducing a state of moral feeling which will find a full equivalent in the purer contemplation of the divine glory.

For the Christian Journal.

Milton's Treatise on Christian Doctrine.

WE inserted a brief notice of this work in a former number;* and we were willing to let the whole subject die into oblivion: we "wept with those who wept" at the many indelible stigmas fixed by his own hand on the memory of the prince of English poets. And, though ordered by a king, and executed by a king's librarian, we did not believe in the expediency of calling into life, after lying dead a century and a half, a composition which would do less credit than discredit to its illustrious author; and which could yield no effective support to the mistaken doctrines he espoused, inasmuch as it has not half the actual force of argument which has been given it by abler [theological] pens. We are willing, however, to do justice to a name in other respects deservedly great; and we therefore open our columns to a review of this production of Milton's, from a periodical work of unsuspected orthodoxy, which will show both its excellencies and its errors. Excellencies and errors are usually blended in the human character; the great point is, that the latter shall not utterly eclipse the former; we hope this was not the case with Milton; yet with all this kindness of feeling towards Milton personally, we make not, and we hope none of our readers will make, the least compromise with his wrong opinions—opinions, which, in any but a *liberal* age, would be branded with the unqualified appellations of *heresy* and *immorality*.—Our extracts are from the Quarterly Theological Review for December, 1825, and they will extend to our next number.

* See Vol. X. p. 36.

"The 'Treatise on Christian Doctrine' is now before the public, awaiting the decision of that tribunal by which all literary labours must be tried. A secret predilection, it is true, attaches to whatever comes from the pen of our immortal poet, and any offering to the muses, of whatever description, could not obscure, if it did not add to, the bright halo of his glory; but in the newly discovered work he comes before us in a more sacred garb and character,—as the expositor of faith, and a teacher of religion. The poet must here be forgotten in the theologian; our youthful prepossessions must be cast off; and the 'Treatise on Christian Doctrine' must be examined by a higher and holier standard than our feelings—by the standard of God's Word. No tenderness for posthumous fame must be suffered to blind our eyes to the perception of truth; no reverence for the genius even of Milton must be allowed to palliate error, or to sanction heterodoxy.

"The author commences with stating that the Christian doctrine is comprehended under two divisions—faith, or the knowledge of God; and love, or the worship of God: and accordingly the work is divided into two books, corresponding to these divisions. But the plan will be best understood by a recapitulation of the contents. Book I. treats of God, of the divine decrees, of the Son of God, of the Holy Spirit, of the creation, of the providence of God, of the fall, of the punishment of sin, of man's restoration, of redemption, regeneration, repentance, faith, justification, adoption, glorification, &c., of the Holy Scriptures, of the visible church, and church government. Book II. treats of good works and the service of God, of oaths, of zeal, of sacred festivals, of the duties of man towards himself, and of those towards his neighbour. The principal topics of doctrinal divinity are here comprehended; in the arrangement of which there is nothing particularly deserving of blame or commendation. As our limits forbid a detailed analysis of the whole, we shall content ourselves with such *general remarks as may serve to give our readers a correct idea of the*

nature and character of the performance.

"The first thing that cannot fail to strike every one who peruses the volume, is the pervading tone of mildness and moderation, compared with that of the tracts published during Milton's lifetime. The greater number of these are party publications, and he conducts the controversies in which he was engaged with a fierce and rancorous asperity. No mercy is shown to his opponents; and upon some of them, especially Morus and Salmasius, he pours forth invectives with an unsparing hand, and with the virulence of personal hostility. The rough and stern republican appears every where without disguise; every argument in favour of prelacy meets with the vengeance of his indignant spirit; every sentiment of patriotic loyalty is attacked by him with a coarseness scarcely exceeded by the regicidal fury of those who brought their sovereign to the scaffold. Some allowance may be made for a spirit wounded by the rough and spiteful opposition of adversaries; something may also be forgiven to the controversialist in an age when moderation in dispute was but little practised, and when moreover, the passions were roused beyond what they have been in any other period of our history, by politics and party. But though something may be urged in extenuation, nothing can vindicate the temper which renders the bitterness of polemical warfare still more bitter by the barbarity with which it is carried on. In the present treatise, however, Milton appears in a much more amiable light. With the exception of an occasional severity against academical and ecclesiastical institutions, the work is written throughout in a calm, sedate, and argumentative style, without any opprobrious epithets against opinions at variance with his own, and without any of that imagery which his vivid fancy scattered in such profusion over his earlier productions. 'If, as is probable,' says Dr. Sumner, 'it was composed during his declining years, it affords a pleasing picture of a mind softened by the influence of religious principle, and becoming gradually more tolerant of the supposed er-

rors of others, as the period drew near when he must answer for his own before an unerring tribunal.' P. xxvi.

"The deep-rooted piety which constituted a prominent and amiable trait in his character, is conspicuous in the volume under consideration. It every where manifests a religious turn of mind: to promote the glory of God was evidently his ruling principle; and where we are compelled to dissent most widely from him, we must still respect the motives of the man. Worthy of imitation is his profound respect for the sacred Scriptures: he had from a child studied and admired them, and in this, as well as in all his other writings, he regards them with the deepest reverence. He never takes those liberties with them which are so common with the disciples of the Unitarian school, nor does he ever appear resolved, like them, to wrest the Bible by one process or other to his own purpose. He reveres it as the Word of God: to it he appeals continually, and appeals to it as an infallible guide: 'let us,' says he, 'discard reason in sacred matters, and follow the doctrine of holy Scripture exclusively.' P. 89. Nay, so convinced is he of their being the only foundation of sacred truth, that he considers the distinctive feature and peculiar advantage of his work to consist in its being a compilation from the Bible alone.

'For my own part,' says he, 'I adhere to the holy Scriptures alone—I follow no other heresy or sect: I had not even read any of the works of heretics, so called, when the mistakes of those who are reckoned for orthodox, and their incautious handling of Scripture, first taught me to agree with their opponents, whenever those opponents agreed with Scripture.' P. 7.

"Abhorring that loose view of moral obligation which represents some vices as things indifferent, or, at most, as pardonable foibles, he inculcates the necessity of unceasing virtue, and of a purity the most severe. Here he will admit of nothing which he deems a deviation from the rigorous strictness of the moral law delivered in the Gospel. It is clearly his laudable design to delineate and enforce practical holiness, in which he is, for the most part, emi-

nently successful; tracing it through all its ramifications, unfolding all its complications, and portraying its various features with a spirited and faithful pencil. To give some idea of the mode in which he treats of the moral duties, we shall abridge chapters 9 and 10 of the second book, on the special virtues connected with the duty of man towards himself.

'These,' says he, 'have reference either to bodily gratifications, or to the possessions which enrich and adorn life.—The virtue which prescribes bounds to the desire of bodily gratification is called *TEMPERANCE*. Under this are comprehended sobriety and chastity, modesty and decency. Sobriety consists in abstinence from immoderate eating and drinking, and the opposites of this virtue are gluttony and drunkenness. Allied to sobriety is watchfulness, the opposite of which is excessive love of sleep.—Chastity consists in temperance in the lusts of the flesh, and its opposites are all kinds of impurity.—Modesty consists in adhering to strict decency of behaviour in reference to sex or person, opposed to which are obscene conversation and licentious gestures.—Decency consists in refraining from indecorum or lasciviousness in dress or personal appearance.

'Moderation in the enjoyment of temporal possessions manifests itself in the virtues of contentment, frugality, industry, and a liberal spirit.—Contentment is the being satisfied with the lot assigned by divine Providence. Opposed to this are anxiety about the necessities of life, covetousness, and murmuring.—Frugality consists in avoiding unnecessary waste, and the opposite is penuriousness.—Industry is that by which we provide a comfortable living, the opposite of which is remissness in so doing.—Liberality is a temperate use of our honest acquisitions, in the provision of good, and of the elegancies of life. The opposite of this is luxury.

'The virtues more peculiarly appropriate to high stations, are lowliness of mind and magnanimity. The former consists in thinking humbly of ourselves, and abstaining from unnecessary self-commendation. Opposed to this are arrogance, vain-glory, boasting. Allied to lowliness is the love of an unspotted reputation, and of the praises of good men: opposed to which are a shameless disregard of reputation, and an excessive passion for praise.

'Magnanimity is shown, when, in seeking or refusing riches, advantages, or honours, we regard our own dignity, rightly understood. Opposed to this are ambition, pride, and pusillanimity.

* The virtues which are exercised in the resistance to, or the endurance of evil, are fortitude and patience.—Fortitude is conspicuous in repelling evil, or in regarding its approach with equanimity. The opposites are timidity and rashness.—Patience consists in the endurance of misfortunes and injuries. The opposites are impatience and effeminacy of temper, hypocritical patience, which voluntarily inflicts upon itself unnecessary evils, and stoical apathy.*

"The survey of the duties of man towards himself, as all other parts of the book, is fortified by the citation of Scripture, even to redundancy. Again, in describing the moral virtues he sometimes exercises an admirable nicety of discrimination in ascertaining their respective boundaries, which contributes to the fidelity of his definitions, and renders his reasoning luminous and powerful. As, for instance, the description of falsehood.

'The definition commonly given of falsehood is, that it is a violation of truth, either in word or deed, with the purpose of deceiving. Since, however, not only the dissimulation or concealment of truth, but even direct untruth with the intention of deceiving, may in many instances be beneficial to our neighbour, it will be necessary to define falsehood somewhat more precisely; for I see no reason why the same rule should not apply to this subject, which holds good with regard to homicide, and other cases hereafter to be mentioned, our judgment of which is formed not so much from the actions themselves as from the intention in which they originated. No rational person will deny that there are certain individuals whom we are fully justified in deceiving. Who would scruple to dissemble with a child, with a madman, with a sick person, with one in a state of intoxication, with an enemy, with one who has himself a design of deceiving us, with a robber? unless indeed we dispute the trite maxim, "*Cui nullum est jus, ei nulla fit injuria.*" Yet, according to the above description, it is not allowable to deceive either by word or deed in any of the cases stated. If I am under no obligation to restore to a madman a sword, or any other deposit, committed to me while in a sound mind, why should I be required to render the truth to one from whom I never received it, who is not entitled to demand it, and who will, in all probability, make a bad use of it? If every answer given to every interrogator with the intent of deceiving is to be accounted a falsehood, it must be allowed that nothing was more common

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even among the prophets and holiest of men. Hence falsehood may perhaps be defined as follows: FALSEHOOD is incurred when ANY ONE FROM A DISHONEST MOTIVE, EITHER PERVERTS THE TRUTH OR UTTERS WHAT IS FALSE TO ONE TO WHOM IT IS HIS DUTY TO SPEAK THE TRUTH.' P. 657.

"Examples of elegant illustration, of close reasoning, of those virtues of definition, brevity and correctness, might be cited in abundance. The author is entitled to the still higher praise of having perspicuously stated, and ably defended, some of the most important doctrines of Christianity. That of atonement, for instance, is expressed throughout in the strongest and most unqualified manner. That Christ died to redeem mankind, that the sacrifice of himself was strictly vicarious, and that redemption was purchased by his blood, is a doctrine scripturally and unequivocally enforced in this treatise. Ample confirmation of this remark is met at every step, and more particularly in the 15th and 16th chapters of the first book.

"It is gratifying to find that Milton's sentiments respecting the divine decrees, as set forth in the work under examination, are such as the orthodox may mainly approve. He has been accused of maintaining the gloomy tenets of rigid Calvinism; and though he occasionally uses expressions in some degree adverse to these tenets, some parts of his published writings, it must be confessed, give countenance to the charge. On this awful and mysterious subject, we have now the recorded conclusions of his mature and deliberate judgment. He enters upon the inquiry like one duly impressed with the solemnity and abstruseness of the topic under discussion, and treats it with a coolness and moderation well befitting man, when speculating upon the divine operations; and he displays a sobriety of judgment to which the cautious inquirer will seldom refuse his approbation.

"The decrees of God are either general or special. As to the former, he asserts it to be the uniform voice of the Scriptures, that the most high God has not decreed all things absolutely. The contrary would be a proceeding incom-

patible with the free agency with which man is endowed. Conditional events necessarily depend on the human will. Nor is this to imagine any thing unworthy of the Deity, since he purposely framed his own decrees with reference to particular circumstances, in order that he might permit free causes to act conformably to that liberty of the will which he had imparted to man. (P. 36.) Whatever is left to free-will must be conditional, and cannot, therefore, have been decreed immutably and absolutely from all eternity. As God determined to create men reasonable beings, he endued them with free-will: at the same time he foresaw which way the will would incline. But this foreknowledge imposes on them no necessity of acting in any definite way. No more than if the future event had been foreseen by any human being; for what man foresees as certain to happen, will not less certainly happen than what God has predicted. So neither does any thing happen because God has foreseen it; but he foresees the event, because he is acquainted with their natural causes, which, in pursuance of his own decrees, are left at liberty to exert their legitimate influence.

• That this long discussion may be concluded by a brief summary of the whole matter, we must hold that God foreknows all future events, but that he has not decreed them all absolutely; lest all sin should be imputed to the Deity, and evil spirits and wicked men should be exempted from blame. Does my opponent avail himself of this, and think the concession enough to prove that either God does not foreknow every thing, or that all future events must therefore happen necessarily, because God has foreknown them? I allow that future events which God has foreseen, will happen certainly, but not of necessity. They will happen certainly, because the divine prescience cannot be deceived; but they will not happen necessarily, because prescience can have no influence on the object foreknown, inasmuch as it is only an intransitive action. What, therefore, is to happen according to contingency and the free-will of man, is not the effect of God's prescience, but is produced by the free agency of its own natural causes, the future spontaneous inclination of which is perfectly known to God.' P. 41.

"The special decree of God relating

to man, is termed Predestination; and a passage in 'Paradise Lost' has been often cited as exhibiting a luminous view of this perplexing subject.

'Man shall not quite be lost, but sav'd who will,
Yet not of will in him, but grace in me
Freely vouchsafed; once more I will renew
His lapsed powers.

Upheld by me, that he may know how frail
His fall'n condition is, and to me owe
All his deliverance, and to none but me.
Some I have chosen of peculiar grace
Elect above the rest; so is my will.' &c.

Paradise Lost, III. 173.

"This, if translated into the strictness of theological phraseology, will convey the doctrine of personal election, as held by moderate Calvinists.* But it by no means agrees with the mature belief of our sublime poet, who defines predestination to be that

'Whereby God in pity to mankind, though foreseeing that they would fall of their own accord, predestinated to eternal salvation, before the foundation of the world, those who should believe and continue in the faith, for a manifestation of the glory of his mercy, grace, and wisdom, according to his purpose in Christ.' P. 44.

"Here is not the most distant allusion to the doctrine of reprobation, a doctrine which he indignantly disclaims, asserting that whenever predestination is mentioned in the Scriptures, election alone is uniformly intended; and that reprobation having in view the destruction of unbelievers, a thing in itself ungrateful and odious, God could never have predestinated it, or proposed it to himself as an end. Nor is this definition consistent with the Calvinistic notion of the predestination of a chosen few to eternal life. It implies no particular predestination or election, but only general, extending to all 'those who should believe and continue in the faith.' He declares that

'None are predestinated or elected respectively, e.g., that Peter is not elected as Peter, or John as John, but inasmuch as they are believers, and continue in their belief, and that thus the general decree of election becomes personally applicable to each particular believer, and is ratified to all who remain steadfast in the faith.' P. 51.

* See Bishop Newton's note on the passage just quoted.

"Agreeably to the whole tenor of the sacred Scriptures, salvation and eternal life are offered equally to all on the conditions of faith and repentance. The divine decree of election is uniformly represented as conditional;—a truth which our author establishes at length, by adducing a variety of passages from the inspired writings, and by the aid of the plainer texts explaining some others which are confessedly difficult, and at first sight seem to favour an opposite conclusion. All this is effected with great clearness and overpowering force of argument; the result of which is, that God predestinated from eternity all those who should believe and continue in the faith; while none are predestinated to destruction except through their own fault. From this sound and scriptural view of election, as applying to all, not to a chosen few, it follows that grace sufficient for salvation is freely offered to all. The universality of the decree requires that an adequate portion of saving grace should be given to every man. If God predestinates to eternal life all who comply with the conditions, and excludes none but those who despise and reject them, it is evident that sufficient power is imparted to all for salvation, otherwise those who perish would not perish through their own fault.

'If God,' says he, 'reject none but the disobedient and unbelieving, he undoubtedly gives grace to all, though not in equal measure, yet sufficient for attaining knowledge of the truth and final salvation.—It is owing to his supreme will that God does not vouchsafe equal grace to all, but it is owing to his justice that there are none to whom he does not vouchsafe grace sufficient for their salvation.' P. 68.

"In so admirable a manner does Milton treat the intricate question of the divine decrees. It would be too much to assert that he has unravelled the mazes in which so many of the acutest minds have been perplexed, or that he has with *entire success* handled a subject with which the greatest adepts in reasoning have been unable to grapple; but he has, perhaps, gone as far as is permitted to the ability of man in solving a question which seems calculated to excite curiosity for ever, and for ever to elude the grasp of the hu-

man intellect. *Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is as high as heaven, what canst thou do? deeper than hell, what canst thou know?* Job ii. 7, 8. Shrouded as the counsels of Deity are by darkness impervious to mortal ken, let all presumptuous inquiries be repressed; and, putting full confidence in the immensity of benevolence from which the divine dispensations originate, let us pay to God the homage of grateful hearts by a meek and prostrate adoration.

"Milton, it should seem, does not allow baptismal regeneration; and, indeed, scarcely any spiritual grace can be associated with his degrading notion of the rite of baptism: but respecting the doctrines of justification, adoption, assurance, and final perseverance, while he expresses himself with the guarded caution of a man conscious that he is treading on slippery ground, his ideas are, generally speaking, correct and rational. In some places, it is not to be denied, a penetrating eye may discern an apparent, if not real, contradiction,—something at least in doubtful accordance with his system; and here and there sentiments which the sound divine will be reluctant to approve; together with some of those metaphysical and scholastic distinctions which he is perpetually abjuring, yet perpetually using. On the questions just mentioned, however, he is neither Calvinistic nor Pelagian, but appears to agree with the general principles of the Established Church; the evidence of which arises from his uniformly and distinctly asserting both the necessity of the influence of the Spirit, and the unconstrained freedom of the will. It is constantly and explicitly avowed by him, that divine grace and human co-operation are requisite in the great work of salvation.

"It has hitherto been our pleasing task to commend; but a sacred regard to truth and duty compels us, however reluctant, to denounce whatever will not stand the test of impartial criticism. He who assumes, voluntary and unbidden, the consecrated office of promulgating Scripture truth, must be content, however splendid his success in min-

strelsy and song, to lay aside his other glories, and to be tried by his sole merits and defects in discharging that office. Enthusiastic as our admiration of 'Paradise Lost' has been, even from our boyish days, we shall, as far as possible, forget our early prepossessions in favour of the author, and fairly point out that which, as churchmen and reviewers, we conscientiously believe deserving of reprehension.

"It is the remark of Dr. Johnson, that Milton appears 'to have been untainted with any heretical peculiarity of opinion;' in which Mr. Todd coincides; and Dr. Symmons observes that his 'theological opinions, as far as it appears, were orthodox and consistent with the creed of the Church of England.*' Whether his conduct, and the writings given to the world during his life, and under his own auspices, warrant such a conclusion, is, to say the least, a questionable point. But the recently discovered manuscript affords the most incontestable evidence of unsound opinions, not hastily formed, and published on the spur of the moment, but adopted in age, in the maturity of his judgment, after serious and deliberate inquiry.

"It is deeply to be lamented that he who can reason so judiciously on the divine decrees, should have erred widely from the truth respecting the ever-blessed Trinity. It might appear a dream to suppose that he would ever speak disparagingly of the essential divinity of Christ, who could thus solemnly invoke his aid: 'Thou that sittest in light and glory unapproachable, Parent of angels and men! next thee I implore, Omnipotent King, Redeemer of that lost remnant whose nature thou didst assume, ineffable and everlasting Love! and thou, the third subsistence of divine infinitude, illuminating Spirit, the joy and solace of created beings! one tri-personal Godhead, look upon,' &c.† The reader of 'Paradise Lost,' while contemplating the sublime representations of the Son's glory, majesty, and dominion, and the sweet description of the influences and operations of the Holy Spirit, with which

that transcendent poem abounds, would never, in the enthusiasm of his delight, suspect the author's orthodoxy on the subject of the Trinity. Some, indeed, who have been able to dispel the mists which poetic imagery spread before their eyes, have perceived real contradictions in the language of Milton on this subject; yet they were considered as the licenses of the poet rather than the sentiments of the man, and were at once lost sight of in the intransigence in which the reader was involved by the magic power of poetry and imagination. But this, however pleasing, is all a mere delusion. His opinions, as collected from the work before us, approached nearer to those of the Arians, than to any other sect; yet he occasionally uses expressions scarcely removed from undisguised Socinianism.

"The proof of this melancholy truth is no difficult task: the evidence is too copious and too distinct to be mistaken. He absolutely denies the self-existence and eternal generation of the Son, as well as his co-equality and consubstantiality with the Father. This, it is true, is not inconsistent with Semi-Arianism, the least erroneous form of that heresy, (for the Arians differ as much among themselves as they do from the Omnoousians;) but he also avers that all the passages where the name and attributes and works of God, as well as divine honours, are supposed to be ascribed to the Son, are misunderstood. He labours to prove—

* First, that in every passage each of the particulars above mentioned is attributed in express terms only to one God the Father, as well by the Son himself as by his apostles. Secondly, that wherever they are attributed to the Son, it is in such a manner that they are easily understood to be attributable in their original and proper sense to the Father alone; and that the Son acknowledges himself to possess whatever share of Deity is assigned to him, by virtue of the peculiar gift and kindness of the Father; to which the apostles also bear their testimony. And, lastly, that the Son himself and the apostles acknowledge throughout the whole of their discourses and writings, that the Father is greater than the Son in all things,' p. 98.

"These propositions he tries with

* * See their respective Lives of Milton."
 † *Treatise of Reformation, sub finem.*"

all his strength to substantiate; and it is obvious that such a construction may be put upon this 'share of Deity assigned to the Son,' as to render the whole representation of his nature and character perfectly consonant to the amphibious Christianity of the Unitarians. Yet at other times he approaches the very confines of a purer faith, asserting that the Son existed in the beginning; that by a delegated power he created all things; that he has the power of conversion, of remission of sins, of renovation, of the mediatorial office; and that he was endued with the divine nature and substance, though distinct from, and inferior to the Father. In short, he seems to represent the Redeemer as omnipotent and omniscient, yet a creature; as a God, yet without participating in the essence of Deity. Into such inconsistencies do those fall who once desert the unvaried and unvarying faith of the orthodox church of Christ!

"With respect to the third person in the Trinity, he acknowledges the personality of the Holy Ghost; at the same time, since he rejects his essential divinity, it is only the personality of a created being. The sum of his doctrine on this point is, briefly—

"That the Holy Spirit, inasmuch as he is a minister of God, and therefore a creature, was created or produced of the substance of God, not by a natural necessity, but by the free-will of the agent, probably before the foundations of the world were laid, but later than the Son, and far inferior to him." P. 171.

"Such is Milton's creed upon that all-important subject, the sacred Trinity: we shall not, however, waste our reader's time and our own, by staying to point out its absurdities and inconsistencies. Those who are but moderately read in the Trinitarian controversy, will meet with nothing to repay the trouble of perusal; no recondite learning, no happy illustration of the subject, no ingenious exposition of disputed texts. They will only find scholastic subtleties which have been long exploded, sophistry which has been again and again refuted, and misinterpretations which have been a thousand times corrected. Through the whole

of the discussion there is nothing characteristic of the cautious divine, but every where a precipitancy of judgment which cannot be too much condemned, and a flippancy of argument, evidently arising from a presumptuous confidence in human reason on matters which human reason can never 'search out to perfection.' Since the pride of reason seems to be the root of Milton's predominant errors on this fundamental subject, it may be well to give a specimen. Arguing against the eternal generation of the Son, he observes—

"Him who was begotten from all eternity the Father cannot have begotten, for what was made from all eternity was never in the act of being made; him whom the Father begat from all eternity he still begets; he whom he still begets is not yet begotten, and therefore is not yet a son; for an action which has no beginning can have no completion. Besides, it seems to be altogether impossible that the Son should be either begotten or born from all eternity. If he is the Son, either he must have been originally in the Father, and have proceeded from him, or he must always have been as he now is, separate from the Father, self-existent and independent. If he was originally in the Father, but now exists separately, he has undergone a certain change at some time or other, and is therefore mutable. If he always existed separately from, and independently of the Father, how is he from the Father, how begotten, how the Son, how separate in subsistence, unless he be also separate in essence?" P. 133.

"With such reasoning as this he seeks to demolish the doctrine of the Son's filiation; reasoning which has been often used both before and since the author's time, but which is obviously nothing better than applying to the Creator notions derived from the generative process of created beings. It proceeds also upon the fallacy of confounding personality with essence. A distinction of the former is perfectly compatible with an unity in the latter. If the Son be a person in an eternal and immutable Godhead, his personality must have been from eternity; for an origination of it in time is incompatible with the immutability of God. The perfections of the Deity require us to believe that what he *now* is, he *always* was, being *always* Father as *always* God. Little dependance, it

is granted, can be placed in metaphysical reasonings upon the nature and attributes of the Trinity: our ideas on this abstruse subject have no other firm foundation to rest upon than the Scriptures; and, as this important, though mysterious doctrine of the Son's eternal filiation is revealed in them, we ought to receive it as an infallible truth, without presumptuously attempting to explain or reject a subject so far above finite understandings.*

"Instances of rash judgment and weak reasoning on the tri-personality of the Godhead are innumerable; so that in turning from the sublime strains of 'Paradise Lost' to this tissue of error and heresy, we are tempted to exclaim—

"If thou beest he; but Oh how fall'n! how changed
From him, who in the happy realms of light,
Clothed with transcendent brightness, didst out-
shine
Myriads tho' bright!"

(To be continued.)

From the Christian Observer for November, 1826.

Scriptural Illustrations.

AMONG the interesting scriptural illustrations which have from time to time appeared in the Christian Observer, selected from the publications of Oriental travellers, works often costly in their price, and of very confined circulation, I have looked in vain for any portion of those contained in Mr. Jowett's *Researches in Syria and the Holy Land*. The following passages will, it is trusted, interest both the biblical student and the general reader, though it must be confessed that this species of illustration, useful as it is in its place, has been greatly over-rated. Seldom does it solve any real difficulty; or offer more than casual elucidations, and those confined chiefly to points of inferior moment; besides which, too large a portion of such alleged "illustrations," illustrate nothing but the fancifulness or puerile taste of the collector. It might be invidious to cite instances; but every sound biblical critic will acknowledge the truth of this remark.—

The following illustrations from the pen of Mr. Jowett are of a higher class:—

"*House of the Dead.*"—"While walking out, one evening, a few fields' distance from Deir el Kamr, with Hanna Doomani, the son of my host, to see a detached garden belonging to his father, he pointed out to me, near it, a small, solid, stone building, apparently a house; very solemnly adding, 'Kabbar beity,'—the sepulchre of our family.' It had neither door nor window. He then directed my attention to a considerable number of similar buildings, at a distance: which, to the eye, are exactly like houses; but which are, in fact, family mansions for the dead. They have a most melancholy appearance, which made him shudder while he explained their use. They seem, by their dead walls, which must be opened at each several interment of the members of a family, to say, 'This is an unkindly house, to which visitors do not willingly throng: but, one by one, they will be forced to enter; and none who enter, ever come out again.' Perhaps this custom, which prevails particularly at Deir el Kamr, and in the lonely neighbouring parts of the mountain, may have been of great antiquity; and may serve to explain some Scripture phrases. The prophet Samuel was buried 'in his house at Ramah,' (1 Sam. xxv. 1:) it could hardly be in his dwelling-house. Joab was buried in his own house in the wilderness, (1 Kings ii. 34.) This is the house appointed for all living, (Job xxx. 23.) Possibly, likewise, the passages in Proverbs ii. 18, 19, and vii. 27, and ix. 18, may have drawn their imagery from this custom. He knoweth not that the dead are there—her house inclineth unto death, and her paths unto the dead. None that go unto her return again."

Gen. xviii. 6, 10, and xxvii. 14, 17.—"When we had finished our meals, in the family in which I resided at Deir el Kamr, and were risen, the mother, daughter, and daughter-in-law, who had been waiting at the door, came in, and partook of what remained. Thus it is in Syria; and thus it has been, probably, ever since Abraham, a Syrian, ready to perish, traversed these re-

* See Holden's *Scripture Testimonies to the Divinity of Christ*, esp. viii."

gions, dwelling in tents: when Sarah, having prepared an entertainment for three divine strangers, did not present it, that being Abraham's office; but stood at the tent-door, which was behind him. So Rebekah prepared food for her husband to eat, and sent it in by the hand of Jacob."

Prov. xi. 21.—"The expression, 'though hand join in hand,' may bear a slight correction; conformable both to the original Hebrew and also to the custom actually prevailing in Syria. The original simply signifies 'hand to hand.' And this is the custom of persons in the East, when they greet each other, or strike hands, in token of friendship and agreement. They touch their right hands respectively, and then raise them up to their lips and forehead. This is the universal Eastern courtesy. The English version, and the devices grounded upon it, give the idea of hand clasped in hand, which is European, rather than Oriental. The sense, therefore, is, 'Though hand meet in hand'—intimating, that heart assents to heart in the perpetration of wickedness—'yet shall not the wicked go unpunished.'"

Isaiah xiv. 8.—"As we passed through the extensive forest of fir-trees situated between Deir el Kamr and Ainep, we had already heard, at some distance, the stroke of one solitary axe, resounding from hill to hill. On reaching the spot, we found a peasant, whose labour had been so far successful, that he had felled his tree and lopped the branches. He was now hewing it in the middle, so as to balance the two halves upon his camel; which stood patiently by him, waiting for his load. In the days of Hiram, king of Tyre, and subsequently under the kings of Babylon, this romantic solitude was not so peaceful: that most poetic image in Isaiah, who makes these very trees vocal, exulting in the downfall of the destroyer of nations, seems now to be almost realized anew—'Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.'"

Isaiah lii. 2, 10.—"The use of the Oriental dress, which I now wear, brings to the mind various scriptural

illustrations, of which I will only mention two. The figure in Isaiah lii. 10, 'The Lord hath made bare his holy arm,' is most lively: for the loose sleeve of the Arab shirt, as well as that of the outer garment, leaves the arm so completely free, that, in an instant, the left hand passing up the right arm makes it bare; and this is done when a person—a soldier, for example, about to strike with the sword—intends to give his right arm full play. The image represents Jehovah as, suddenly prepared to inflict some tremendous, yet righteous judgment—so effectual, that all the ends of the world shall see the salvation of God.—The other point illustrated occurs in the second verse of the same chapter: where the sense of the last expression is, to an Oriental, extremely natural—'Shake thyself from the dust—arise—sit down, O Jerusalem.' It is no uncommon thing to see an individual, or a groupe of persons, even when very well dressed, sitting, with their feet drawn under them, upon the bare earth, passing whole hours in idle conversation. Europeans would require a chair; but the natives here prefer the ground. In the heat of summer and autumn, it is pleasant to them to wile away their time in this manner, under the shade of a tree. Richly adorned females, as well as men, may often be seen thus amusing themselves. As may naturally be expected, with whatever care they may, at first sitting down, choose their place, yet the flowing dress by degrees gathers up the dust: as this occurs, they, from time to time, arise, adjust themselves, shake off the dust, and then sit down again. The captive daughter of Zion therefore, brought down to the dust of suffering and oppression, is commanded to arise and shake herself from that dust; and then, with grace and dignity, and composure and security, to sit down; to take, as it were, again, her seat and her rank amid the company of the nations of the earth, which had before afflicted her, and trampled her to the earth. It may be proper to notice that Bishop Lowth gives another rendering—'Arise, ascend thy lofty seat'—and quotes Eastern customs, to justify the version: but I see

no necessity for the alteration, although to English ears it may sound more appropriate. A person of rank in the East often sits down upon the ground, with his attendants about him."

Matt. vi. 3, and Prov. vi. 13.—"The manner in which the Samaritan priest desired me, on parting, to express our mutual good-will, was by an action, than which there is not one more common in all the Levant. He put the forefinger of his right hand parallel to that of his left, and then rapidly rubbed them together, while I was expected to do the same, repeating the words 'right, right;' or, in common acceptance, 'together, together.' It is in this manner that persons express their consent on all occasions; on concluding a bargain, on engaging to bear one another company, and on every kind of friendly agreement or good understanding. May not this serve to explain the phrase in Matt. vi. 3; 'Let not thy left hand know what thy right hand doeth?' that is, 'Let not thy heart consent to its own good thoughts, with a sinful self-applause.' So much is said, in the Old Testament, of speaking with the eyes, hands, and even feet, that it is scarcely understood by Englishmen. They should see the expressive and innumerable gesticulations of foreigners when they converse: many a question is answered, and many a significant remark conveyed, by even children, who learn this language much sooner than their mother-tongue. Perhaps the expression of Solomon, that the wicked man speaketh with his feet, (Prov. vi. 13,) may appear more natural, when it is considered that the mode of sitting on the ground in the East brings the feet into view, nearly in the same direct line as the hands; the whole body crouching down together, and the hands, in fact, often resting upon the feet."

Matt. xxvi. 23, and John xiii. 25—27.—"To witness the daily family-habits, in the house in which I lived at Deir el Kamr, forcibly reminded me of Scripture scenes. The absence of the females at our meals has been already noticed. There is another custom, by no means agreeable to an European; to which, however, that I

might not seem unfriendly, I would have willingly endeavoured to submit, but it was impossible to learn it in the short compass of a twenty days' visit. There are set on the table, in the evening, two or three messes of stewed meat, vegetables, and sour milk. To me, the privilege of a knife and spoon and plate was granted: but the rest all helped themselves immediately from the dish; in which it was no uncommon thing to see more than five Arab fingers at one time. Their bread, which is extremely thin, tearing and folding up like a sheet of paper, is used for the purpose of rolling together a large mouthful, or sopping up the fluid and vegetables. But the practice which was most revolting to me was this: when the master of the house found in the dish any dainty morsel, he took it out with his fingers, and applied it to my mouth. This was true Syrian courtesy and hospitality; and, had I been sufficiently well-bred, my mouth would have opened to receive it. On my pointing to my plate, however, he had the goodness to deposit the choice morsel there. I would not have noticed so trivial a circumstance, if it did not exactly illustrate what the evangelists record of the last supper. St. Matthew relates that the traitor was described by our Lord in these terms: 'He that dippeth his hand with me in the dish, the same shall betray me,' (xxvi. 23.) From this it may be inferred that Judas sat near to our Lord; perhaps on one side next to him. St. John, who was leaning on Jesus's bosom, describes the fact with an additional circumstance. Upon his asking, 'Lord, who is it?' Jesus answered, 'He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him,' (xiii. 25—27.)" B.

For the Christian Journal.

On the Demoniacs of Scripture.

THERE have been three opinions on this obscure yet interesting subject. Some have thought the cases of demoniacal possession to have been only mental derangement, in its several

forms; and the production of them by *devils* to have been allowed in Scripture only in compliance with popular opinion. But this theory is so extremely objectionable, that most sound interpreters of Scripture have agreed that the demoniacs were actually "possessed with devils;" particularly as they are distinguished from "lunatics" in Matt. iv. 24. A third explanation, however, is—that these unhappy persons were under the sway of the *departed souls of wicked men*; an opinion very ancient, though probably little known at the present day. We extract some remarks on this latter view of the subject from the (London) Quarterly Theological Review. They are contained in a review, in that work, of "Townsend's New Testament."

"But there is an opinion on the general subject of possession, whose ancient acceptance by the world and the church, whose probability and whose accordance with the Scripture we think worthy of Mr. Townsend's future examination:—That those unclean spirits are not what we ordinarily understand by 'devils,' but are the '*souls of evil men.*'"

"Throughout the New Testament there is but *one* spirit called the *devil*, (in the original, the *διαβολος*), or Satan, or Beelzebub. The word is not used in the plural number.

'Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the *devil* and his angels.'—Matt. xxv. 41.

'That old serpent called the Devil and Satan.'—Rev. xii. 9.

'Paul says to Elymas, "Thou child of the devil."—Acts xiii. 10.

'Resist the devil, and he will fly from you.'—James iv. 7.

'Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour.'—1 Pet. v. 8.

'Then was Jesus led up of the spirit, to be tempted of the devil.'—Matt. iv. 1.

'And he was there in the wilderness forty days tempted of Satan.'

"Thus there is one evil spirit distinctly marked by an appropriate name, which is *never used in the plural*. Where *other evil agencies* are spoken of, they are *either (and it appears, indifferently)*

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called in the original *πνευματα πονηρα*, or *δαίμονια*.

'Heal the sick, cleanse the lepers, cast out devils,' (in the Greek, demons.)—Matt. x. 8.

'If I by Beelzebub cast out devils (demons,) by whom do your children cast them out?'—Matt. xii. 27.

'Now I say that the things which the Gentiles sacrifice, they sacrifice to devils (demons,) not to God.'—1 Cor. x. 20.

'But if I cast out devils (demons,) by the finger of God, then is the kingdom of God come unto you.'—Matt. xii. 28.

'Thou believest that there is one God, the devils (demons) also believe and tremble.'—James ii. 19.

"When our Saviour and his apostles spoke, they of course used their *words* in the customary meaning. But the meaning of the word Demon among the Jews, in the time of the apostles, was, we learn from Josephus, '*the soul of a wicked man*,' which was supposed to have the power of entering into the forms of the living, and destroying them, unless relief was speedily administered, Τα γαρ καλεσμενα δαιμονια, ταυτα δε πονηραν εστιν ανθρωπων πνευματα. (De Bell. Jud. l. vii.)

"Justin Martyr, (a Samaritan, and the son of Greek parents,) in the second century, speaks of 'those tormented by the souls of the dead, whom all call demoniacs, and madmen.' If these testimonies be allowed, our Lord, when he commands, 'Come forth, thou demon,' used words which, to his hearers, were, 'come forth, thou evil soul of a dead man.'

"In the New Testament, this conception is sustained: 'the things which the Gentiles sacrifice, they sacrifice to *demons*, not to God,' 1 Cor. x. 20. Now it is notorious that the Greek and Roman sacrifices were declared to deities and demigods, who were, for the most part, once men; and not to good or bad angels, of whom they do not appear to have had any *public* knowledge. They deified heroes and kings down to a late period. To the Jews this heathen worship was an abomination, as defrauding the worship of the true God, and they accounted all the objects of the worship *evil*.

"It was the conception of the oldest Greek philosophy, that the air was

peopled by the spirits of the dead; καὶ τούτους δαίμονας τε καὶ ἐρασὶ νομιζέσθαι, and that those were the givers of dreams and of signs of health and sickness. (Diogen. Laert. in vit. Pythag.)

"The Platonic theory had the same impression, 'Plerique ex Platonis magisterio, dæmones putant animas corporeo munere liberatas; laudabilium quoque virorum æthereos dæmones, improborum vero nocentes. (Chalcid. in Plat. Timæ.)

"The name was given originally from the supposed superior knowledge of beings beyond the grave, whether gods or men. In heathen writings it sometimes denotes the Supreme Being, sometimes subordinate deities, sometimes a species of guardian spirits, and sometimes, no doubt, evil ones. The demon of Socrates, the adviser of Numa, the inspiring spirits of the oracles, are all vestiges of this ancient belief of the active influence of invisible existences.

"In the New Testament the word Demon is always used in an evil sense, except, perhaps, in the single instance where St. Paul, at Athens, is charged with being a setter forth of new objects of worship, ξένων δαιμονίων, foreign demons.

"In the Old Testament the heathen deities are often spoken of as dead men or demons, though our translation erroneously names them 'devils.'

"'They shall no more offer their sacrifices to devils,' (demons in the Septuagint, the known version in the time of our Saviour.) Lev. xvii. 7.

"'They sacrificed their sons and their daughters unto devils,' (demons in the Septuagint.) Ps. cvi. 37.

"It is obvious that these demons were the souls of the dead; for it is said, in the 28th verse of the same psalm, 'They joined themselves to Baal-peor, and ate the sacrifices of the dead.'

"When the Jews turned to worship idols, Isaiah, viii. 19, rebukes their seeking wisdom not from God, but from the objects of the idol worship; the living seeking knowledge 'from the dead.'

"And this was the very oldest accusation of idol worship, as we find

from Deut. xxxii. 15. 'But Jeshurun waxed fat, and provoked the Lord to anger—they sacrificed to *demons*, not to God.'

"It is to be observed that this opinion does not affect the doctrine of '*actual possession*.' We know nothing of the nature of spirit, of its mode of action, nor of its mode of connexion with matter. Being thus ignorant, we necessarily can show no reason why a disembodied spirit, or any number of them, should not take possession of a body, already inhabited by the human soul, and torment that body. In such matters we must look to authority, and that authority we have of the highest competence in the New Testament. When our Lord commands, 'Come forth, thou unclean spirit,' can we doubt that there is an unclean spirit within? When he gives the apostles power to 'cast out demons,' and they return to him with the declaration, that they 'have cast them out;' and when, in addition, we recollect that in no one instance is the casting out of demons said to be any thing else, nor pronounced a popular error, nor declared an operation in which there was a reserve for popular prejudice, we can have no more allowance for disbelief, than we have for denying the existence and the truth of God.

"The doctrine that demon worship, the idolatry of heathenism, was the worship of the souls of dead men, adds one more to the host of evidences that the Church of Rome, the avowed worshipper of the souls of the dead, is an idolatrous church; it has accordingly been resisted with all the violence of conscious criminality."

Society for Promoting Christian Knowledge.

THE claims to public patronage of this venerable and most extensive charity, are thus set forth in the last report of the Aylesbury District Committee, which we copy from the Christian Remembrancer for December, 1826:—

"The Society for Promoting Christian Knowledge presents its powerful claims to the members of the United Church of England and Ireland, as

the consideration that it had the high honour of setting the example of benevolent exertions in various departments.

"It was the *first* institution which distributed the Holy Bible; circulated the Common Prayer Book; and dispersed religious tracts for the instruction of the poor.

"It was the *first* society in Great Britain which awakened the sympathies of Christians to send forth missionaries to preach the Gospel to the heathen.

"It was the *first* society which took compassion on the rising generation, and patronized the education of the poor, at a period when ignorance, bigotry, and popular prejudice opposed the undertaking.—It has also ultimately been the means of extending opportunities of instruction to the whole population of England, and the British dominions, by means of that important establishment, the National School.

"In the admirable words of a learned prelate, in supporting so beneficial an institution, 'We may apply to our humbler labours, what St. Paul said of his own, and those of Apollos, We are planting; we are watering; and we trust that God, in his good time, will give the increase.'"

Lost Books of Livy's Roman History.

It is said that the learned Abbé Rosch, who is employed in the library at Pisa, has just discovered, in the charters of a Capuchin convent, fifteen of the lost books of Livy's Roman History.—*Christian Remembrancer.*

Venomous Qualities of the Toad.

Modern naturalists generally, and among them the celebrated Cuvier, have rejected the notion of the toad's venomous qualities, as a vulgar prejudice or superstition; but it has received confirmation from Sir Humphrey Davy, who found, on dissection and analysis, venomous matter contained in follicles in the *cutis vera*, and round the head, and even upon the extremities.—*Ib.*

Ephemera.

The insects known by the name of ephemera, and which live only for a few hours, or at most for a day or two, have hitherto been supposed to be destitute of all the parts of the digestive canal. This suppo-

sition has lately been proved to be wholly without foundation. It has also been found that during their brief existence their skin is twice entirely changed.—*Ib.*

New Process for transferring Fresco Paintings to Canvass.

A new process has just been employed with much success by its inventor, M. de Succi, of Imola, to transfer fresco paintings to canvass without stripping the walls of them (*sans en dépouiller les murs.*) In the presence of M. Cammuccini, inspector of the fine arts, and a great number of connoisseurs, M. Succi has made a new trial of his process on the painting called the Chronology of the Sovereign Pontiffs, in the ancient library of Sixtus IV. The same artist has been equally fortunate in transferring to canvass a beautiful fresco painting by Peter della Hanceisca (?), representing the same Pope Sixtus IV. in the midst of several other figures, and which is now to be seen among the other *chefs-d'œuvre* which adorn the gallery of the Vatican.—*Ib.*

Protestant Episcopal Church in France.

Application has been made to the Right Rev. Bishop Luscombe, to consecrate a new church at Havre, built at the united expense of the French Protestants and English residents. In this request the French Protestants have joined.—*Ib.*

Russian Voyages.

Another Russian voyage of discovery is now in progress. The ships of war Möller and Seniavin, commanded by Captains Stanjikowich and Litke, are under orders to survey the coasts belonging to Russia in the North Pacific: the former taking the north-west coast of America and the Aleutian Islands; and the latter the eastern coast of Asia, Beering's Straits, &c. The coast of Kamschatka, the Caroline Islands, the Sea of Otschok, &c. &c., are all to be examined by the expedition, for the completion of which 4 years are allotted.—*Ib.*

British Museum.

The pile of public buildings lately erected in the gardens of the British Museum, for the reception, we understand, of the library given by the king to the museum, is nearly in a finished state. The front of the building looking toward Bedford-square is faced with stone, and the projection in the centre is ornamented with four half columns of the Ionic order, which support a pediment. The cornice, &c. of the order is placed at the top of the wall, along the whole of this side, wrought in stone. The entrance is at the end of Montague-place. The first apartment on the right is of very great length, extending to the projection in the centre of the build-

ing, into which it leads. That part of the room which corresponds to the centre division of the exterior of the building, is ornamented on each side with two superb Corinthian columns, the shaft and base of which are of marble, very highly polished. The capitals of the columns are not executed in the same sort of marble, but are variegated, and are extremely beautiful; they also have a very high polish. The adjoining room is nearly equal in dimensions to the first, beyond which there are two other rooms. The whole of this noble suit of apartments, which are very lofty, are of an equal height, and decorated at the top with an enriched cornice, frieze, &c. which encircles the whole of the rooms. The ceilings are of a most magnificent description, being richly ornamented in a light and elegant manner. The frame-work which supports this ceiling is entirely of iron, which renders the building fire-proof. Very strong iron girders are placed at intervals across the walls to support the work. The rooms are lighted by a row of windows on both sides, of equal dimensions, and extend the whole length of the building. The party-walls which divide the apartments are decorated at the angles with double-faced pilasters of highly polished marble. A broad stone staircase in the entrance-hall leads to a corresponding suit of rooms above, of the same extent as those below, though much lower. The ceilings are ornamented in a very chaste style. Lights are admitted into these rooms by skylights in the roof. The principal part of the roof is of cast iron; it has a very low rise, so that it is not seen from the ground; it is covered with copper.—*Id.*

Improved Lamp.

A Mr. Turmeau, of Liverpool, has invented a lamp, recommended for its simplicity and ingenuity, in which a capillary tube is substituted for a wick. All the smoke, which is necessarily generated by the consumption of cotton or any other kind of wick, is got rid of by the substitution of this tube, and the light is said to be so clear as to enable a person to ascertain the time by a watch, at the distance of several yards. Mr. T. in Liverpool is engaged in constructing these lamps so as to admit of being carried up and down without disturbing the level of the fluid.

Singular Stone.

At a late meeting of the Philomathic Society of Paris, M. Becquerel produced a stone possessed of very singular properties. It was a species of chalk, and was sent by M. Lema from Siberia, where it was met with in some granite rocks. This stone, when placed in the dark, exhibits

a phosphoric light, which increases with the temperature. In boiling water, M. Becquerel found that it became so bright that he could distinguish printed characters close to the transparent vessel which contained it. In boiling oil, the effect was still further augmented; and in boiling mercury, it cast a light so brilliant that he could read at the distance of five inches.—*Christian Observer.*

Discovery of a Mine of Platinum.

It is stated that a mine of platinum has been discovered at Antioquia, in Columbia. Hitherto this precious metal, so valuable in the arts, had been found only in the Uralian Mountains in Russia, in Brazil, and a few other places, but always in alluvial lands, where it could be met with only accidentally; but it is asserted that the metal exists in real veins in the newly discovered mine.—*Id.*

Otaheitean Grammar.

The missionaries have formed a grammar of the Otaheitean language. They call it the Italian of the Polynesian languages, for its smoothness, sweetness, and great nicety of expression. The dual number runs with exactness through the whole of it.—*Id.*

Deputation to Ava.

In the journal of the proceedings of the deputation to the court of Av., the writers state, that the king's palace is not only splendid, but marked by chasteness of design in the structure, and taste and elegance in the ornamental part. The well-constructed wall and gates around it show that the person of the monarch is secure against intrusion. The population of the city, though it would seem to be overrated, is reckoned at a million. It is found necessary to draw ropes across the streets at night, to assist in preventing robberies. Any one passing the streets after a certain hour, if unable to give a satisfactory account of himself and his business, must be content to undergo confinement till morning. The king, in receiving the deputation, appeared as if performing a duty very irksome, but indispensable, and which he was determined should be done in a becoming manner. Before coming to the palace, the parties had been asked, if it would be agreeable to them to receive a title from the king; which having been answered in the affirmative, the officers proceeded to read the titles conferred, and to invest the members of the deputation with them, by binding on the forehead of each a piece of gilt leaf on which the words composing it were written. They were also each presented with a ruby ring, a piece of silk cloth, two boxes, and two cups. It was then asked if they

had any request to prefer; to which Captain Lumsden replied, that as peace had been happily restored between the two great nations, it was to be hoped that it might remain firm.—*Id.*

Chinese Literature.

Literature is cultivated in China at the present day, almost entirely for political objects, as furnishing a title to, and a qualification for, government offices. Confucius and the other ancient philosophers differed essentially from the moderns in this respect: their pursuits in moral science were unconnected with political views. About A. D. 700, the practice of selecting persons to fill the posts of government, according to their proficiency in literature, first began; and a plan of examination was then adopted, which, with occasional alterations, has subsisted to the present period. The official members of the imperial family are examined in the public hall after the examination of all the literary candidates has ended. Dr. Morrison observes, that the examination of these imperial personages is a mockery; their themes being composed by other people, whilst they sit near drinking and carousing. The other candidates are watched by proper officers, to prevent surreptitious essays being smuggled in: at court this duty devolves on the king and chief statesmen. At Shuntien-foo examinations, there are readers and comparers of theme papers, 100 persons; transcribers, 1000; type-cutters, 32; pressmen, 24; who print the theses to be distributed amongst the students: for every work must be performed inside the court-yard, after the gates are locked. In Kwangtung, there are about 10,000 people, consisting of students and attendants, officers and mechanics, collected inside the enclosure. The military examinations commence immediately after the literary close. The subjects given at the three days' examinations are, on the first day, three themes from the "four books" and one copy of verses; on the second day, one theme from each of the Chinese classics; on the third, five questions, referring to the history or political economy of China. A variety of minute rules are given respecting the mechanical parts of the essays. If the number of characters added or blotted out in an essay exceeds a hundred, the student is pasted out; that is, his name is pasted up at the gate, as having violated the rules; and he is expelled for that year. If a candidate on being searched shall be found to have secreted a pre-composed essay, he is condemned to wear a wooden collar, to be degraded from his rank, and incapacitated from ever standing a candidate again: his father and tutor are also to be punished. If the discovery is made after a student has attained his

degree, he is not only punished as before, but the officers who failed to discover the artifice are implicated in his guilt. If a candidate prints a rejected essay, with a view of appealing to the world for its judgment, both the student and the person who criticised his essay are to be delivered to a court of inquiry. The seats of the students at the examinations are scrupulously regulated, to defeat any contrivance of individuals to render mutual aid.—*Id.*

Posterity of John Rogers.

It would appear that the descendants of this famous martyr are yet to be found in some parts of New-England. A New-Hampshire paper mentions the death of a Miss Ann Rogers, of Exeter, in that state, at the age of 78, who was lineally descended from this divine, and who was the daughter of the Rev. Daniel Rogers, of Exeter, who died in 1785, who was son of the Rev. John Rogers, of Ipswich, who died in 1745, who was son of the Rev. John Rogers, president of Harvard College, who died in 1684, who was the eldest son of the Rev. Nathaniel Rogers, who came from England in 1636, and settled in Ipswich, and died in 1655, who was son of the Rev. John Rogers, of Dedham, in England, who died in 1639, who was grandson of the Rev. John Rogers, of London, who was burnt at Smithfield in 1555.

Northampton Bridge.

This bridge, built over the Connecticut, and connecting this town with Hadley, is an elegant structure, supported by six stone piers and two abutments. The piers in the deepest water are about 40 feet high, the floor of the bridge being about 31 feet from low water-mark. The piers are 63 feet long at the bottom, and 18 feet wide. On the up-stream side of each pier, and united with it, is an inclined plane, built of stone, and capped with oak timber bolted to the stone-work, to receive and break the ice and other obstructions which may float against them. The base of these inclined planes is about 30 feet, and the height about 20 feet, making the line of inclination about 34 feet. The piers are secured by iron bolts and chains passing through the body of each pier in different directions, which will effectually prevent the blocks of which they are composed from working loose. The superstructure is 1080 feet long by 26 feet wide, and is built upon the plan of Ithiel Towne's patent. It is supported upon the piers in distances of 154 feet span from the centre of each pier, making seven openings.—*Hamp. Gaz.*

Longevity.

Joseph and Elizabeth Copeland, of Plymouth, Massachusetts, had twelve chil-

dren, eleven of whom are now living, of the following ages: 90, 88, 86, 83, 81, 79, 77, 76, 71, 68, 67. There is hardly a parallel for this.

Medfield, in Massachusetts, contains less than 1000 inhabitants; but during the past year there were 18 deaths, 11 of which were those of persons whose aggregate ages amounted to 813 years: making an average of 83 years. The oldest of them was 93. There is still a person living in the town, at the advanced age of 94; and the aggregate ages of the 17 oldest persons is 1420 years.

Salamander Engine and Hose.

Mr. Finn, of Philadelphia, after many years attention to the subject, has invented this very useful engine for extinguishing fires. With it, a person, it is said, may enter a room filled with smoke, remain without injury, and apply water to the fire, or remove property and persons exposed to destruction.

Exemption from Mortality.

In Norway, Maine, a town containing 1500 souls, only 5 deaths have occurred during the last year: 1 of old age, 2 of consumption, 1 accidentally killed, and 1 infantile complaint. This is an average of 1 in 300.

Ante-Revolutionary Clergy.

We have been looking over a list of the clergy of the English Church, licensed by the bishop of London, for the Thirteen Colonies, now forming part of the United States, between October 26, 1761, and January 1, 1777, when ordinations for these colonies ceased. The whole number, during that period, was 250, averaging between sixteen and seventeen for each year. Of this number, only four are now known to be surviving in this country, viz. the Rev. Abraham Beach, D. D., now resident at New-Brunswick, New-Jersey, licensed for New-Jersey, June 14th, 1767—the Right Rev. William White, D. D., now, and for the last forty years, Bishop of Pennsylvania, licensed for Pennsylvania, April 25th, 1773—the Rev. Robert Blackwell, D. D., now resident in Philadelphia, licensed for New-Jersey, June 11th, 1773—and the Rev. Thomas Read, now resident near Rockville, Montgomery county, Maryland, licensed for Maryland, September 21st, 1773. During the same period, fifty-two were licensed for the West-Indies, five for Newfoundland, five for Nova-Scotia, five for West-Florida, three for East-Florida, one for the Isle of St. John's, three (French Protestants) for Canada, two for the Musquito Shore, and one (a coloured man) for the coast of Africa—making altogether the number of three hundred and twenty-seven; nearly half of whom were supposed

ed either wholly, or in a large measure, by the oldest Protestant Missionary Society in the world, that for *Propagating the Gospel*, in England.—*Church Registers.*

Society for the Advancement of Christianity in Pennsylvania.

This society held its anniversary on Saturday evening, January 6, 1827, in St. Stephen's church, Philadelphia. The Right Rev. Bishop White, president, took the chair at seven o'clock, and opened the meeting with prayer. The report of the doings of the board of trustees was then read by the Rev. James Montgomery, corresponding secretary. The acceptance of the report was moved by the Rev. W. H. De Lancey, who accompanied his motion with a speech, in which he adduced some highly interesting facts, showing the great utility of this society to be proved by its beneficial results, several congregations having been gathered, and churches built, through its benevolent exertions. Bishop Heber's beautiful missionary hymn was then sung by the choir, and the congregation dismissed. After which, the annual election of trustees, secretaries, and treasurer, took place.—*Church Register.*

Common Schools in the State of New-York.

The Albany Argus furnishes the following abstract from the annual report of the superintendent of common schools, transmitted to the legislature:—

It appears by this report, that of the 723 towns and wards in this state, 721 have made reports according to law; and that only two towns are delinquent, and that one of these delinquencies was occasioned by the death of the town clerk.

That there are in the towns which have made reports, 8114 school districts, and consequently the like number of common schools organized; and that returns have been received from 7544 of those districts.

That 341 new school districts have been formed during the year 1826, and that the number of districts which have made returns, exceeds that of the preceding year by 427.

That there are in the districts whose trustees have made returns, 411,152 children between the ages of 5 and 15; and that in the common schools of the same districts, 431,601 children have been taught during the year 1826; the general average of instruction having been about 8 months.

There are six towns in the state, in each of which more than 2000 scholars are taught, viz. Camillus, Manlius, Marcellus, and Pompey, in the county of Onondaga; Paris, in the county of Oneida; and Homer, in Courtlandt county. There are 18 towns, in which more than 1500 children are taught, and 91 towns, in each of

which more than 1000 are instructed annually.

The sum of \$185,965 26 has been paid to the several districts during the year 1826; of this sum, \$80,000 was paid from the state treasury; \$94,243 97 was raised by a tax upon the respective towns; and \$11,721 29 was derived from a local fund, which is possessed by several counties. It is a condition of the school law, that there shall be assessed upon each town, an amount equal to that which is apportioned to the town from the state treasury: and this sum may be increased by a vote of the town. It will be seen that the towns have raised \$14,243 97 more than was requisite to entitle them to a participation in the public fund. This fact is creditable to the enlightened patriotism of the inhabitants of those towns which have been thus liberal.

The number of children instructed in the common schools exceeds, by 16,200, the whole number between the ages of 5 and 15 years. This estimate does not include the cities of New-York and Albany, where the children between 5 and 15 are not reported. The returns show an increase of 15,566 of the children between 5 and 15; and the number of children taught in the common schools, has increased 13,863 since the last annual report.

By the returns of 1816, it appears that the number of children between 5 and 15, was 36,343 more than the number instructed during that year in the common schools: in the year 1826, the number between 5 and 15 is 16,200 less than the number taught; making a difference in favour of those instructed of more than 50,000.

Deaths in the City and County of New-York in 1826.

From the annual report of deaths published by order of the common council, it appears, that in the year 1826 there were *four thousand nine hundred and seventy-three* in the city and county of New-York, being *forty-five* less than in the year preceding. Of this number, *seven hundred and forty-five* were coloured persons. The deaths from *consumptions* were *eight hundred and twenty*; and from *small-pox*, *fifty-eight* in number. Of the deaths by *consumption*, it is remarked that 117 were people of colour, and that in this formidable disease the males exceeded the females by nearly one hundred. Of the whole number of deaths, 1473 were men, 1003 women, 1334 boys, and 1163 girls. Their ages were, of 1 year and under, 1232; between 1 and 2, 476; between 2 and 5, 350; between 5 and 10, 180; between 10 and 20, 253; between 20 and 30, 618; between 30 and 40, 628; between 40

and 50, 483; between 50 and 60, 330; between 60 and 70, 202; between 70 and 80, 132; between 80 and 90, 71; between 90 and 100, 15; 100 and upwards, 3.

The inspector remarks, that "it is satisfactory to observe, that the cases of *fevers* were less numerous than in 1825, and the city was generally more healthy, with the exception of infantile diseases, particularly the whooping cough, which was more fatal than formerly.

"It is, however, much to be regretted, that cases of *small-pox* seem to increase. When we consider the exertions which have been made by public institutions, and enlightened individuals, to counteract the spread of this loathsome and malignant disease, it must be a subject of as much wonder as of regret, to observe the continuance of it amongst us; and calls loudly upon every benevolent parent to arrest its progress by those means which are now happily within the reach of all—*vaccination*."

EPISCOPAL ACTS.

In the Eastern Diocese.

On Wednesday, December 13th, 1826, the new Episcopal church in Marshfield, Massachusetts, was consecrated by the Right Rev. Bishop Griswold, to the sacred and undivided Trinity, Father, Son, and Holy Ghost.

After sermon, nine persons received the rite of confirmation. After this, two were united in matrimony by the Rev. Mr. Wolcott, of Hanover. The bishop then proceeded to the administration of the holy communion. Here the dying love of a Saviour and the purchase of his blood were manifest. Our thoughts were carried back to the scenes of Calvary, and we were invited to share the riches of his grace. The glories of redemption, how conspicuous on earth—how glorious in heaven!

May it be our happiness often to see and hear of the like occasions—and may holiness to God the Father, salvation to God the Son, and sanctification to God the Holy Ghost, be inscribed on all the churches of our land.—*Boston Recorder*.

In the Diocese of Pennsylvania.

On Sunday, the 14th of January, 1827, in St. John's church, Northern Liberties, Philadelphia, Mr. George Mintzer was admitted to the order of deacons by the Right Rev. Bishop Chase, of Ohio. Mr. Mintzer was a candidate in Virginia, but, owing to the indisposition of Bishop Moore, and as about removing to the diocese of Ohio, he was regularly transferred to the ecclesiastical authority of that state; and as Bishop Chase had been for some time in this city, pursuing his

efforts for the establishment of Kenyon College, permission was granted by Bishop White that he should hold the ordination there.

Obituary Notice.

Died on Tuesday, January 16, 1827, in Philadelphia, in the 78th year of her age, Mrs. MARY MORRIS, sister of Bishop White, and relict of Robert Morris, esq., a member of congress long before the declaration of independence, of which instrument he was one of the signers.

Acknowledgment, &c.

The librarian of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following donations to the library during the months of December, 1826, and January, 1827:—

From John Pintard, esq.: *Beati Pauli Tarsensis Epistole quatuordecim, juxta divi Hieronymi translationem. Liptziz. 1510. fol. with curious MSS notes.—Psalterium in quatuor Linguis, Hebræa, Græca, Æthiopica, et Latina. Coloniz. 1518. fol.*

From the Rev. T. H. Horne, of England, through the Right Rev. J. H. Hobart: *Horne's Scripture Doctrine of the Trinity, 2d ed. 12mo. Lond. 1826.*

From the Rev. T. Bowdler, A. M., of England, through the Rev. S. F. Jarvis, D. D.: *Critici Sacri, 9 tom. fol. Lond.; Bulli Opera, fol.; Jackson's Works, 3 vol. fol.; Suiceri Thesaurus, 2 tom. fol.; Waterland on the Athanasian Creed, 4to.; Waterland on the Eucharist, 8vo.; Waterland's Two Defences, 2 vol. 8vo.; Waterland's Lectures, 8vo.; Waterland's Sermons, 2 vol. 8vo.; M'Knight on the Epistles, 4 vol. 8vo.; Matthæi Nov. Test. Græc., 6 tom. 8vo.; Ridley on the Divinity of the Holy Ghost, 8vo.; Bowdler's Sermons, 2 vols. 8vo.; Bowdler's Remains, 2 vols. 8vo.; Burrowe's Summary of Faith and Practice, 3 vols. 12mo.; Bull's Works, 2 vols. 8vo.; Nelson's Life of Bull, 8vo.*

From Mr. Edward W. Peet: *Thorndike's Weights and Measures, 4to.; Jacques on Presbyterial Ordination, 8vo.*

From R. Whittingham: *Histoire de Geneve, par Spon. 12mo.*

From an English Periodical.

THE FAREWELL OF SUMMER.

Farewell! for I may not rest longer here;
I have heard the far voice of the waning year!
As it came through the valley it whispered of
death,

And the forest leaves paled at the sound of its
breath;

The white bosom'd lily sank down on the stream,
And the violet shaded her blue eye's beam.

The reaper hath gathered the yellow corn;
The hunter is out with his baldrie and horn;
The wild bee roams yet, and the ruddock that
weaves

The pallid babe's shroud-dress of withering
leaves;

But the starry-wing'd fly, and the purple-hued
flower,

They are gone, they are gone from my faded
bower!

And I must away to a summer isle,
With the swallow to bask in the blue heaven's
smile.

Alas! will ye mourn, when the wintry North
From his ambush shall pour the swift hail-shaft
forth,

And the sickly moon light the thin clouds as
they go,

Till they gleam like the snow-shining mountains
below.

But mourn not for me; I will shelter me far,
Where the winter wind blights not my wreathed
tiar;

Again in the beds of your streams will unfold
My noon-day mantle of green and gold;
And hark! Day's bright fall in my rosy nest,
Till his young eyes close, and he sinks to rest.

Yet ere I return, there are they who will sleep
In a cradle more dark, a slumber more deep,
Than the darkling West, than the Day's decline,
Though fairer and brighter than sight of mine;
I shall see them no more, they will go to that
bourn

Which they may not repass, whence they cannot
return.

I have seen them abroad in the dawning hours;
Light were their steps o'er the unbent flowers,
With rose-buds, like gems, in their amber hair,
And eyes that look'd sweet as the dew-bright
air;

As they eagerly gazed o'er the billow's swell,
While they listed the chime of the convent bell

I have seen, and yet see them in beauty and
bloom!

But mine eye wanders forth to their turf-built
tomb;

The glossy locks scattered, the love-lit eye
Lying rayless and quenched as embers lie:
The earth-worm and shroud!—Can I see these
and smile

On ye who must pass from my best-loved isle?

I cannot—the thought hath awakened this tear:
But hark! the far voice of the waning year
Grows deeper and wilder, more hollow and stern,
As it murmurs, by fits, in the sear, red fern;
There is fear in the sound, there is woe in the
knell;

Its echoes whisper of death. Farewell!

Calendar for March, 1827.

4. First Sunday in Lent.

7. Ember Day.

9. } Ember Days.

10. }

11. Second Sunday in Lent.

18. Third Sunday in Lent.

25. Fourth Sunday in Lent. Annunciation
of the Virgin Mary.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 3.]

MARCH, 1827.

[Vol. XI.

For the Christian Journal.

Milton's Treatise on Christian Doctrine.

(Concluded from page 54.)

WE return to our promised extracts from the review of "Milton's Treatise on Christian Doctrine." Moral excellence was one feature of what we last presented to our readers—heresy (if such a word be not obsolete) was another feature. The medley of his opinions will now be seen to contain the most astonishing immorality—as also, in our view, not a little of spiritual insubordination and spiritual caprice.

"On the subject of divorce, Milton's doctrine coincides with that which he had so zealously advocated in his 'Doctrine and Discipline of Divorce,' and other tracts relating to this question.* He endeavours to prove, that unalterable dislike, contrariety of temper, and whatever hinders that peace and solace which are the chief ends of the conjugal union, are greater reasons of divorce than adultery. Our Saviour unequivocally confines divorce to the single case of adultery: *Whosoever shall put away his wife, except it be for fornication, si quis in uxore sua, et shall marry another, committeth adultery.* Matt. xix. 9; v. 32. In order to evade the force of this, Milton is compelled to explain our Lord's declaration to signify not so much adultery as the constant enmity, faithlessness, and disobedience of the wife, arising from the manifest and palpable alienation of the mind, rather than of the body. P. 258.

"In all this our author treads closely in the steps of Selden. It would have been well, however, if he had paid due attention to the formidable, we may

* See Milton's Prose Works, edit. Burnett, where they are conveniently arranged according to their subjects."

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say insuperable objections advanced by Dr. Hammond against the extensive meaning attributed to our Lord's expressions by that profound scholar. Milton has propounded the same doctrine in a more popular manner, though with less erudition, but he has added no strength to the arguments of Selden.* Yet Dr. Symmons is bold enough to declare, that 'on the subject of divorce he makes out a strong case, and fights with arguments which are not easily to be repelled.' (Life, p. 248.) This is rather too much, even in the most panegyrical of all the poet's biographers: but, referring our readers to Hammond's learned and convincing refutation of Selden, we shall only observe, that, if such laxity of interpretation be admitted, any given sense may be extracted from any given text. The Bible, so far from being an unerring standard of faith and manners, would be the most pliable of all rules, and might be easily made to accommodate itself to all the circumstances and conditions of life, to the whims and caprices, and even the vices of mankind. As our Saviour is speaking of married women, the plain and strict meaning of the expression *πορνεία*, rendered 'fornication' by our translators, is 'adultery,' as understood by Schleusner, Kuinoel, Rosenmüller, Koehler, Schott, &c, and for this cause alone does he grant the permission of divorce.

"In this treatise Milton advocates another dangerous doctrine, of which his former works afford no suspicion, namely, the lawfulness of polygamy. Many of the texts which are usually adduced against this practice, are brought under review, and tortured to serve his

"* Selden's *Uxor Hebraica*, l. 3, c. 23; also c. 27; and Hammond's 'Of resolving Controversies,' Qu. ii. cap. 2. This tract was published in 1653, almost twenty years before Milton's death."

purpose with considerable dexterity. But his great argument is derived from the practice of the patriarchs and worthies recorded in the Old Testament. He cannot believe either that so many holy men should have sinned through ignorance, or that their hearts should have been so hardened, or that God should have tolerated such conduct in his people, if polygamy were morally wrong. 'The practice of the saints, then, is the best interpretation of the commandments.' But this will not be allowed to have much weight, when it is considered, that, however particular virtues in these worthies may be represented as patterns, they are not held up to us for universal imitation: some things, too, were permitted for the hardness of their hearts (Matt. xix. 8;) and the Mosaic religion itself was not designed to be a complete dispensation, it being only complete as introductory to a more pure and spiritual law. Nor should it be forgotten, that, either in consequence of the teaching of the prophets, or of clearer views of the Levitical code, polygamy gradually ceased during the latter period of the Jewish polity; for in the New Testament we meet with no trace of any such practice being tolerated.

"That polygamy is contrary to the intention of the Creator, is apparent from the equality in the number of males and females born into the world; from his having created only one woman for the first man; from the injurious effects which result from a plurality of wives; and from the prohibitions delivered in the Scriptures of the New Testament. These arguments against polygamy are so strong, that the sagacity of Milton, it may be presumed, would not have resisted their force, had he not been influenced by the circumstances of his first marriage. Dr. Sumner, indeed, appears to be of a different judgment;* but, if Milton had not been blinded by self-partiality, if he had not been anxious to vindicate his conduct in an affair which sober reason can never approve, it cannot be supposed that a mind like his would ever have entertained opinions so

groundless and so mischievous. Such is the intimate union between faith and practice, that error in the former is generally accompanied with obliquities in the latter. Our judgments are affected by the feelings; our reasonings are biassed by our prejudices. The most effectual way to hold the balance of reason firm and steady, is to purify the heart and life from all the vices and follies, which, wherever they exist, will have an undue influence over our better judgment. Let all who are sincere in the desire to penetrate the recesses of truth, and especially of sacred truth, guard their conduct with a vigilant eye. Every moral aberration will, though unperceived perhaps by themselves, warp more or less their intellectual powers.

"To the same cause may be attributed Milton's lax notions respecting the ministerial authority, and ecclesiastical jurisdiction. He is said to have first been a favourer of the Presbyterians, then of the Independents, and lastly to have been a professed member of no particular sect of Christians. He who changes from opinion to opinion, who wanders from sect to sect, subjects himself to the imputation of weakness and frivolity: but imbecility was not the character of Milton's mind; his Erastian notions, therefore, can only be attributed to his having imbibed a portion of the malignant spirit of the age which subverted the altar and the throne. His disregard of external religion cannot be vindicated, notwithstanding the apologies offered by some of his annotators and biographers. If the Almighty have constituted a visible church on earth, it must be the duty as well as the interest of every Christian to prove himself a member of it by openly and outwardly complying with the terms of its communion. Listen to the judgment of a writer who was as much superior to Milton in gigantic force of intellect, as he was below him in imaginative invention: 'To be of no church is dangerous. Religion, of which the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of the mind, unless it be invigorated and re-impressed by external ordinances, by

* See his note (4.) in p. 255."

stated calls to worship, and the salutary influence of example.' Such is the sentiment of Dr. Samuel Johnson; and it is likely it would have found an echo in the bosom of Milton, for he expressly owns the duty of joining internal and external worship in practice (p. 557.) But having deserted the outward ordinances of religion, he lived on, like too many others, in the neglect of what, in all probability, his better judgment approved.

"His opinions on the authority and government of the church, as recorded in this treatise, are as loose as can well be imagined. He seems to carry his notions of individual liberty, or rather licence, in matters of religion, to an extent scarcely compatible with the institution of a Christian ministry. A toleration of all the different sects of Christians is now universally acknowledged: not so the right of private opinion to the extent claimed by some; for such an unlimited right is inconsistent with the very idea of an ecclesiastical establishment. He maintains that the visible church consists of all believers in any place whatever, either individually, or in conjunction with others (p. 457;) that any believer is competent to act as an ordinary minister, provided he be endowed with the necessary gifts,—these gifts constituting his mission (p. 461;) that any believer furnished with the requisite gifts, may administer the rites of baptism and the Lord's supper (pp. 463, 464;) that every believer has a right to interpret the Scriptures for himself (p. 472;) that the choice of ministers belongs to the people (p. 483;) that, though a certain recompence to ministers is reasonable and sanctioned by the law of God, yet it is better to render an unpaid service to the church (p. 484;) that, where this is impracticable, ministers should look for their support, not from the edicts of the civil power, but from the spontaneous liberality of the church (p. 486;) that to bargain for tithes or other stipendiary payments, or to have recourse to legal processes for the recovery of allowances purely ecclesiastical, is the part of wolves rather than of ministers of the Gospel (p. 487;) *that ministers are to live on their own*

private resources, by the exercise of some calling, by honest industry (p. 489;) that church discipline consists in a mutual agreement among the members to fashion their lives according to the Christian doctrine, and to regulate every thing in their public meetings decently and with order (p. 497;) that the custom of holding assemblies is to be maintained according to the apostolical institution, which did not ordain that an individual, and he a stipendiary, should have the sole right of speaking, but that each believer in turn should be authorized to speak, or prophecy, or teach, or exhort, according to his gifts (p. 498.)

"Were it possible to effect the universal adoption of these conceits, for they deserve no better designation, what an admirable confusion would thence arise? Every man might become his own church; and every man might broach whatsoever doctrines he chose, without the fear of censure or reproach. The want of an adequate and legal provision would drive from the ministerial office all that is respectable for rank or talent, to make room for the hypocrite and the enthusiast. Learning would be soon scared away, when even the lowest of the rabble might presume to become teachers; and ignorance and fanaticism would then be left undisturbed to hatch their wild brood of heterogeneous opinions. Instead of being all of one mind, and speaking the same thing, the Christian world would become a very Babel of noisy and discordant tongues. If under such a state of things the church could exist at all, she would exist shorn of her beams, lacerated by endless dissensions, without rewards to remunerate merit or to stimulate abilities, with no outward splendour to adorn her, no harmony, no order, no discipline.

"We will not undergo the useless trouble of refuting a scheme more vain and visionary, more pregnant with things 'abortive, monstrous, and unkindly mixed,' than his own limbo of vanity. We will not contrast it with the beautiful and evangelical fabric of the Anglican Church, unrivalled for her pure faith and tolerant principles. With a distinction of ranks to excite

the hopes of emulous youth, with wealth sufficient to reward talent, but not to encourage indolence, she invites to her service those who by knowledge and active piety are best fitted to diffuse the truths of religion. Her claim to veneration and respect rests upon the high and exalted ground of her being a faithful depository of revealed truth, a pure branch of the apostolical church of Christ. By the excellence of her formularies, the soundness of her doctrines, and the well directed zeal of her ministry, she is the head and glory of the reformation; subject to trials as militant here on earth, but destined hereafter to reign triumphant in heaven. That she is built upon the rock of ages, and that her episcopal form of ecclesiastical polity is of divine institution, has been demonstrated by numbers who have protected and adorned the Church of England. It is not required of us to go over the same ground; and we have not the presumption to imagine that our feeble hands are needed for the safety of our Zion, defended as it has been, and still is, by hosts of champions whose prowess has borne down all opposition in the field of controversy.

"It can be nothing wonderful that he whose ideas of church government are so crude and undigested, should entertain conceptions equally false of the external services of religion. Milton lays but little stress upon the public offices of worship, and the outward ministration of the word. With regard to the place of prayer, all are in his opinion equally suitable (pp. 567, 600;) as to public instruction, any believer is competent to preach the Gospel (p. 463;) the law of the Sabbath is repealed, and no particular day of worship has been appointed in its place (p. 605;) 'the Lord's prayer was intended rather as a model of supplication, than as a form to be repeated verbatim by the apostles, or by Christian churches at the present day. Hence the superfluity of set forms of worship; seeing that, with Christ for our Master, and the Holy Spirit for our assistance in prayer, we can have no need of any human aid in either respect.' (P. 562.)

"That our Saviour intended the Lord's prayer as a form to be repeated by Christians, is evident from the expressions recorded by St. Luke, '*When ye pray, say, Our Father, which art in Heaven,*' &c. (xi. 2;) and in St. Matthew's Gospel Christ's words imply the same thing, '*After this manner therefore *οὕτως οὖν*, pray ye, Our Father, &c.*' (vi. 9.) Milton was too good a Greek scholar not to have drawn the same conclusion, had not his understanding been perverted by puritanical zeal and prejudice. If set forms of worship are superfluous, it is surely not unreasonable to infer that the extemporaneous prayers of ministers are equally unnecessary to guide the devotions of religious assemblies. In the light of addresses to the Deity, it is the same thing to the worshipper whether they are precomposed or extemporary; they are both forms which he has to follow: and no reason can be given why the Holy Spirit should not be alike influential in the one case as in the other. To reject altogether set forms in public worship is impossible, the unpremeditated prayer of an individual minister being a set form to the rest of the congregation,—and it would be unwise were it possible. In our present imperfect state it would be giving admission to absurd, inconsistent, and unhallowed addresses to a God of infinite purity and perfections. It would open a door to all the excesses of fanatic and self-conceited ignorance, to the exclusion of calm and rational devotion. The consequence of which would be, that the thinking and sober part of mankind would either turn away from public worship in disgust, or give way to that mystic Pictism, to which Milton, as may be inferred both from his personal conduct and the treatise before us, was too much inclined in the latter period of his life.

"The advantages of liturgical offices of devotion so far preponderate over spontaneous prayer, that it is surprising they should appear in a different light to the keen intellect of our great poet. In reference to his anti-Trinitarian notions, Dr. Sumner regrets 'that the mighty mind of Milton, in its con-

scientious, though mistaken search after truth, had not an opportunity of examining those masterly refutations of the Arian scheme, for which Christianity is indebted to the labours of those distinguished ornaments of the English Church,* namely, Bishop Bull and Dr. Waterland (p. xxxv.) But his understanding, warped by prejudice, and elated by self-confidence, would probably have resisted the arguments of these celebrated divines, as it did the arguments of a Hooker and a Hammond. He could not be unacquainted with the incomparable work of the former on Ecclesiastical Polity, and we cannot suppose him ignorant of the 'View of the New Directory and Vindication of the Ancient Liturgy,' by the judicious Hammond;† a treatise which, if we may judge from its effect upon ourselves, brings conviction to the mind with irresistible force. The prejudices which Lord Bacon, in his 'Novum Organum,' by a bold but appropriate image, calls the *idols of the understanding*, are able to wrest the judgment even of men who with honest intentions, and in the sobriety of age, devote themselves to the investigation of the truth. A mind formed in such a mould as Milton's, fervent in its affections, bold and daring, with the power and the ambition to surmount whatever is arduous, and spurred on by the indomitable ardour of genius, became an easy prey to the contagion of the unhappy period in which he lived. Yet in an age phrenzied with fanaticism to a degree scarcely to be paralleled in the history of human folly, there were not a few men of commanding intellect and learning, raised up, as we believe, by the especial interposition of Providence, who steadfastly adhered to the church in her fallen fortunes, and, calm amidst the storms, steered the consecrated ark safely through the rocks and shoals which endangered it, into a haven of peace and security.

"With regard to the time of worship, Milton thus sums up the result of his

* * Hammond's Treatise, as appears from the Life by Fell, prefixed to his works in 4 vols. fol., was published in 1645, and Milton died in 1674. He could hardly have overlooked, during all this intermediate time, the work of so distinguished a man as Dr. Hammond."

researches; 'first, that under the Gospel no one day is appointed for divine worship in preference to another, except such as the church may set apart of its own authority for the voluntary assembling of its members; and secondly, that this may conveniently take place once every seven days, and particularly on the first day of the week; provided always that it be observed in compliance with the authority of the church, and not in obedience to the edicts of the magistrate: and likewise that a snare be not laid for the conscience by the allegation of the divine commandment, borrowed from the Decalogue' (p. 610.) The observance of different days in the week would interfere with the necessary occupations of men in civil society; but how one particular day could be set apart in any community by the authority of the church, where any body of Christians, numerous or few, or one individual, may constitute a church, we are at a loss to discover. It is the doctrine of most Unitarians, and of many in other respects orthodox, that our Saviour has abolished all distinction of days; and the Romanists ground the obligation of a weekly festival on the authority of the church. Without entering into the question of the divine origin of the sabbatical institution; (though the arguments for the affirmative are in our judgment too strong to admit of doubt,) we shall merely observe, that it is dangerous to rob it of a divine sanction, considering how indispensable it is to the maintenance of true religion. Abolish the observation of a sabbath, and piety will soon vanish from the earth. Impiety, and the desecration of this festival, must, in the nature of things, have a mutual relationship. Hence it is a fact verified by all experience, and all ecclesiastical history, that according to the manner in which the Sabbath has been kept in all ages, religion has been found to flourish or decay.

"We had intended to point out for reprehension some other opinions which are deemed erroneous by the best divines; as for instance, that the world was not created out of nothing (p. 178;) that the soul is subject to death, and

consequently that there is no intermediate state (l. i. c. 13;) that the moral law of Moses is abolished (l. i. c. 27;) that infant baptism is improper (l. i. c. 28;) that the Decalogue is not binding upon Christians (l. ii. c. 1.) We might also have noticed the author's strange remarks on the nature of the Deity (l. i. c. 2;) his low and unscriptural explanation of the sacraments (l. i. c. 28;) and his absurd definition of marriage (l. i. c. 10;) together with some contradictions, and many false interpretations, and mistaken applications of Scripture texts; but we withdraw from the ungrateful task, and shall conclude with one or two general observations.

"We are told by his biographers, that Milton was master of Greek, Latin, Hebrew, Chaldee, Syriac, as well as of the modern languages, French, Italian, and Spanish. That he was an universal scholar is evinced by his writings; but that his biblical knowledge was either extensive or profound cannot be so easily granted. It would be ridiculous to compare him to the giants of those days—to a Walton, a Castell, a Pococke, a Beveridge, a Pearson, a Hammond, a Barrow, a Bramhall, a Taylor, a Lightfoot, or an Usher. As a theologian, he must be allowed to be inferior to his non-conformist brethren, Baxter, Howe, and Owen; nor is it certain whether he can be ranked above his Puritanical contemporaries,—the mystical Smectymnus.* Be this as it may, but little evidence appears of extensive learning in the 'Christian Doctrine.' It exhibits no traces of deep research; nor does his mode of treating the several topics, evince a mind enriched with the ample stores of theological literature. He seldom refers to other authors; and there is nothing to show that he was well read in the remains of the ancient Fathers. This, it is true,

may be in some degree accounted for, partly by the confidence in his own abilities which led him to disdain all borrowed assistance, and partly by his design to found his system of divinity on the Bible alone; but his citations of Scripture, and the way in which they are applied, indicate neither learning nor judgment. He not unfrequently strings together texts without regard to their applicability, as it were with a view to parade, in a manner which no judicious interpreter can approve. He seldom attempts critical explications, and when he does, they are for the most part trite and superficial. It was an age, it is readily granted, when biblical criticism and hermeneutic theology were only beginning to be cultivated, at least in this country; but it does not appear that he was much conversant with these branches of knowledge—without which no one should presume to expound the sacred Scriptures.

"This was probably one cause of the erroneous view which he took of some principal and doctrinal texts; and another unquestionably was—his disdain of all authority in religious matters. He seems to have considered every surrender of individual opinion as inconsistent with Christian liberty, and every deference to the judgment or authority of authors as an infringement of the natural rights of man. Every believer, he avers, has a right to interpret the Scriptures for himself, and the exposition of public teachers can be of no use to him, except so far as it is confirmed by his own conscience. Hence he believes that any acquiescence in human authority, in human traditions, in the opinions of our forefathers or of antiquity, is to impose a yoke upon believers contrary to the freedom which we enjoy under the Gospel (l. i. c. 30.) With him the Scriptures alone are the rule and canon of faith, and a more reverential homage cannot possibly be paid to them than is exhibited throughout his life and writings; but it is to the Scriptures as interpreted by himself. The sense put upon them by the learned commentators in all ages, and even by the church of Christ in the best and primitive

* * Bishop Hall's Humble Remonstrance in favour of Episcopacy was answered by five ministers under the name of Smectymnus, viz. Stephen Marshall, Edward Calamy, Thomas Young, Matthew Newcomen, and William Spurstow, the initial letters of whose names produce the word. 'This,' says Mr. Todd, 'is to be enumerated among the few playful tricks of fanatics n.' *Life of Milton*, p. 45."

times. he treats with contumelious scorn. His own exposition of them, and no other, will he condescend to adopt; affording in this an exemplification of the remark, that extremes often approach near to each other: for the Church of Rome rests her exorbitant claims upon the Scriptures,—but then it is upon them as interpreted by herself. How different is the Church of England! She founds her claims upon Scripture, not interpreted by herself, but by reason and learning; at the same time paying a respectful deference to the voice of pious antiquity. In like manner she exhorts her children to search the Scriptures and to examine for themselves; yet not to condemn the authority of the church, of the ministry, and of antiquity. A haughty dependence on individual judgment, a renunciation of the authority of the church as the depository and guardian of revealed truth, is pregnant with mischief in so weak and fallible a being as man. Some deference is due to opinions espoused by the most eminent men in successive ages, and some reverence is due to the faith of those who lived in the early periods of Christianity. We abhor the preposterous claim of infallibility; neither do we plead for an implicit obedience to the church or to antiquity; but we are convinced, that to reject altogether their authority, is to renounce the best guide in the exposition of the Scriptures. If in this opinion Milton be against us, we have a greater than he for us. ‘*Religio mihi est, eritque, contra torrentem omnium Patrum ac veterum Doctorum S. Scripturas interpretari, nisi quando me argumenta cogunt evidentissima; quod nunquam eventurum credo. Multis enim certe probabilitatum ac verosimilium rationum momentis præponderare debet consensiens (primævæ præsertim) Antiquitatis judicium.*’ Bull, Defens. Fid. Nicænæ. Sect. I. cap. 1, § 9.

“Enough has now been done, we trust, to satisfy the demands of critical justice. The volume upon which we have been commenting, considered as a *System of Divinity*, can scarcely be said to add to our stores of knowledge; while the *valuable and instructive parts, and it contains many such, are but a*

small, if any, compensation for the mass of heterodoxy which lies there undisguised in all its naked deformity. By the well-grounded theologian it may be read with profit; but others, it is to be feared, will not lose the tempting opportunity of sheltering themselves under the shadow of so honoured a name. As a composition, it is mild and temperate, divested, as we have before said, of that spleen and bitterness which disgrace Milton’s other prose writings,—at the same time destitute of the brilliant fancy and splendid eloquence by which they are adorned. So far, however, from regretting the appearance of the work, we cannot forbear to express our gratification at its discovery and publication. Considered merely as the record of our great poet’s deliberate opinions on the most momentous of all subjects, it is both curious and interesting. Nor, much as we differ from the author on many points, do we wish to repress the publicity of his individual faith; persuaded that orthodox principles have nothing to fear from the utmost liberty of discussion, and that truth must ultimately triumph by the permission of free inquiry. Yet we must not dissemble our conviction, that the ‘*Treatise on Christian Doctrine*’ will not add to the author’s reputation as a writer, a scholar, or a theologian. But Milton has obtained so elevated a niche in the Temple of Fame, that a posthumous publication, whatever may be its defects, cannot cast even a momentary shade over the brightness of his renown.”

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For the Christian Journal.

Report of the Faculty of the General Theological Seminary, made to the Trustees in November last.

THE faculty of the General Theological Seminary of the Protestant Episcopal Church in the United States, respectfully make to the board of trustees of said seminary the following report:

The seminary having been in operation but one month since the last meeting of the trustees, there is but little to report on the subject of the course of studies. It has commenced in the usual order, with such variations as were re-

quired by the alterations in the statutes made by the trustees at their last meeting. In the department of the Nature, Ministry, and Polity of the Church, it is intended to introduce, as a text-book, the three letters of the Rev. William Law to Dr. Hoadley, bishop of Bangor. The professor of this department has uniformly recommended to the students the perusal of those letters, and been anxious to introduce them as a text-book. The time, however, allotted to the course would not admit of their being thus introduced. It will be now effected by omitting the study of "Reeves's Apologies," except the Treatise on the Right Use of the Fathers appended to that work. The frequent references to the Fathers, and copious extracts from them, in the course of studies in this department, were thought to justify the change.

The faculty feel much gratified in reporting an accession of fourteen students since the opening of the seminary this year, viz.—

On October 2. John M. Guion, A. B., of New-York; Robert W. Harris, A. B., of New-York; Paul Trapier, A. B., of South-Carolina; and Ulysses M. Wheeler, A. B., of New-York.

On October 3. Edward Ballard, of New-York; Edward Y. Higbie, of Delaware; and Horatio Potter, A. B., of New-York.

On October 9. Robert W. Goldsborough, A. B., of Maryland; Henry Gregory, A. B., of New-York; and Hewlett R. Peters, A. B., of New-York.

On October 16. John Wiley, jun., of Delaware.

On October 30. William Crosswell, A. B., of Connecticut.

On October 31. Clement F. Jones, of Pennsylvania, who had formerly belonged to the seminary; but received, on request, last year, an honourable dismissal; and William H. Judd, A. B., of Connecticut.

Of the above, all entered the third class except Messrs. Potter and Judd, who were admitted into the *second*, and Mr. Jones, who was admitted into the *first*, they having, on examination, been found qualified for those classes respectively.

Messrs. Leland and Marshall, who

were absent at the last public examination, by leave of the faculty, have returned.

The whole present number of students is 30, as follows:—

First Class. Hiram Adams, of New-York; John W. Curtiss, of New-York; William A. Curtiss, of New-York; Samuel Fuller, jun., of New-York; George Hinton, of New-York; William H. Lewis, of Connecticut; Edward W. Peet, of Connecticut; Abdiel Phœbus, of New-York; Thomas Young, of South-Carolina; Clement F. Jones, of Pennsylvania—10.

Second Class. Harry Finch, of Connecticut; William Lucas, of Pennsylvania; Alexander W. Marshall, of South-Carolina; Isaac Pardee, of New-York; John C. Porter, of New-York; Ephraim Punderson, of New-York; Dexter Leland, of South-Carolina; Horatio Potter, of New-York; William H. Judd, of Connecticut—9.

Third Class. John M. Guion, of New-York; Robert W. Harris, of New-York; Paul Trapier, of South-Carolina; Ulysses M. Wheeler, of New-York; Edward Ballard, of New-York; Edward Y. Higbie, of Delaware; Robert W. Goldsborough, of Maryland; Henry Gregory, of New-York; Hewlett R. Peters, of New-York; John Wiley, jun., of Delaware; William Crosswell, of Connecticut—11.

All which is respectfully submitted. Signed in behalf of the faculty,

J. H. HOBART, *Chairman.*

Attested,

BENJAMIN T. ONDERDONK, *Sec'y.*

New-York, October 31, 1826.

For the Christian Journal.

The Rev. John Stanford's Annual Report on the Municipal Institutions of New-York.

THE highly respectable and indefatigable chaplain to the municipal institutions of the city of New-York, the Rev. John Stanford, has made to the corporation his report for 1826. This is an interesting and important document, and has been published by order of that body. We collect from it a few particulars, which is all our limits will allow us to insert at present.

Of the *Bellevue establishment*, consisting of the Alms-house, the Penitentiary, the Bellevue Hospital, with the chapel and school attached to the Alms-house, a general view is taken; and a comparison is drawn of the number of inmates in different years. In 1815, the Alms-house contained 1050 paupers; and in 1826 it contained, paupers and maniacs, 1704; showing a difference in eleven years of 654. In 1817 the Penitentiary contained, criminals and vagrants, 189; and in 1826 it contained of the same classes, 326; showing a difference in nine years of 137. The House of Refuge, a new institution, contains inmates, which but for this retreat would have been occupants of the Penitentiary or the Alms-house, 113. Thus the whole number of criminals and paupers supported by the city and county of New-York, independent of the State Prison, is seen to be 2188. The increase, which is evident from these facts, can be accounted for by the great and rapid increase of population.

Mr. Stanford gives in detail an account of his services at the various institutions, viz. the chapel at the Alms-house, the *Bellevue Hospital*, the *Penitentiary*, the *Bridewell* or *City Prison*, and the *Debtors' Prison*. In the first he says he has performed divine service every Sunday, morning and afternoon, throughout the year, with but two exceptions, occasioned by storm. He adds—

"This service is not only in accordance with the requisition of the benevolent Saviour, that *the poor should have the Gospel preached unto them*; but here, in the performance of social worship, they can approach the throne of mercy, unobscured by their cares, implore the reception of divine favours under the variety of their cases, and equally listen to the voice of instruction and consolation. This is esteemed an inestimable privilege by many pious persons among them, who, in their better days, were accustomed to worship in their own respective churches; and now find, that in the shades of poverty they are not deprived of this chief means of mental enjoyment."

Of his services at the Bellevue Hospital Mr. Stanford remarks—

"At 10 o'clock on the Friday morning, the more tranquil maniacs are assembled
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in the hall; the women are seated on one side, and the men on the other; usually about 60 in number. With them prayer is offered; a soothing discourse is delivered; and sometimes a feeling attention is perceived to be expressed by many of them; and very seldom do any of them show any thing in the shape of discomposure. If no other benefit is derived by them from this religious service, it certainly produces a change of scenery, relieves the depression of the mind for the moment, and gives it leave to take a fresh spring. All subjects of a sentimental, or of an alarming kind, are avoided; and nothing appears to have a more salutary effect upon them, than the choice of a piece of Scripture history, from which I can draw a few instructive, consoling, or animating lessons. I state this, not only for your information, but for the use of any who hereafter may succeed me in addressing such a forlorn class of human beings, that they may go and do likewise. For, the question is not so much, whether maniacs are proper subjects of religious instruction, as the manner how the duty should be performed; else more evil than good may be derived from it, and the mad become more furious."

He then states his visits to the sick, and after that proceeds to the main building, of whose occupants he thus speaks:—

"Among the numerous occupants of this extensive range of apartments, there are always found very many aged, infirm, and crippled people, who claim my sympathy and advice. Lest these should complain of neglect, I once in the month borrow a morning from the hospital department, for the purpose of visiting as many of these rooms as possible. Here I have frequently occasion to contemplate a sort of world in miniature! Some, by talent and education, once possessed a strong mind; but now, under the pangs of age and misfortune, represent a stately castle fallen in ruins;—while others, collected from the dregs of society, lie as a useless and cumbersome load upon the public bounty."

He then details his visit on Sunday morning, after service in the chapel, to the Penitentiary, where he delivers a discourse and performs other ministerial duties. And at two o'clock on Friday afternoon, the female criminals and vagrants are assembled in a large ward to his religious services. In both cases he speaks favourably of the general conduct of the unfortunates.

Of the school in the Alms-house Mr. Stanford speaks in very flattering terms.

There are 208 boys and 61 girls. His visit to them he calls "one of his most pleasing duties," and adds—"I sincerely hope that the Lord, who has been the guide of my youth, and who is now the support of my old age, will so smile upon these efforts, as to make these children virtuous and useful members of the community."

Mr. Stanford visits the *Bridewell* or *City Prison* every Thursday, for the purpose of attending any of the inmates who may require his instruction. His chief duty, however, is in the apartment allotted for females, to whom he "delivers a discourse, in the hope that while it may be consoling to some, others may be convinced of the impropriety of their evil courses."

Of the *Debtors' Prison* the following short and unpromising account is given:—

"This prison to me may be called a blank; for, through the unhappy disposition of the debtors, I have not had an opportunity this year to perform a single religious service within its walls, notwithstanding my frequent calls for the purpose, and my disposition to promote their instruction and consolation."

This venerable servant of the Lord Jesus in his closing paragraph acknowledges with pious fervour "the kindness of his heavenly Master, who hath supported and assisted him through another year, in performing such a variety of duties in favour of the poor and miserable, especially at his advanced years, and under many increasing infirmities."

For the Christian Journal.

Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

SEVENTEENTH ANNIVERSARY.

THE printed report made at this anniversary, held on the festival of the Epiphany, (January 6, 1827,) has just reached us. As usual, it is full of interest to churchmen; but it is painful to notice, as is at times the case with all institutions of the kind, a falling off *in the number of its members and in the means of its usefulness.* This we *hope and trust is but temporary, and*

that the plan which has been devised of forming auxiliary societies in various parts of the diocese, will ultimately be crowned with success, and afford ample means for increased usefulness. Of the missionary stations and missionary exertions the report speaks as follows:—

"The missionary stations of the society have always been objects of paramount interest with the board; but their means have been so limited, that their wishes have greatly exceeded their ability to accomplish as much as they anxiously desired. The happy effects which have, under God, already resulted from their labours, bespeak what might be done with greater resources. Three new congregations have been collected and organized, and as many churches built, through missionary exertions; some old parishes, which had fallen into decay, have been revived, and the public worship of God restored. These cheering facts have been noticed in former reports, and they are now only repeated to show that the board "have not laboured in vain, and spent their strength for nought;" that the means which have been placed at their disposal, have been faithfully and successfully employed in promoting the Redeemer's kingdom; and that Episcopalians, seeing these happy fruits of their small contributions to the society, will increase in activity and zeal for its prosperity. It is painful, however, to remark, that the board of trustees have seen, with deep solicitude, the many spiritually "waste places" in the diocese, which they are unable to fill; and have heard the cry, "Come and help us," from many a destitute parish, which they are unable to relieve. Although much, very much remains to be accomplished, they have at least the satisfaction of knowing, that they have gone to the full extent of the funds. They have made the best selection of missionary stations which circumstances permitted, and they humbly trust in the goodness of God to enable them to extend their future operations more to his glory and their own satisfaction."

The report then speaks of the amount of funds (\$1550) supposed to have been at the disposal of the board for missionary purposes during the past year, and details the parishes to which aid had been given. It then gives extracts from the reports of some of the society's missionaries; and after stating that the board had, in the early part of last year, passed a resolution recommending that "in every settled parish

or church receiving support from the society, a sermon be preached and a collection made, once in every year, in aid of the funds of the society," it presents the following strong appeal:—

"The board of trustees are willing to believe that there are, even in the smallest parishes, some persons who love their Saviour and reverence his church, and who are both able and willing to promote the objects of this charitable institution, if their attention were occasionally drawn to the subject. The board would ask, What Episcopalian, professing to be a sincere disciple of the Saviour of the world, could remain indifferent to the claims of a society, whose duty it is made by the constitution "to distribute copies of the Bible, the Book of Common Prayer, useful religious tracts, and other works of approved reputation; to send forth missionaries to those places where there is ground for expectation that their labours will be successful in spreading the truths and cultivating the virtues of the Gospel; to take by the hand youths of genius and piety, who need the fostering aid of benevolence, and are meet to be trained up for the ministry of the church, and see that they are properly educated for the sacred office?" The board believe these claims to be of paramount obligation upon every member of the church. The objects of the society are peculiarly interesting to Christians. The society in fact comprises within its organization a missionary society, an education society, a Bible society, a Prayer Book and a tract society, and a library society."

Of the library the report states—

"The theological library belonging to the society continues to increase, and now contains 1240 volumes. Besides these, a valuable collection of theological and classical works, amounting to 544 volumes, belonging to a gentleman of this city, has been placed in the library for safe keeping, and may be used under the same regulations as the books belonging to the society."

Of the publications of the society during the last year the following account is given:—

"The book committee, under the direction of the board, have published, since the last report, the following tracts:—The second edition of a Familiar Exposition of the Church Catechism, recommended by the bishop and clergy of this diocese; Bishop Horne's Sermon on the Duty of Contending for the Faith, with his *Discourse on the Trinity in Unity*; an *Account of the Unitarian Scheme*, by Dr. Magee, with a Scriptural View of the

Divinity of Christ, by Simpson; and Jeram's *Conversations on Infant Baptism*."

An account of the gratuitous distribution of books and pamphlets during the same period is then given, amounting in the whole to 2298.

We shall close our extracts with the account of a pious act in an eminent layman, whose death is recorded in our vol. ix. page 351, and whose example we cannot too warmly recommend to Episcopalians in behalf of the General Theological Seminary, and of other institutions of the church. We have no fear for the charity of our females: the example of the Dorcas Society will not want followers.

"The board have the pleasure to state, that the legacy of £ 500, left to the society by the late pious William Clarkson, esq., chairman of the vestry of St. Paul's church, has been paid by his executors. They have likewise to state, that a donation of forty dollars has been received from the Dorcas Society, a female working society of the same church; and that a subsequent donation of a similar sum has been placed in the hands of the bishop for missionary purposes."

At page 386 of our last volume we inserted from the Christian Guardian for September, Mr. John Fairly's account of his trials from a country house. In reference to that interesting paper, the same publication for December contains the following article, which we have deemed well worthy of being transplanted to our pages.

On Mr. Fairly's Trials from a Country House.

SIR,

I read with much interest the paper in your number for September, entitled 'Trials,' perhaps I should rather have called them *Evils*, arising 'from a country house.' If any of your readers should not have noticed the paper, I shall be glad to draw their attention to it: for let them be assured that it describes evils by no means confined to the possessors of country houses, or even country lodgings, but extending to numbers who do not so much as visit a watering place in the summer season. Indeed I fear they are so widely diffused in the present day, that hardly any class is exempt from them.—I have no intention to go over the ground which your correspon-

dent has so well trodden, nor to describe afresh the evils which he has so strikingly depicted. All that I aim at is, to draw forth a little more distinctly, in some particulars, the admonitions which his story furnishes, and to keep attention fixed upon them till they may, by the blessing of God, produce a salutary impression.

His object evidently is to warn persons against being drawn away, perhaps imperceptibly, and in the first instance unintentionally, or even with regret, from a regular attendance on the ministrations of a sober faithful pastor, from which they have derived benefit. The consequences of this may soon prove more fatal than they at all apprehend. These are described by your correspondent in a manner at once most natural and deeply affecting to the thoughtful serious mind, as they respect personal religion—domestic comfort—family religion—the character and conduct of children—and, in short, all that must form the object of hope and desire to the Christian mind.

And yet how easily, and without suspicion of harm, do persons of the best intentions slide into that which is so productive of fatal results. The case which your correspondent exhibits, is one which we may most readily suppose to occur. In other instances, the same effect may be produced from an apparently good cause—the desire only to *add* to the number of those ‘means of grace,’ which are found to be sources of enjoyment and of benefit. Then this may gradually decline into a curiosity to hear new and popular preachers; who seem to be regarded and treated with ‘the religious world,’ just as actors and public singers are in another class of society. And thus the effect described may be produced in its full extent.

And here let me observe what your correspondent points out as becoming the attraction in the new place of worship, in contradistinction to the old one. ‘There was more originality and more animation’—more ‘anecdotes,’ more philosophy’—in short, more to *excite* and more to *amuse*—‘than I had been used to.’ Hence, when the family returned to their accustomed

place in town, all was ‘dull,’ ‘cold,’ heavy, and the sermon, though praised by those who were yet in sound spiritual health, as ‘eminently faithful, experimental, and useful,’ was disrelished as having ‘little in it but what had been heard before.’

Certainly, Mr. Editor, both the services and the preaching should be so managed as that they may tend to rouse the torpid, and to awaken Christian feeling; but to the appetite for excitement and for the gratification of curiosity, there is no end. It is ever craving something of yet higher zest, and higher still. But that is no healthful appetite which can relish none but highly-seasoned viands. It is to be feared that it will nauseate and reject “the sincere milk of the word.”

But this is not all, Sir; your correspondent judiciously notes another circumstance which the discerning observer will commonly trace in those who thus supplant sober faithful ministers of God’s word in the esteem of their people. ‘His sermons did not come *so close home* as those of our own pastor.’ And again, The sermon of the latter ‘stirred up some fears and anxieties in my mind, which I had not felt under the preaching of our country minister.’ Ah, Sir, there I fear is the true cause, perhaps unperceived, or at least not very distinctly perceived, by those on whom it operates, which often commends some or other of the new preachers with whom wandering hearers meet, and creates a distaste for their old pastors. The “strait gate” is made a *little* wider; the “narrow way” a *little* broader, and a *little* smoother; unpleasant duties are not enforced in so uncompromising a manner; the fancy, perhaps, is amused, the conscience left undisturbed. ‘I found,’ says your correspondent, (what I fear great numbers might find, if they would honestly examine,) ‘that we had sought amusement in sermons, rather than edification: and I no longer wondered at the close and heart-searching sermons of our faithful pastor appearing ‘harsh and severe, after we had so long been accustomed to smooth and entertaining preaching.’

I will only notice one more point,

which seems generally either overlooked or disregarded—perhaps is wholly *unconceived*—by the parties concerned; I mean, the effect of cases like this on the minds of faithful ministers themselves. ‘Our old pastor,’ says your correspondent, (after he is himself restored to his flock,) though he cannot but know that my wife and children are not the stated attendants they once were, never alludes to the painful subject.’ Whether it is right thus to pass it over in silence I feel by no means so well assured, as I do that the delicacy of many a wounded minister’s mind leads him thus to treat cases of this kind. But, though he may ‘never allude to the painful subject,’ a ‘painful’ one assuredly it is to every one who “watches for the souls of men as one that must give account,” he mourns in secret, and gives up his account to God “with grief,” and not with joy—even in cases in which he might perhaps apply the apostle’s words, “Though ye have ten thousand instructors in Christ, yet have ye not many fathers.” And thus, perhaps, have such persons to answer—besides all other things—for discouraging the hearts, for weakening the hands, and for crippling the ministrations of those whose “joy and crown” they ought to have been.

H.

The interest of the following narrative induces us to give it a place in our Journal. It was written by Mrs. Judson, and is dated from on board the Irrawaddy gun-boat, 60 miles above Prome, the 12th of March last, and was addressed to the late Joseph Butterworth, esq. We have extracted it from the London Missionary Register for November, 1826.

Sufferings and Deliverance of the Missionaries at Ava.

I will not attempt to describe the joyful sensations produced, by finding myself once more in a situation to write to you, after an interval of two years—yes, two years—of suffering and privation, the very recollection of which often chills our feelings and sickens our hearts. Though unbelief has often prompted us to say that our afflictions were greater than we could bear or deserved; yet our better feelings have triumphed in the sovereign government

of God, assured that he would do all things well, and, if it were his pleasure, could easily lessen our sufferings. Nor have we been disappointed in our hopes; for, in his own time and way, we have been extricated from all our difficulties, and are now safe and happy under British protection.

Knowing your interest in the Burman mission, and assured of personal sympathy and regard, I will endeavour to give you, in my usual way, a general relation of events for the last two years.

In my last to you, I mentioned that every thing had a warlike appearance. The Burman government, however, had no idea that the English were in earnest in their communications; consequently they heard the report that Rangoon was taken, with surprise and amazement. No preparation had been made at that port, for the reception of strangers; and even the viceroy was absent. An army was immediately raised, and ordered to march under the command of the Khgee-Woongyee, who was to be joined on his way down by Schagah-Woongyee, he having been recently appointed viceroy of Rangoon. The only fear and anxiety which the king and government then manifested or expressed, was lest the English at Prome should hear of their approach, and precipitately leaving the country, deprive the Burmese grandes of the pleasure of employing in their service, as slaves, a few of the white strangers. “Send to me,” said one of the ladies of a woongyee (minister of state,) “four kalarpyoos (white strangers) to manage the affairs of my household, as I hear they are trustworthy.”—“And to me,” said a gay young sprig of the palace, “six stout men to row my boat.” The army, in their gayest attire, danced and sung down the river; but few, if any, ever danced back again, and the Khgee Woongyee found other commissions to execute than those just given him.

As soon as the first force was despatched, the government had leisure to look round, and inquire into the cause of Rangoon being taken, and the probable intentions of the arrival of those strangers. It was at once concluded that spies were in the country, who had communicated the state of

things, and invited the foreigners over : and who so likely to be spies as Rogers, Gauger, and Laird, who, under the garb of merchants, had plotted so much evil ! They were all three accordingly arrested, and put in confinement. We now, more than ever, began to tremble for ourselves, and hourly to expect some dreadful scene. In examining the accounts of Mr. Gauger, it was found that Mr. Judson and Dr. Price had taken money of him ; which circumstance, to the uninformed mind of a Burmese, was sufficient evidence that they also were spies, and in the employ of the English government, as they received their supplies from an Englishman. The king had before been advised to put the missionaries in confinement ; but his reply had been, " They are true men ; let them remain." He was now, however, informed of the above-mentioned circumstance, and in an angry tone issued an order for the immediate arrest of Dr. Price and Mr. Judson.

And now commenced a series of oppressive acts, which we should before have thought human nature incapable of committing

On the 8th of June, a city writer, at the head of a dozen savages, with one whose marked face denoted him an executioner, rushed into the house, and demanded Mr. Judson. " You are called by the king," said the writer, (a mode of expression when about to execute the king's order,) and instantly the small cord was produced by the spotted face, who roughly seized Mr. Judson, threw him on the floor, and tied his hands behind him. The scene was now dreadful. The little children were screaming with fear—the Burmans in our employ running here and there, endeavouring to escape the hands of those unfeeling wretches—and the Bengal servants mute with amazement and horror, at the situation in which they saw their master. I offered money to the executioner, and entreated him to untie Mr. Judson ; but in vain were my tears and entreaties : they led him away, I knew not whither : and I was left guarded by ten men, who had received strict orders to confine me close, and let no one go in or out. I retired

to my room, and attempted to pour out my soul to him who, for our sakes, was bound and led away to execution ; and even in that dreadful moment I experienced a degree of consolation hardly to be expected.

But this employment was of short duration. The magistrate of that part of Ava in which we lived was in the verandah, continually calling me to come out, and submit to his examinations. Supposing that all our letters and writings would be examined, and feeling conscious of having noted down every occurrence since my arrival in Ava, I instantly destroyed every thing of the kind, having no time to make a selection, and then went out to receive the officer. This writer was ordered to write down my name, age, and country, with the names of my four little Burman girls, and those of the two Bengalee servants ; and then pronounced us all slaves of the king, again ordered the guard to watch me closely, and departed. It was now near evening : with what anxiety I waited the return of our faithful Mounng Ing, who had followed Mr. Judson at a short distance, to see what became of him ! I had then no doubt but I could procure the release of Mr. Judson if he had not been executed, by getting a petition presented to the queen : but I was also a prisoner, and could not move out of the house. After dark, Mounng Ing returned, with the intelligence that he saw Mr. Judson conducted to the court-house, and thence to the death-prison, the gates of which were closed, and he saw no more. What a night was now before me ! The uncertainty of Mr. Judson's fate, my own unprotected situation, and the savage conduct of the ten Burmans, all conspired to make it the most dreadful night that I ever passed. I barred the doors, and retired with the four Burman children into the inner room. The guards were constantly ordering me to unbar the gates and come out, as they could not be assured of my safety if I remained within. They next threatened to go in and inform the magistrate that I had secreted myself, and that they must not be blamed if I made my escape. Finding themselves unsuccessful

their demands, they took the two
nts and made their feet fast in the
s: as I apparently took no notice
is, they ordered the stocks to be
d, which makes the situation of
erson confined extremely painful:
could not bear to see, and pro-
d them all a present in the morn-
f they would release the servants.
next morning I sent Moun Ing
a piece of silver, in order to gain
ssion to the prison to ascertain
al situation of Mr. Judson. Dr.
and the three Englishmen were
nfined in the inner prison, each
three pair of iron fetters, and fas-
l to a long pole.

y only concern was how to get to
overnor of the city, who has the
e direction of prison affairs, in or-
o obtain at least a mitigation of
offerings of the missionaries. I
a request to the governor to allow
o visit him with a present. The
day I received an order, which
most readily obeyed, to visit him.
resent gained me a favourable re-
on; and, after listening attentively
y relation of the brutal manner of
Judson's arrest and his present
lful situation, he manifested con-
able feeling, severely reprimanded
riter who allowed such treatment,
then assured me that he would
e the situation of the "teachers"
comfortable. He told me, how-
that I must consult with his head
r respecting the means, and im-
ately called and introduced him
e. I shuddered to look at the man;
more forbidding countenance was
y never before seen. I found, to-
orrow, that, under the governor,
id much to do with the prison, and
power to make us suffer much.
ook me aside, and told me that if
hed to make the situation of the
ionaries more tolerable, I must
y him two hundred tickals and two
as of fine cloth, on the reception
hich he would release Dr. Price
Mr. Judson from the hole, and put
i in another building, where I
ld be allowed to send them pillows
mats to sleep on and their daily

*At the same time I obtained an
from the governor for an inter-*

view with Mr. Judson; and, for the
first time in my life, looked into the
interior of a Burman prison. The
wretched and ghastly appearance of
the missionaries produced feelings in-
describable, and forbade a moment's
hesitation in producing the sum de-
manded for their temporary relief. Mr.
Judson was allowed to hobble to the
door of the prison; and after five mi-
nutes' conversation, I was ordered to
depart, by a voice and in a manner
to which I had been unaccustomed,
and which convinced me that those
underlings felt that we were entirely
in their power. Our house was two
miles from the prison; and, knowing
that nothing could be done without
money, I had provided myself with a
considerable sum in the morning, which
enabled me to pay the two hundred
tickals without delay; and, the same
evening, had the consolation of hear-
ing that Mr. Judson and Dr. Price
were in a better prison.

My next object was to get a petition
presented to the queen, the brother of
whom is by far the most powerful man
in the empire. Our situation as prison-
ers rendered a personal interview with
the queen impossible. I was obliged,
therefore, to address her through the
medium of her brother's wife, who is
of low origin, and proud, haughty, and
ambitious. I had visited her in better
days, and received distinguished marks
of her favour; but now the scene was
changed—Mr. Judson was in irons and
in distress, which were reasons suffi-
cient for a frigid reception. I took with
me a valuable present, consisting of a
gold-wrought mantle and other little
trappings. She was loling in state,
and hardly deigned to raise her eyes
on my entrance into her splendid hall.
I took my seat, not at a respectful dis-
tance or at her bidding, but as near as
I could well approach, that she might
not lose a syllable of what I had to
communicate. I waited not for the
question usually asked, "What do you
want?" grief made me bold; and at
once I began a relation of our wrongs.
I stated to her that Dr. Price and Mr.
Judson were Americans; that they were
ministers of religion; that they had no-
thing to do with war or politics; and

that she well knew that even their residence in Ava was in consequence of the king's command. In vain I strove to work on her feelings, by requesting her to imagine herself in my situation—a stranger in a foreign land, and deprived of the protection of an only friend, who, without any alleged crime, was thrown into prison and fetters. She unfolded the present, and coolly said, "Your case is not singular; the other white prisoners suffer equally with your husband. I will however present your petition to her majesty the queen. Come again to-morrow." I went from her with a little hope; and, faint as it was, I endeavoured to communicate the same to Mr. Judson, but my admittance was strictly forbidden by the writer to whom I had given the two hundred tickals.

The next morning I saw three of the king's officers pass; and was informed that they had gone to take possession of Mr. Gauger's property, and that on the morrow our house would be searched. I spent the day, therefore, in making preparations to receive them; arranging and secreting as many articles as possible, knowing that we should be in a state of starvation, unless some of our property could be preserved. I again endeavoured to gain admittance to Mr. Judson, but was refused.

The three officers who had taken possession the day before of Mr. Gauger's property, now came to take an account of ours. Among the three was one (Koung-tong-myoo-too,) who seemed to take an interest in my forlorn condition, and who prevented the others from taking many articles, which were afterward, during our long trial, of the greatest use. They first demanded my silver, gold, and jewels: I replied that gold I had none—jewels I had never worn since my residence in their country—but here was the key of a trunk which contained the silver; open and look for themselves. They seemed pleased with my offering them the key, requested I would open the trunk, and that only one person should be allowed to enter my inner room to take an account of the property. And here justice obliges me to say, that the conduct

of these Burman officers in this transaction was more humane and civilized than any other which I witnessed in Ava. The silver was weighed, and laid aside. "Have you no more?" said one of them. "Search for yourselves," I replied; "the house is at your disposal."—"Have you not deposited money and jewels in the hands of others?"—"I have no friends in this country: with whom should I deposit treasure?"—"Where is your watch?" I produced an old one of Mr. Judson's, which had been out of use for a long time; but which answered their purpose just as well, and was the means of preserving a good one which I had then about me. "Where are your goods, your pieces of muslin, handkerchiefs, &c.?"—"Mr. Judson is no merchant; he neither buys nor sells; but subsists on the free offerings of the disciples of Christ, who collected the money which you have taken, to build a church for the preaching the Gospel. Is it suitable to take the property of a pong-ye (priest)?"—"It is contrary to our wishes," said Koung-tong; "but we act in obedience to the king's command." Even our trunks of wearing apparel they examined. I begged that they would not take them, as they would be of no use to the king, but to us they were invaluable. They said that a list only should be taken, and presented to his majesty; when, if he gave no further order, they should remain. They did the same with regard to the books, medicines, and most of the furniture; and on presenting the list to the king, he gave an order that these things should not be taken at present. These gentlemen, however, took every thing new or curious, and whatever to them seemed valuable. When they had finished, I gave them tea; and begged the royal treasurer to intercede for the release of Mr. Judson.

After their departure, I had an opportunity of going again to the queen's sister-in-law; who informed me that she had presented my petition to the queen, and that her reply was, "He is not to be executed: let him remain where he is!" I felt ready to sink down in despair, as there was then no hope of Mr. Judson's release from any

other quarter; but a recollection of the judge in the parable, who, though he feared not God nor regarded man, was moved by the importunities of a widow, induced me to resolve to continue my visits until the object was obtained. But here also I was disappointed; for, after entreating her many times to use her influence in obtaining the release of the missionaries, she became so irritated at my perseverance that she refused to answer my questions, and told me, by her looks and motions, that it would be dangerous to make any further effort.

I find, my dear Sir, in being thus particular, that my letter will be stretched to an immoderate length; and must, therefore, be more general.

For the next seven months, hardly a day passed in which I did not visit some one member of government, in order to interest their feelings on our behalf. The king's mother, sister, and brother, each in turn, exerted their influence in our favour; but, so great was their fear of the queen, that neither of them ventured to make a direct application to his majesty: and, although my various efforts were useless as to their grand object, yet the hopes which they excited kept our minds from sinking, and enabled us to endure our long imprisonment better than we otherwise could have done.

The last person to whom I applied, was the celebrated Bundoolah, just previous to his departure for Rangoon. He had gained some advantages over the native soldiers at Arracan, 200 of whom he had sent as prisoners to Ava: this, together with the circumstance of his having obtained two or three thousand English muskets, gained him a most favourable reception at court; and every honour in the power of the king to bestow, was heaped upon him. He had the entire management of affairs, and in fact was the real king of the country. With fear and trembling I presented to him a written petition for the liberation of Dr. Price and Mr. Judson: he listened to the petition attentively, made some inquiries relative to our coming to Ava, and then said *that he would reflect on the subject—“Come again to-morrow.”* My hopes
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were now more sanguine than ever; but the morrow dashed them all, when the proud Bundoolah uttered, “I shall soon return from Rangoon, when I will release the teachers, with all the other prisoners.”

The war was now prosecuted with all the energy of which the Burmans are capable. Their expectations of complete victory were high; for their general was invincible, and the glory of their king would accompany their armies. The government talked loudly of taking Bengal, when they had driven the presumptuous creatures from their own territories; and of destroying from the earth every white-faced stranger. So great was their hatred to the very appearance of a foreigner, that I frequently trembled when walking the streets; and, that I might not immediately be recognized as a stranger, and sometimes gain admission to Mr. Judson's prison, I adopted the Burman dress altogether.

Extortion and oppression had now become so familiar to us, that we daily expected their appearance in some new garb or other. Sometimes, for ten days together, I was not allowed to see Mr. Judson; and even then, could gain admittance only after dark, when I was obliged to return to our house, two miles, without an attendant.

The means which we invented for communication were such as necessity alone could have suggested. At first, I wrote to him on a flat cake baked for the purpose, and buried it in a bowl of rice; and in return, he communicated his situation on a piece of tile, on which, when wet with water, the writing became invisible, but when dried, perfectly legible. But, after some months' experience, we found that the most convenient as well as safest mode of writing, was to roll up a chit, and put it in the long nose of a coffee-pot in which I sent his tea. These circumstances may appear trivial, but they serve to show to what straits and shifts we were driven: it would have been a crime of the highest nature, to be found making communications to a prisoner, however nearly related.

Bundoolah departed from Ava in all the pomp and splendour imaginable.

commanding an army of between forty and fifty thousand men: he was to join the Prince Thar-yar-wa-dee, who had marched some months before, at the head of an equal number. The first two or three reports of the invincible general were of the most flattering nature, and were joyfully received by the firing of cannon. Now—Rangoon was surrounded by the Burman troops; then—the fort on the pagoda was taken, and guns and ammunition sufficient for the Burman army, should the war continue ever so long; and next—his majesty might expect to hear, that not a white face remained in Rangoon! But no such report ever came—the cannons ceased to fire on the arrival of a boat—and soon it was whispered about that the Burmans were defeated, and thousands of them killed, among whom were many officers; and that Bundoolah and the few that remained had fled to Donaboo. With what anxiety did we listen for the report, “The English are advancing!” for in the arrival of foreign troops consisted our only hope of deliverance.

The war now dragged on heavily on the part of the Burmans; and though the king and government continued to supply Bundoolah with what he required, yet their confidence in him was shaken, and their hopes far from sanguine.

The news at length came, that the English army were advancing, and that they were within 20 miles of Donaboo. The town was all confusion, and the queen began to send away to a more secure place her immense treasure. It was now the first of March, the commencement of the hot season, which, in Ava, is peculiarly severe. The white prisoners were all put inside of the common prison, in five pair of irons each; and where they were so crowded with Burman thieves and robbers, that they had not sufficient room to lie down. There were at the time near a hundred prisoners, all in one room, without a window or hole for the admittance of air, and the door half closed. I again applied to the governor of the city to *allow the missionaries to be removed to their former place, or at least to let them remain outside of the door during*

the day. I offered him money, and promised to reward him handsomely when in my power; but all in vain. The old man shed tears at my distress, but said that it was not in his power to comply with my request, for his orders were from a high quarter; he had even been commanded to execute all the white prisoners in private, and to keep them in close confinement as as little as he could do. He ordered, however, that they should be allowed to go outside of the door to eat their rice; and when inside, be placed as near the door as possible. I was afterward informed from good authority, that the queen’s brother, Menthogyee, had ordered the governor to destroy the white prisoners; but that the governor, fearing they might be required by the king, dared not obey the command.

The situation of the white prisoners was now wretched in the extreme. The heat during the day was dreadful; indeed, the confined air deprived them of inclination for food, and their whole appearance was more that of the dead than of the living. I daily visited the governor, and continued to entreat him to pity the foreigners. Sometimes he appeared to feel for us, and seemed half inclined to listen to my request; but the fear of Menthogyee, doubtless, prevented.

It was now reported that the foreign troops had reached Donaboo, and was whispered about that Bundoolah was dead. No one at first ventured to say this openly; but the report was now conveyed officially to his majesty, who was mute with disappointment, while the queen smote her breast and exclaimed, “Ama Ama!” What was to be done now? Where could another general be found, and from what quarter could troops be raised? The prince and woongyees at the Burmese camp had intimated the necessity of making peace; but this was too humiliating to be thought of for a moment. “What!” said one of the woongyees at court, “shall we allow it to be recorded in a future history of the country, that our glorious king made a peace with strangers, and gave them part of his territory? No, we will die first!”

The pagan woongyee, who had been

in disgrace for some time, now thought it a good opportunity to retrieve his character and regain his influence. He petitioned his majesty to allow him to go at the head of a new army; and positively assured the king that he would conquer the English, and drive them from Burmah. He was immediately raised to the highest rank, and all power committed to him. His first object was to manifest his inveterate hatred to every foreigner; and those who had for eleven months escaped confinement, now fell into his merciless hands, and were thrown into prison. Among the number was Mr. Lenoogo, a Spanish gentleman, who had for twenty years been high in the king's favour, and had done all in his power to alleviate the sufferings of the foreign prisoners; but he was now among them.

Mr. Judson had now been in close confinement, and in five pair of fetters, for a month; and, with anguish indescribable, I saw him sinking under the weight of his sufferings. He was taken with a high fever. My distress and entreaties now prevailed with the governor of the city to give a written order to remove Mr. Judson from the common prison into a little bamboo room, six feet long and four wide. I also obtained an order to give him medicine, and visit him whenever I wished. I had removed into the governor's compound, and was living in a bamboo house, where the thermometer daily rose to 106; but thought myself happily situated to be near the prison, and allowed to visit Mr. Judson, who began now to hope that he should recover from the fever. as his situation was so much better than before.

But new and dreadful trials were yet before us. I had gone in one morning to give Mr. Judson his breakfast, and intended spending a few hours as usual, when the governor, in great haste, sent for me. I was agreeably disappointed, on appearing before him, to find that he had nothing in particular to communicate, and that he was uncommonly kind and obliging. He had detained me a long time, when a servant came in hastily, and whispered that the foreign prisoners had all been taken out, and he knew not where they were car-

ried. Without speaking to the governor, I ran down stairs into the street, hoping to catch a sight of them; but they were beyond the reach of my eye. I inquired of all whom I met, which way the white prisoners were gone; but no one knew. I returned again to the governor, who declared that he was perfectly ignorant of their fate, and that he did not know of their being taken out of prison till a few moments before. This was all false; as he had evidently been detaining me, to avoid witnessing the scene that was to follow. He also said with a meaning countenance—"You can do no more for your husband; take care of yourself." This was a day never to be forgotten. I retired to my little bamboo house, and endeavoured to obtain comfort from the only true source; but my mind was in such a distracted state, that I could not steadily reflect on any thing. This one thought occupied my mind, to the exclusion of every other—that I had seen Mr. Judson for the last time, and that he was now probably in a state of extreme agony. In the evening, I heard that the prisoners were sent to Ummerapoorah; but what was to be their fate was not yet known. The next day I obtained a pass from government to follow Mr. Judson, with my little Maria, who was then only three months old; and, with one Bengalee servant, set out on my journey. We reached the government-house at Ummerapoorah, and were informed that the prisoners had been sent off two hours before, to Oung-pen-lay (a place similar to Botany-Bay,) whither I immediately followed. I found Mr. Judson in a most wretched state. He had been dragged out of his little room the day before; his shoes, hat, and clothes, excepting his shirt and pantaloons, had been taken from him, and in his feeble state of health, and in the hottest part of the day, had been literally driven ten miles with a rope tied round his waist. His feet were torn in such a manner that, for six weeks, he was unable to stand. He was nearly exhausted with pain and fatigue, when a servant of Mr. Gauger's, who had followed his master, took from his head his turban, gave part of it to Mr. Jud-

son, who hastily wrapped it about his feet, which enabled him to proceed without sinking. He and Dr. Price were now chained together, and, with the other prisoners, put inside of a small wood prison almost gone to decay. We afterward were informed that the pagan woongyee had sent the foreigners to this place, with a design to sacrifice them, in order to secure success in his contemplated expedition: but the king suspecting him of treasonable intentions, caused him to be executed before he had time to accomplish his designs.

I here obtained a little room from one of the jailors, where I passed six months of constant and severe suffering. Mr. Judson was much more comfortably situated than when in the city prison, as he had only one pair of fetters; and when recovered from his fever and wounds, was allowed to walk in the prison enclosure. But I was deprived of every single convenience; and my health, which had enabled me to bear severe trials hitherto, now began to fail. I was taken with one of the country disorders, and for two months was unable to go to Mr. Judson's prison. Our little Maria, who had just recovered from the small-pox, was near starving to death, as I could neither obtain a nurse nor a drop of milk in the village. But our merciful Father preserved us all through these dreadful scenes; and at the expiration of six months, an order arrived for the release of Mr. Judson, and I was allowed to return to our house in town.

The king was much in want of an interpreter, and from selfish motives had given orders for the release of Mr. Judson, who was immediately conducted to the Burmese camp, then at Wia-lown, where he remained six weeks, translating for his majesty. He was then sent back to Ava, and as a reward for his services, ordered back to the Oung-pen, to prison; but before the order could be executed, I sent* Moung Ing to Koung-tong, who was now high in office, and had for a long time ma-

nifested a disposition to help us; and begged that he would intercede for Mr. Judson, and prevent his being sent again to prison. Koung-tong complied with my request, offered to become security for Mr. Judson, and took him to his house, where he was kept a prisoner at large nearly two months longer.

The British troops were now so rapidly advancing, that the king and government felt the necessity of taking some measures to prevent their arrival at the capital. They had several times refused to listen to the terms which Sir Archibald Campbell had offered; but they now saw that there was no other hope for the preservation of the "golden city." Mr. Judson was daily called to the palace, and his opinion requested in all their proceedings; and the government finally entreated him to go as their ambassador to the English camp. This he entirely declined; but advised their sending Dr. Price, who had no objection to going. Dr. Price being unsuccessful in his mission, on his return, Mr. Judson was taken by force and sent with him again. Sir Archibald had before this demanded us, together with the other foreign prisoners; but the king had refused, saying, "They are my people; let them remain." We then did not venture to express a wish to leave the country, fearing that we should be immediately sent to prison. Mr. Judson communicated our real situation to the general, who, with all the feelings of a British officer, now demanded us in a way that his majesty dared not refuse; and on the 21st of February, after an imprisonment of nearly two years, we took our leave of the "golden city" and all its magnificence, and turned our faces toward the British camp, then within 40 miles of Ava.

No one can conceive our joy when we had safely passed the Burman camp, for then we felt indeed that we were once more free, and out of the power of those whose *tender mercies are cruel*. The British general received us with all that kindness and hospitality for which your countrymen are so far famed, provided us with every comfort during a fortnight's residence at the camp, and kindly sent us on to

* I was then unable to move, having been ill with typhus fever in Mr. Judson's absence, in which I lost my reason, and was senseless several days.

on in this gun-boat. We deeply
the kindness of Sir Archibald
bell, for, under the directions of
dence, he has been the means of
ering us from the iron grasp of the
ans. May God reward him a
red fold, and prepare him for the
enjoyment of heaven!

Rangoon, March 22, 1826.
e have, my dear Mr. Butterworth,
arrived in Rangoon, and once
find ourselves in the old mission-
! What shall we render to the
for all his mercies!
ou will see from the public prints
reaty of peace. We intend going
e of the places retained by the
ish government, and endeavour
more to collect a little church
d us. Mah Men-lay and her sis-
sive found at Prome: they are as
as ever, and will follow wherever
o.
irmah will yet be given to Jesus
is inheritance! We are not dis-
aged, but think our prospects
ter than ever. We shall have as
y schools as we can support at
gui or Tavoy, to which places the
ese population are flocking in
ds.

For the Christian Journal.

General Convention of the Protestant Episcopal Church.

OME notice of the proceedings of
late General Convention of the
rch was taken in our vol. x. p. 384.
printed journal has since appeared,
we gather from it the following ad-
nal particulars:—

he convention was opened on the
of November, and continued until
15th inclusive. Besides the nine
ops (being all except bishop Moore,
was detained by indisposition,)
ere were present 44 clerical deputies,
from Rhode-Island, Georgia, and
issippi, one each; from Vermont
Ohio, two each; from Massachu-
s, Delaware, and South-Carolina,
e each; from Connecticut, New-
k, New-Jersey, Pennsylvania, Mary-
l, Virginia, and North-Carolina, four
each. And there were also present 31
legates, viz. from Delaware, South-

Carolina, and Georgia, one each; from
Massachusetts, Rhode-Island, & North-
Carolina, two each; from New-York
and Maryland, three each; and from
Connecticut, New-Jersey, Pennsylv-
nia, and Virginia, four each. There
were likewise between 70 and 80 cler-
gymen from various quarters, students
of the General Theological Seminary,
and candidates for orders, admitted to
the sittings of the convention. The
sermon at the opening was delivered
by the Right Rev. Bishop Bowen, and
was published before the rising of the
convention; and morning service was
performed every day during the ses-
sion. On the second day, the presi-
dent of the house of clerical and lay
delegates, the Rev. Dr. Wilmer, deliv-
ered the following address:—

“In commencing the business of the
convention, I beg leave to offer to you,
my respected brethren, a few observations.
I deem it proper, in the first place, to ten-
der to you my acknowledgments for the
renewed evidence of your good-will af-
forded by my re-election as president of
this honourable body. Permit me also to
congratulate you on the favourable cir-
cumstances under which we are now as-
sembled. The present number of our
body, exceeding, perhaps, that of any pre-
ceding convention, affords pleasing proof
of the extending limits of our Zion, and
of the increasing interest taken by her
members in her concerns. The young
scion, which was transplanted from the
parent stem into this western wilderness,
has taken deep root; it is extending its
branches over the land, and beginning to
spread its leaves for the healing of the
nations. Our ecclesiastical system, in the
test which it has given by experiment,
has more than realized the expectation of
its friends. By its nice adjustment of the
balance of liberty and power, and the wise
distribution of both among the respective
orders, it has accommodated itself, with
happy effect, to the genius of our civil
institutions, and the habits of a free peo-
ple; at the same time that it has pre-
served in their unbroken integrity, those
great principles which are unchangeable,
because of divine origin; and, in all re-
spects, has proved its high adaptation to
the purposes of unity and peace, and to
all the great ends of its institution.

“Among the many causes of congratu-
lation which present themselves, we may
reckon not as the least, the harmony
which has hitherto attended the delibera-
tions of our general councils. Amidst
great diversity of sentiment on important
and delicate topics, the unity of the church

has still been preserved in the bond of peace. Whilst we felicitate ourselves on this retrospect, as the pledge and earnest of the future, let us offer our prayers and efforts, that peace may still dwell within our walls. Difference of opinion, unavoidably incident to human nature, arising from education, association, prejudice, and various uncontrollable circumstances, must be expected to keep pace with the increase of our numbers, and to bring, incorporated with them, elements fraught with danger to the best interests of the church. It is the prerogative of Christian charity, guided by the wisdom that is pure, and peaceable, and easily entreated, to leaven this lump, and to transmute these elements, which, otherwise, by coming in contact with their kindred affinities, would put on the forms of combustion, into sound and wholesome agencies for the general good. Upon us, the members of this General Convention, standing upon a high eminence before the church, and before the world, does it especially devolve, to set an example of Christian politeness and charity, bearing in mind the sentiment of one of our most illustrious of human oracles, that 'the time will come, when three words spoken with meekness of spirit, will meet with a far more blessed reward than three thousand volumes written with disdainful sharpness of wit.' In endeavouring to fulfil the part assigned me in the duties before us, I shall rely upon your aid and advice in all matters of difficulty that may arise, appealing to you also with confidence for your co-operation in maintaining the rules of order and decorum, as necessary to the despatch of business, to the dignity of our body, and the honour of religion. And may he, from whom all good counsels, and all just works do proceed, direct and prosper all our consultations to the advancement of his glory, the good of his church, and the salvation of those for whom we are put in trust!"

An interesting report on the state of the church, drawn up in compliance with the 45th canon of 1808, was adopted, and is incorporated in the journal. From this report we may hereafter make some extracts.

A report was received from the trustees of the General Theological Seminary, and committed to a joint committee of the house of bishops and of the house of clerical and lay deputies, who thereupon made the following report, which was accepted, and the resolution therein contained adopted:—

"That from an examination of the various reports which, from time to time,

have been made upon the progress of the Theological Seminary, they have derived the high satisfaction of perceiving that the institution has justified the expectation of its most sanguine friends, and promises to return, in usefulness to the church, all, and more than all, that its most liberal patrons have contributed to it.

"It never was a question among reflecting men, whether it concerned the interests of the church to possess a body of clergymen, thoroughly educated in all that regards their sacred calling, and trained by academical instruction to those methods of investigating and explaining the sacred Scriptures, by which her doctrines and her admirable liturgy have been as firmly established in the judgment of the acute and inquiring scholar, as they have been in the affections and faith of her humblest member. The utility of such a body at all times, and its indispensable necessity, in times of learned impiety and scepticism, has always been self-evident. It is the glory of the Church of England, that among her prelates and ministers have long been counted, and are now to be found, the greatest names in every branch of learning, by which the sacred volume can be explained, illustrated, or defended; and it has been by their intimate acquaintance with the language, antiquities, history, connexion, and exposition, of the Old and New Testament, and with the faith and practice of the primitive church, and also by their constant preparation for defence, that whenever the enemies of Christianity or the church have invaded either, they have been defeated and put to open shame.

"It was a debt of the Protestant Episcopal Church in the United States, to these fathers of her liturgy, and defenders of the Christian faith, to endeavour to raise up worthy successors and assistants to them in this western world; and by the blessing of God upon the efforts heretofore made in this behalf, it is now, as the committee humbly hope, no longer doubtful, that the Theological Seminary will educate for the work of the ministry, a succession of persons to all future time, who shall be accomplished expositors and defenders of the sacred canon, champions of the church, and at the same time humble, pious, and faithful followers and servants of its divine Master and Head. It is with feelings both of gratitude and joy, that the committee are able to state, that of about 440, the supposed number of the clergymen of this church, within the bounds of the United States, one-seventh part, 62 in number, have been students of the General Theological Seminary, who have been admitted to holy orders; and that there are now in a course of instruction 30 more, at whose admission to orders, this convention will have the delightful recollection,

and will deem it a cause of fresh gratitude to God, that it has encouraged and assisted the academical education of one-fifth of her ministers, within the space of about nine years. An institution thus intimately united with the church, enjoying, it is humbly hoped, the smiles of its divine Protector, and promising to more than repay the donations of its friends, will, it is expected, grow daily in favour with churchmen; and will receive, without hesitation, what it will be the duty of the committee to recommend, a further aid to place her capital above the reach of invasion, and to enable her trustees to proceed confidently in a scheme which will give lustre to our country, and security to our church.

"The course of education in the seminary having continued to be substantially the same which was reported to the last General Convention, and the fidelity of the professors, and the proficiency of the students, having been in all respects what was then anticipated—the duty of the committee is limited to such a statement of its revenues and expenses as will show the present condition of the finances.

"The present number of students in the seminary is 30.

"The annual income of the entire property of the corporation, exclusive of such parts as are appropriated to particular scholarships, and of a sum advanced to the building fund, and hereafter to be diverted to, is estimated at \$4233 33. The ordinary expenditures of the seminary, after the new buildings shall be completed, will, it is supposed, amount to \$5100; leaving an annual deficit of \$866 67.

"This deficiency, greatly to be lamented, and the consequences of which, your committee hope they will not be thought to speak too strongly when they say, *must* be averted, arises from the application of a larger sum than was expected, to the erection of the new building.

"The sum originally intended to be taken, and which was taken, from the funds of the institution for the building fund, was \$10,000, the residue of what was then thought necessary for that object, having been derived from private contributions in New-York. But circumstances have called for an additional expenditure of \$10,000; and the trustees have been compelled to agree to an advance of \$5000, part of that sum, and to be responsible for the interest on a loan of like amount. The deficiency of income is to be traced to these circumstances; for the estimate of the trustees, with great propriety, deducts the advance of \$5000 from the productive capital, and charges upon the income the interest of the other \$5000 to be raised on loan.

"If the \$10,000 originally taken from

the capital be replaced, and if the corporation be relieved from the contemplated advance of \$5000, and from the responsibility for \$5000 more, the effect must necessarily be an enlargement of the income, to the extent of the interest on \$20,000; and consequently, at six per cent. interest, the revenue will exceed the expenditure to the extent of the difference between \$866 67 and \$1200, or \$333 33.

"Upon a view of the whole case, the committee are of opinion that the building ought to be considered as debtor to the funds of the institution for the sum of \$20,000; half of that amount being an advance of capital and credit by the corporation, under the expectation of a return; and the whole, for the sake of the finances, requiring to be placed upon that footing. To rescue the institution from embarrassment, and to raise her above solicitude for necessary revenue, the committee are of opinion, that this convention should recommend to the friends of the church throughout the United States, to contribute to raise a fund of \$20,000 for the building of the General Theological Seminary; and to enable the building fund to relieve the productive funds of the institution, by replacing one-half of that amount, and by discharging the advance and responsibility for the other half.

"This appeal to the friends of the church can be made upon that basis only, on which all similar recommendations of this body must stand. They cannot demand any part of it. They have no authority to assess or apportion it among or upon the different dioceses in the Union, according to any ratio, either of extent, numbers, or affluence. They are perhaps fortunately destitute of all power in this regard, except the moral power which must attend every recommendation of such a scheme of charity, by such a body as the legislature of the Protestant Episcopal Church. And who can resist this! Most charities are consumed in the use. They are like the annual flowers of the field—there remains little after them, but the recollection of their beauty and grateful fragrance. But the endowment of a seat of learning, and above all, of Christian learning, is the planting of a tree whose fruits are perennial, whose roots strike deeply into the soil, and whose branches, spreading over the earth, and shooting up into the skies, continue from year to year, and from age to age, to reproduce and to commemorate the gift. Your committee cannot believe that such a recommendation of such a charity will go without its effect; and although no apportionment of the necessary sum is entitled to be regarded as any thing more than a speculative statement, they cannot refrain from saying, that if

the different dioceses shall contribute to the building fund, in the ratio of about \$50 for each clergyman of the church within their limits, the sum of \$20,000 will probably be raised, in addition to the expenses of agency and collection; and it is some encouragement to learn, that besides the sums which have been contributed to the building by persons within the diocese of New-York, (\$10,000 having been already paid for that purpose, in addition to the contributions to the general fund,) the members of the church within the same diocese, have agreed to raise \$5000 of the \$20,000 now deficient.

"The committee, therefore, taking into consideration the necessities of the seminary, the resolution of the board of trustees requesting this convention to designate the amount to be raised in each diocese, and their appointment of two of the alumni of the seminary to procure additional subscriptions and donations, do submit the following resolution:—

"*Resolved*, by the house of clerical and lay deputies, the house of bishops concurring, that it be recommended to the friends of the Protestant Episcopal Church in the United States, to assist in raising the sum of \$20,000 for the building fund of the General Theological Seminary, in the proportion, as near as convenient, of \$50 for each clergyman of the church; and that the efforts of the churches in the different dioceses should continue to be made, for the enlargement of the general funds of the seminary, and for the establishment of scholarships.

"Signed by order and in behalf of the joint committee,

"HORACE BINNEY,
"Secretary to the Committee."

A committee was appointed by the house of clerical and lay deputies, on the Theological Seminary, who reported as follows:—

"That it appears the dioceses of Maine, New-Hampshire, Vermont, Ohio, and Mississippi, have not nominated any trustees; that the diocese of Connecticut is entitled to seven trustees, New-York to thirty-one, New-Jersey to three, Pennsylvania to nine, Delaware to one, Maryland to nine, North-Carolina to four, Georgia to one, which have been duly nominated; that Virginia, having forty clergymen, is entitled to six, but has nominated only five trustees; that Massachusetts, Rhode-Island, and South-Carolina, nominated to the last General Convention the trustees to which they were then entitled; and that the said dioceses are still entitled to the same number; and that, according to the constitution, the same trustees continue in office until their successors are appointed."

The same committee also reported the names of the trustees of the General Theological Seminary from the different dioceses, and recommended the passing of the following resolution, which was adopted:—

"*Resolved*, that it is the opinion of the General Convention, that no diocese is entitled to nominate trustees of the General Theological Seminary, on account of monies subscribed but not paid."

The directors of the Domestic and Foreign Missionary Society made a report to the convention, which was submitted to the standing committee on that institution, who thereupon made the following report, which was accepted, and the resolutions offered therein passed:—

"The standing committee on the Domestic and Foreign Missionary Society beg leave to report, that having examined the report of the board of directors, and also the records of the proceedings of the executive committee for the three years last past, they find that something has been done towards the accomplishment of the objects of the society, by the establishment of domestic missions within the territories of the United States, and the forming of auxiliary societies in several different dioceses; but they regret to find that no missionary has yet been sent from this institution to any foreign land. The committee are persuaded that this has not arisen from an unwillingness to encourage foreign missions on the part of the members of our church, because it appears that a large proportion of the funds which have come into the treasury was contributed for this particular object; nearly \$2000 having been subscribed for a mission to the western coast of Africa, and other considerable sums for establishing missions in other parts of the world. Nor are the committee willing to believe that the failure to establish a foreign mission or missions has arisen from any indifference to that important object, or unwillingness to carry into effect the designs of the General Convention, on the part of the board of directors, or of the executive committee; but they are disposed to attribute it to unpropitious circumstances, which neither of those bodies could control.

"The committee, however, are unanimously of opinion, that regard to the reputation and interests of the Protestant Episcopal Church in the United States, as well as justice to the benevolent intentions of the General Convention which formed the society, and to the many friends

who have contributed to its support, demand that missionaries should, without delay, be sent from this church to foreign lands, to be her agents in promoting the Redeemer's glory, and fulfilling that solemn command which is no less obligatory on us than it was on those to whom it was originally addressed, 'Go ye into all the world, and preach the Gospel to every creature.'

"In concluding this report, the committee recommend the Domestic and Foreign Missionary Society to the prayers of the friends of religion, and offer the following resolutions to be adopted by this house:—

"Resolved, that the board of directors of the Domestic and Foreign Missionary Society be requested to establish, and as soon as possible occupy, a missionary station at Liberia, the American colony on the western coast of Africa, and also at Buenos Ayres, or its vicinity, in South-America.

"Resolved further, that the several bishops of this church be respectfully requested to recommend, in their respective dioceses, such measures as they may deem proper, for collecting funds for this society, and rendering its operations effective."

The list of the clergy appended to this journal makes their number amount to 452; of whom ten are in the episcopal office.

CANON PASSED AT THIS CONVENTION.

"*Canon passed in General Convention, 1826—regulating the Admission of Persons as Candidates for Holy Orders, and the Time in which they are to continue Candidates before their Ordination.*

"Every person who desires to become a candidate for orders in this church shall, in the first instance, give notice of his intention to the bishop, or, if there be no bishop, to such body as the church in the diocese or state in which he intends to apply may appoint; and if, after obtaining the canonical testimonials from the standing committee, he be admitted as a candidate by the bishop, or if there be no bishop, by such body as the church in the diocese or state in which he intends to apply may appoint, he shall remain a candidate for the term of three years before his ordination, unless the bishop, with the advice and consent of the clerical members of the standing committee, shall deem it expedient to ordain the candidate, after the expiration of a shorter period, not less than one year.

"The first paragraph of the 7th canon of 1803, and the first canon of 1823, are hereby repealed."

Vol. XI.

For the Christian Journal.

General Protestant Episcopal Sunday School Union.

In our last volume, page 396, we presented our readers with an account of the proceedings at Philadelphia during the session of the General Convention, which resulted in the formation of this society, and with an abstract of its constitution and a list of the board of managers. We now have to congratulate them on the increasing patronage of the society, and on the prospect that it will, at no very distant period, become one of the most important institutions of our church.

At an early period in December, 1826, the committee appointed at the meeting on the 14th of November, in Philadelphia, to effect the complete organization of the society, published a circular, stating the objects of the society, its designs, and the reasons which should procure it the warm support of Episcopalians. Copies of this circular were forwarded to all the clergymen of the Protestant Episcopal Church in the United States, to the members of the several standing committees, to many of the active and influential laymen in different states, and to such superintendents and directors of Protestant Episcopal Sunday schools as were within the knowledge of the committee.

At the same time the committee issued to the several managers of the society a notice, calling a meeting of the board on the 20th of December. Accordingly on that day the board met, and, to allow time for the preparation of business, adjourned to the 22d of the same month.

At that meeting, various letters were read; among others, one from Mr. Thomas N. Stanford, secretary of the New-York Protestant Episcopal Sunday School Union Society, stating that that society had united itself with the General Protestant Episcopal Union, agreeably to the terms of the constitution of the latter.

The following schools were admitted into union:—Christ church, New-Brunswick; Christ church, Boston; Trinity and Grace churches, St. Paul's chapel, St. John's chapel, St. Mark's church, Zion church, Christ church, All Saints' church, St. Mary's church, and St. Ann's church, New-York; and St. Ann's church, Brooklyn.

The Rev. William Berrian, the Rev. Thomas Breintnall, the Rev. William A. Clark, the Rev. William Creighton, the Rev. Thomas Lyell, D. D., the Rev. B. T. Onderdonk, D. D., the Rev. J. F. Schröder, and the Rev. J. M. Wainwright, D. D., became members of the board, according to article 4th of the constitution of the society.

Dr. John Smyth Rogers was elected treasurer of the society.

The following committees were appointed:—

The Right Rev. Bishop Hobart, chairman of the board, the secretary, the treasurer, the Rev. B. T. Onderdonk, D. D., and Mr. Floyd Smith, a committee to consider the expediency of measures for raising funds to provide books, tracts, &c. for the use of Protestant Episcopal Sunday schools, and if deemed expedient, to report such measures: and also to take into consideration the establishment of a general depository, and such branch depositories as may be necessary.

The chairman, the secretary, the treasurer, the Rev. J. F. Schröder, and Mr. T. W. Stanford, a committee to prepare and report by-laws.

The chairman, the secretary, the treasurer, the Rev. W. Creighton, the Rev. Harry Crowell, the Rev. W. H. De Lan-cey, and Messrs. J. W. Ingraham, J. W. Mitchell, and G. C. Morgan, a committee to digest and report a system of Sunday school instruction to be recommended to Protestant Episcopal Sunday schools.

The first of the above committees was also ordered to consider the expediency of establishing auxiliary societies, and if deemed expedient, to draft a form of a constitution to be recommended for such purpose; and to prepare a circular in relation thereto.

The following gentlemen were elected by ballot, to constitute, in addition to the bishops, the executive committee:—The Rev. Dr. Onderdonk, the Rev. Dr. Wainwright, the Rev. Mr. Creighton, the Rev. Dr. Lyell, Dr. J. Smyth Rogers, Mr. Floyd Smith, and Mr. W. R. Whittingham.

The special committees were ordered to report to the executive committee on the third Tuesday in January, and the executive committee was vested with full powers to act in all matters within the control of the board of managers, until the next meeting of the board.

The board adjourned until the Thursday following the fourth Tuesday in June, 1827.

The executive committee met on the 16th of January, the day appointed by the board of managers. After the reading of various letters, the committee on funds, &c. made a detailed report, which was accepted, and the following resolutions adopted on its recommendation.

"1. *Resolved*, that the several parish ministers of the Protestant Episcopal Church in this city, and the members of the board of managers of this society, resident in this city, and not members of this committee, be requested to unite with this committee in a meeting to be held at Christ church, on Tuesday, February 6th, at seven o'clock P. M., for the purpose of considering, and carrying into effect, the best means of raising funds in this city, to enable this society to publish proper books, tracts, &c. to be used in Protestant Episcopal Sunday schools.

"2. *Resolved*, that the superintendents of the several Sunday schools in this city, in union with this society, be also requested to attend the same meeting.

"3. *Resolved*, that the boards of directors of the same schools respectively be requested to send delegates to the same meeting; and that the several clergy be also requested to invite to the said meeting such other lay members of their congregations as they may think proper.

"4. *Resolved*, that a committee of agencies for the diocese of New-York be appointed, whose duty it shall be, acting, in all cases, with the advice and approbation of the bishop, to divide the diocese into proper districts, and appoint an agent in each, for the purpose of forming therein an auxiliary society, or auxiliary societies; or otherwise procuring contributions to the funds of this institution.

"5. *Resolved*, that the managers of this society in the other dioceses, be requested to become agents for the society in their dioceses respectively; and with the co-operation of such others as they may associate with them, to form auxiliary societies, or otherwise to procure contributions to the funds of this institution; acting, in all cases, with the advice and approbation of their respective diocesans.

"6. *Resolved*, that the right reverend the bishops be respectfully requested to favour the managers and agents in their several dioceses with their counsel and co-operation in adopting and prosecuting such measures as may most effectually advance the interests of this institution, and of the schools connected with it.

"And whereas, by what must have been an accidental oversight, there are no managers of this society in the dioceses of Maine and New-Hampshire, therefore,

"7. *Resolved*, that the Rev. Petrus S. Ten Broeck, of Portland, in Maine, and the Rev. Charles Burroughs, of Portsmouth, in New-Hampshire, be requested to act as agents in their respective dioceses, in the same manner, and for the same purpose, as is set forth in the fifth resolution; and that the same request, with regard to their respective states and territories, be made of the Rev. George T. Chapman, D. D., of Lexington, Kentucky; the Rev. James F. Hull, of New-Orleans, Louisiana; the Rev. Spencer Wall, of Florence, Alabama; the Rev. Richard F. Cadle, of Detroit, Michigan; the Rev. Thomas Horrell, of Jackson, Cape-Girardeau county, Missouri; and the Rev. James Otey, of Franklin, Tennessee.

"8. *Resolved*, that a committee be appointed to make the communications, and conduct the correspondence, arising out of the above resolutions; and to adopt all other necessary measures for carrying the said resolutions into effect; and that all the expenses of postage, &c. incurred un-

der the operation of these resolutions, be defrayed by the treasurer, out of the funds of this society.

"9. *Resolved*, that the several measures contemplated in the foregoing resolutions be carried into effect with as much expedition as is practicable."

The Rev. B. T. Onderdonk, D. D., Dr. J. S. Rogers, and Mr. W. R. Whittingham, were appointed a committee to carry the 4th and 8th of the above resolutions into effect.

The following circular was also adopted, at the recommendation of the committee on funds, &c.

Circular to the Members of the Protestant Episcopal Church in the United States.

"The executive committee of the General Protestant Episcopal Sunday School Union, acting by appointment, and in behalf, of the board of managers, beg leave respectfully and urgently to solicit for that institution, the co-operation of their fellow-members of the Protestant Episcopal Church. That church is distinguished from the various religious communions with which it is surrounded, by provisions respecting the Christian ministry, and Christian worship, which admit of no compromise with other views on the same subjects. These provisions stand, not in ideas of mere expediency, but in a deliberate and serious conviction that they are intimately connected with that system of religion which is built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. Conscientiously believing, therefore, that, as a whole, the system of religion which we embrace, presents the truth as it is in Jesus, in greater purity and integrity than any other with which we are acquainted, we are aware of being actuated by no sectarian or uncharitable feeling, but by those motives to which the love of Christ constrains, when we ask our brethren to co-operate with us in measures tending to the advancement of our church, and thus of the genuine principles of the Gospel which are embodied in her standards and institutions. It is but adverting to a familiar truth, when we say that the most efficient engine for promoting any cause, is the enlisting in its behalf of the minds of the rising generation. This engine, in the present day, is put into the most active, extensive, and efficient operation. We respect the motives of all who do this with a sincere regard to the interests of religion and virtue. And we are conscious ourselves of no other motives than those which deserve respect and confidence for their purity and disinterestedness, when we would urge all who hold, in common with us, the primitive and evangelical principles of the Protestant Episcopal Church, to concentrate their energies and operations in the sacred cause of that church. Thus, we believe, the interests of the precious Gospel of Christ will be most effectually advanced in its purest and most genuine form.

"The particular sphere of operation in the great duty of advancing those interests, in which we would now enlist our fellow-members of the church, is that committed to the General Protestant Episcopal Sunday School Union; an association organized, during the session of the late General Convention, by bi-

shops, clergymen, and laymen, from all parts of our church.

"This institution will not, in the least, interfere with diocesan, parochial, or other local establishments of the same nature; but will increase their efficiency, and give them new facilities in the prosecution of their interesting and important objects. It is designed to concentrate information, whence may be drawn useful views of the best mode of conducting Sunday schools. These, when presented, will, of course, be only in the form of recommendation. The management of the several schools, in detail, will still be left, where only it ought to be, with the pastors of the parishes to which those schools belong, and those who are associated with them as directors or teachers.

Through the medium of this society, too, our church will bestow, as such, her united energies in accomplishing the vast moral and spiritual effects which cannot but grow out of this species of instruction; and there will be given, from time to time, reports, comprising facts on this subject from all parts of the church, which cannot but greatly tend to our mutual encouragement, and our common success. But the great object, and the main benefit, of this general institution, is the raising of funds for obtaining, and keeping up, an ample supply of all books, tracts, &c. proper for Episcopal Sunday schools; so that they can be furnished on the most advantageous terms, to all parts of our country.

"The extensive and powerful influence which Sunday school instruction must exert on the community and the church, cannot be otherwise than duly appreciated. In dispensing that instruction in the various parts of our country, an immense supply of elementary and other books is absolutely necessary. To keep up this, there must be, somewhere, proportioned means. These, as far as our church is concerned, have never yet been brought into operation. Our schools have, therefore, been, in a great measure, dependent for books, &c. on such cheap supplies as were at hand; a very large proportion of which contain religious views foreign from those of our own standards; and almost all of which are deficient in elementary principles of religious instruction on which those standards lay great and proper stress. This society was established, principally, for the purpose of remedying this cardinal evil, by concentrating contributions from all parts of our church; and thus putting into operation an adequate system for the supply of proper books, at such a rate as is required by the necessary economy of schools for gratuitous instruction. By this means will be accomplished the obviously right and proper object of having that extensive and powerfully influential religious instruction of which Sunday schools are the means, where only it ought to be, in the hands of the church, and accordant with her primitive and scriptural views. And connected with this will be another contemplated benefit of this institution, the contrary to which would appear to be indeed an anomaly—that the pastors of our communion, and their benevolent and pious lay coadjutors in this good work, will not be subject to any influence or responsibility, direct or implied, extraneous from their own church.

"In the happy state of things in our country, the ranks of influence, in every social rela-

tion, are not unfrequently supplied from those which were once of the humblest and most dependent character. To the humblest, then and the most dependent, it is the dictate of wisdom to extend the means of moral and intellectual advancement, and to impart sound principles and correct views.

"The sincere Christian, grateful himself for the love of God in Christ, whereby the blessings of grace and salvation are offered, is warmed with a holy desire to impart the knowledge of them to others, and incite them to diligent application to the means and conditions provided for their conveyance.

"In acting upon these correct and pious principles, an enlightened attachment to the Gospel will lead to a desire to present it in that integrity in which it proceeded from its divine Author. Of the views and motives of those who mar that integrity, either by inculcating what is contrary to the Gospel, or by withholding, or encouraging the light estimation of, what is connected with it, we would think only in the most charitable and Christian spirit. But in regard to the duty of avoiding both these errors, and even the appearance of abetting either, we are under a most awful responsibility. And this is the strong ground on which we would build an earnest appeal to our fellow-members of the church, in behalf of an institution, whose main object it is to provide an adequate supply of the several grades of books for Sunday schools, which will impart no other religious views than such as are consistent with the truth as it is in Jesus; and will exhibit that truth in the *fullest* and *integrity* in which it is revealed in the Holy Scriptures, and so faithfully and forcibly exhibited in the standards of our church.

"In consideration, too, of the evangelical character of that church, as contained in its doctrines, ministry, ordinances, and worship, we would present, as another motive for strengthening the hands of this society, its tendency to promote that union and concentration of feeling and action, on the part of the members of that church, which will draw them more closely in the bonds of Christian fellowship; exalt the character, and enlarge the influence, of their communion; and avert the deteriorating operation of sentiments and feelings hostile to her principles, unity, and order.

"The main object of the present appeal, is the furnishing of the executive committee, from all parts of the church—from the wealthy, in liberal proportion to their ability, and from those who have little, in cheerful appropriations from that little—with the means of immediately providing, and of constantly retaining, such a number of proper books, tracts, &c., as will enable them to furnish them, at a low price, to every portion of the church.

"Whether this object will be best answered by collections in churches, by individual contributions, or by the establishment of auxiliary societies, the executive committee leave to the wisdom and discretion of the right reverend the bishops, the reverend the clergy, and the lay friends of the church in the several dioceses and vicinities. On one point, however, they trust that their deliberate conviction of duty to the religion and church of the Redeemer, will be allowed as justifying a respectful but most urgent request. It is, that something may

be done, and done promptly and efficiently, in every section of our church.

"With the urging of this request, we commend our society to the protection and blessing of Almighty God; and to the prayers of all the friends of religion and the church.

"Signed by order and in behalf of the executive committee,

"JOHN HENRY HOBART, *Chairman.*

New-York, January 16, 1827.

"P. S. It will be perceived by the constitution of the society, that little provision is made for funds, other than those, the amount of which is to be returned in books and tracts. It is obvious, however, that in order to provide a supply of these, other funds must be had, to no inconsiderable amount, in the very commencement of our operations. Indeed, a permanent fund for this purpose would be highly desirable, and afford means of operation of the most certain, efficient, and lasting character. In many places, Sunday schools, and auxiliary societies, can probably do little more than make the requisite advances for the books which they may need; and which it will ever be the object of the executive committee to put at the lowest prices. In other places, such schools and societies may be enabled, from time to time, to make donations to the funds of the general union, over and above their advances for books, &c. Sometimes, perhaps, auxiliary societies may be formed, unconnected with schools, for the simple purpose of raising funds to be transmitted to the general treasury. At all events, we cannot but think that there is hardly a portion of our church where there are not *individuals* both able and willing to make donations, or contribute annual subscriptions, to a work promising such extensive benefit to the religion and church of the Redeemer, and correspondently, to the best interests of society and the commonwealth. And should the constitution undergo the very desirable change of providing for members and managers for life, and for patrons, it cannot be doubted that reference will be had to the pious and benevolent contributions which may, in the mean while, be made to our funds.

"Donations and subscriptions will be gratefully received by Dr. John Smyth Rogers, treasurer, New-York."

Of the preceding circular a large number have been printed, and will be sedulously distributed.

The committee appointed by the executive committee lost no time in carrying its resolutions into effect. Accordingly, on the 6th of February, a meeting of clergymen, superintendents, and directors of Sunday schools, and a number of other laymen, was held in the basement story of Christ church. After a statement of the objects of the meeting, and some discussion, in the course of which much interest in the welfare of the General Union was manifested, the following resolutions were adopted:—

"1. *Resolved*, that this meeting has heard, with much satisfaction, of the formation of the General Protestant Episcopal Sunday School Union, and regards the said union as eminently entitled to the

age and support of the members of Protestant Episcopal Church; inas-
as, if carried into efficient opera-
t must contribute most essentially
interests of that church in particu-
lar of religion in general.

Resolved, as the opinion of this
ing, that as the said union has been
d in this city, where the influence
church, and the means of promot-
or advancement, are unrivalled, it
ies the sacred duty of the Episco-
s of this city to put forth such ex-
as will meet the reasonable expect-
s of their brethren elsewhere, and
encouragement to such proportioned
in other places, as, added to our
will enable the society to go into
it and efficient operation.

Whereas, in the opinion of this meet-
ing, would be highly inexpedient to in-
terfere with other pious and benevolent
as, proper to be brought before the
opians of this city, and especially
he collections now making for the
al Theological Seminary, by asking
sums; and whereas there is reason
to believe that there will be found in the
members of our church in this city, gene-
rally a willingness and desire to contri-
bute to our Sunday School Union; there-
resolved, that a committee be ap-
pointed by this meeting in each of the con-
ditions here represented, with power
to their own number; whose busi-
ness shall be to apply to every member
of the congregation, for a donation of
fifty cents, or less, to the funds of the Ge-
neral Protestant Episcopal Sunday School
Union. Further, *resolved*, that the above
committees be earnestly requested to be
present at the first meeting of the said com-
mittee held after the 15th day of March
at least one week's previous notice
of said meeting being given to the
members of each committee.

Resolved, that such benevolent indi-
viduals as may wish to contribute a larger
sum than that named in these resolutions,
be respectfully requested to send the same
to the treasurer of the union, Dr. John
Rogers, or to any one of the Pro-
testant Episcopal clergymen in this city.

Resolved, that a committee be ap-
pointed to draw up a brief statement of
objects and claims of the General Pro-
testant Episcopal Sunday School Union,
to have the same, together with the
minutes of this meeting, printed; and
the ministers of the several Episcopal
churches in this city be respectfully re-
quested to allow the document thus print-
ed to be laid in the pews of their churches,
on Sunday next preceding the appli-
cation to be made to their respective
conventions.

Resolved, that the committees con-

templated in the third of the resolutions
just passed, consist of five each; and that
the members present from each congrega-
tion, or a delegation from them, be on the
said committees; and that should the num-
ber thus appointed be less than five, the
remainder be supplied by the nominations
of the members of those congregations re-
spectively, present at this meeting."

The statement contemplated in the fifth
of these resolutions has been drawn up and
printed in sufficient number for distribu-
tion in all the congregations of the city.
For the benefit of our readers in other
parts, we insert it here:—

"Sunday School Instruction.

"This mode of instruction, humble in its ori-
gin, and humble in its operation and character,
when considered in detail; must, when viewed
in the aggregate, and in its connexion with the
known operations of the human mind, be re-
garded as one of the most important, extensive,
and efficient moral engines which are to pro-
duce an effect on society. The contemplation
of hundreds of thousands of the youth of our
country acquiring their knowledge, sentiments,
and principles of actions, and thus forming their
moral character, at the hands of those who dis-
pense this instruction, presents the system to
the mind as emphatically great in itself, and
momentous in its consequences. The first im-
pressions which it suggests, are admiration of
the pious benevolence which prompts to exer-
tions involving so much solicitude and labour,
and, save in consideration of the sweet reward
which it cannot but return, so much self-denial;
and gratitude for the many instances with which
we are favoured, of long-continued and un-
wearied perseverance in this labour of love.
And when we reflect on the consequences
which cannot but result from these labours, we
find it difficult to set to them any limits with
regard either to space or time. They will per-
vade every section of the country, and be hand-
ed down to every period of posterity. These
consequences will be invaluable in a civil point
of view. There can be no doubt that they will
bring with them honesty, sobriety, and good
order, which, in their happy influence on so-
ciety and the commonwealth, will be regarded
by the philanthropist and the good citizen, as
an ample return for whatever labour may have
been bestowed, or expense incurred, in secur-
ing them.

"But the civil benefits of Sunday school in-
struction are far from limiting the Christian's
estimate of its value, or his view of its advan-
tages. Its religious character is that only which
can justify the appropriation to it of the hours
of God's own hallowed day; while it demands
for such appropriation the merited regard of
its being among the very best to which that day
can be given. It is one of the most influential
means, under the divine blessing, of spreading
the knowledge of the Redeemer's grace and
mercy, and inciting to the true and living faith
of the Gospel. And when religion is the sub-
ject which occupies the mind of the pious and
enlightened Episcopalian, his heart turns, with
a readiness, a devotion, and a feeling of grati-
tude to the God of all grace, which cannot but
be excited by its evangelical and primitive cha-
racter, to the religion of his church. Perceiv-

away.' Yet the force of this obvious truth must never be allowed to deter the reasonable inquirer from a steady examination of the leading principles of thought and action which, whether for weal or woe, direct the age in which it is his fortune to live.

Now that in every age the accumulation of wealth and the increase of power have obtained far more than their due share of attention, is beyond question; and it is equally beyond question that in the present age, these objects are pursued on a more gigantic scale than at any former period, and obtain more, far more exclusive attention. In every former period there was at least some countervailing influence which had powerful hold on the minds of mankind. But with us the spirit of religious enthusiasm, except in the lowest and most disgusting form, the spirit of chivalry, the spirit of elevated philosophy which counteracts any excessive attachment to temporal and personal objects, by pre-occupying the intellect and the affections with permanent, universal, and eternal truths, all in short which tended to raise man from the earth, is departed to give place to the spirit of accumulation. To this every other passion bows. From this every pursuit takes its tone and its colour, and what is most melancholy of all, it is obviously desired to render even knowledge and education subservient to this ruling passion, and to estimate them only in proportion as they tend to increase man's sway over the material universe, to render it tributary to him, and thus increase his stock of wealth and power. That such a state of things is eminently unfavourable to religion would be clear from mere reasonable considerations, and the facts of the case establish the point, I fear, still farther. Thus much at least can hardly be denied, that although there is undoubtedly a bustling external activity prevalent in the world with respect to religious objects, there is not the same degree of spiritual and meditative religion which other ages have possessed. The contrary opinion, *it must be remembered*, can derive little support from any appeal to the state of *public morals*, even if that state were

likely to give the desired answer. For although vital religion is no doubt the best amender of men's practice, we must not forget that prudential considerations are also most powerful in their effect on the conduct, and it may perhaps be true that a prudential morality, and a sort of heartless and lifeless decency of conduct, necessary as they are to the well-being of society, and to the prosecution of schemes of interest, flourish in no small degree amongst us, while that religion which elevates man above this lower sphere of action, its concerns and interests, spiritualizes the being, and guides and animates it to the prospect of an higher and more developed state, is too much cast aside and forgotten. In the belief then that very erroneous methods of thinking with respect to knowledge and education, resulting from our devotedness to the accumulation of wealth, have greatly contributed to produce this tone of religious feeling amongst us, let us shortly examine the prevalent opinions on these important points, especially as to their *objects*, their *value*, and their probable *progress*.

First of all then, wherever inordinate thirst for wealth exists, it is reasonable to suppose that the knowledge which will be the most highly prized, will be that which most contributes to its increase. And accordingly it is beyond all question, that of far, very far the greater portion of that knowledge, for which men at present labour, the only object is its immediate utility, and the return which it will make. This is entirely a question of facts, and they are so positive as to admit of no contradiction. The country which once within a few years produced and gloried in a More, a Norris, a Cudworth, and a Stillingfleet, must blush to confess that she can hardly name among all her sons more than a single metaphysical or ethical student; that scholarship of the higher class possesses only a bare and a dubious existence; that *pure* literature shares the same neglect; and that every department of intellectual research which requires time, and thought, and patience, without offering a prospect of immediate advantage, is rejected with a vehemence of anger.

and branded as visionary. On the other hand, the grand object of pursuit is the knowledge of the material universe, as tending most directly to add to the conveniences and comforts of life, and to bestow immediate reward on those whose sagacity leads them to discovery themselves, or to profit by the discoveries of others. Here then is at once a striking difference between the present and past ages, and a difference in no way favourable to our own. When it was said indeed in former times, for the maxim has passed away, that knowledge was to be valued for its own sake, little more was meant than an absolute denial of the belief entertained among ourselves, that it is to be valued only by its immediate utility. And that denial was founded on worthy views of human nature, its objects and its destiny. Coming into the world in a state of helpless weakness of body, and with a mind which, however endowed, is as yet undeveloped, it is the law of man's being, that by a mighty process of cultivation in a world of sense, the most wonderful and noble powers should be educed, and a being of infinite worth and dignity, though in many respects frail and imperfect, called, as it were, into an existence which is to last for ever. But it is the law of this being also, that whatsoever imperfection it can conquer, whatsoever perfection it can attain, the one can be conquered, and the other attained only by a slow and gradual process, by a development of the whole being, and by maintaining the harmony and due relation of the several faculties with which it is endowed. We may perhaps force a little immature produce by the strong excitement of immediate reward, but if we desire that man should attain his glory, we must remember that like the plant, his flowering time is only once in his life, when years of thought, of study, of careful and patient cultivation directed to that end alone, have expanded all his powers, and enabled him to send forth his blossom in perfectness of beauty. Again, we may cultivate one faculty to the exclusion of the rest, and we may perhaps attain the specific end for which the care and cultivation was bestowed, but we shall

not have the being man in his glory, but a part only, and that part in an unnatural state. Now it needs no argument to show that all knowledge which looks only to immediate utility and present reward, must sacrifice all to those objects, must cultivate the faculties only partially, and must lose sight entirely of the great end, the improvement of the being.

But still further: it is a law of our nature, that truth on all great and important subjects, should be attained only by much labour, many struggles, and many difficulties, and should be only slowly and gradually recognized. Snatches and fragments of truth we may attain rapidly, but not a fixedness and unity of view, such as is alone worthy of an intellectual being, and alone can conduce either to his improvement or his happiness. When the metaphysician tells us that *we know only what we are*, he re-echoes in fact the words of our Lord, that to understand his doctrine we must do his will. We cannot indeed comprehend any great truths with which we do not stand in constant relation, which have not grown with our growth, which have not melted into our being, and which do not form a part of it. Meditation and thought are in short absolutely and indispensably necessary to elevation, to the absolute possession of the individual mind, and to a consistency and harmony of the being within itself, which no outward agency can reach to disturb or to impair. How entirely opposed to such a state is that produced by making immediate utility our object, a state to which meditation must be a stranger, and which must be engaged in a constant and feverish activity of unmeaning exertion, and guided by partial and imperfect knowledge.

Let us, my brethren, who have a real and unfeigned belief that we are made by a God, and that by him we are to be judged *hereafter*, and rewarded or punished, let us, I say, not hold these principles as mere dead letters, but act upon them, and give proof of our persuasion that the interests and advantages of time are not to be compared with those of eternity. Let us show, that we are guided in our thoughts and

pursuits by a reference to that state in which we are to exist hereafter, that it is our earnest desire so to bestow our labour, and so to use the world as to improve our being to the highest pitch for its future destiny, and that in comparison of this end, we despise and condemn all immediate utility and present reward. And let the modern philosophers too remember, that the very person to whom they look as their master, himself re-echoes our opinion, when he says, that 'our proper employment lies in those inquiries, and in that sort of knowledge which is most suited to our natural capacities, and carries in it our greatest interest, that is, the condition of our eternal state.'^{*} It is true, indeed, that in this lower world we cannot be wholly insensible to the rewards which it offers, but in the words of one of the wisest and best men of our own day, "these must be only an auxilliary motive, and never the principal or originating force." They must never come into comparison with that great end, the improvement of our being.

This it is, which is the real end and object of knowledge, and by this is its value to be ascertained, not by the false and debasing standard which is now erected, for that is the second point to which we are to address ourselves. It is, in fact, almost of necessity that a false view of the objects of knowledge, should lead to a false standard of its value. And the standard of that knowledge, which has immediate utility and present reward for its object, will obviously be *public opinion*. Accordingly we find it unblushingly confessed in the greater part of the writings of the day which allude to the subject, more especially with reference to legitimate views of education, that some classes of knowledge are to be renounced because they find no favour in the eyes of the public, others to be cultivated because they enjoy public esteem. As if the steps which are to educate and form a moral and intellectual, a spiritual and eternal being to his high destiny, were to be dictated by a thing of ignorance, of vulgarity, of passion, and of prejudice, or rather, as if the mean and despicable

advocates of such views were unable to believe that man is a being of lofty destinies. unable to view any thing except through the medium of the market, unable to believe that there is any real value in that for which no gold is paid, and no preferment nor promotion offered.

If there be, as we contend, no legitimate object of knowledge, but the improvement of our intellectual and moral being with reference to its ultimate destiny—so neither is there any other standard of value for knowledge than the degree in which it promotes that improvement. And so the real value of knowledge must be determined by the real value of the objects to which it relates. That which concerns temporary convenience and luxury and wealth, that which relates to a perishing body and a perishing world, can never be put into comparison with what regards the higher and nobler part of our nature, which is to endure when the material universe shall have passed away. That is the best and fittest knowledge for us which most strengthens the intellect, most elevates the views, and most purifies the heart. And he who desires this knowledge, sees that there are many, very many things which tend to produce the effects he desires, and yet which promise neither immediate advantage nor reputation; that there are many studies which tend to purify the taste, many to strengthen the faculties, many to teach the mind by experience of the past, many to elevate it by prospect of the future, which yet at present offer to him who pursues them only a prospect of solitary, unremitting, unrewarded labour, neglect, and scorn. And yet he feels that 'the countenance of this enduring knowledge continues to appear as bright and as beautiful in his eyes, —that no haze bedims it, no cloud has passed over,' and hidden that light which is reflected on it from a future indeed and a distant, but an eternal, state of glory. On that light, his thoughts and his hopes are fixed, and he pursues his lofty object, careless about the clamour of daily life, the applause or the censure of an ignorant world, and about the reward, which,

^{*} Locke, book iv. chap. xii. sect. 11.

though it may make him greater and richer in time, bears no promise of fruit beyond it. He can lift up his views, he can extend them beyond the day and the morrow, and look forward with patient and undisturbed expectation to a fuller harvest of joy! And where can such a picture be more appropriately presented than in a place whose records furnish so many noble counterparts? Of the many, let us take a single instance, and look with reverence to two illustrious contemporaries,* contented for the sake of true knowledge, to renounce the most brilliant offers of worldly advancement, and within the walls of the same fortunate college, to devote to a happy tranquillity, to a contented humbleness of state and fortune, and to the unremitting, and (in worldly language) the unrewarded pursuit of intellectual and moral elevation, the energies of their mighty minds, and the stores of their extended learning. The man of science may scoff at the names of Henry More and of Mede, and at their gross ignorance of all he knows; and doubtless they are as much below his contempt as they are above it. They could not arrange all the products of the material world in their scientific order, they could not use the tools of the laboratory, nor the engines of the machinist; but who would lessen the dignity of man and of his intellect by comparing their elevated views, their thoughtful hearts, their exquisite conceptions, their gentle desires, and their Christian peace, with the million facts, the hurry, the fever, and the impatience of the experimentalist and the discoverer?

It is in a deep rooted confidence and persuasion of the truth of these principles, that we would make our earnest appeal for the revival, or if that word may not be used, for an increased attention to literature, alike as an engine of education, and as the pursuit of more advanced and mature years. Neglected

and despised as it is in comparison with its favoured competitor, how far more does it deserve the notice bestowed on her. It is not partial in its cultivation of the intellect, but tends at once to correct the taste, to strengthen the judgment, to instruct us in the wisdom of men better and wiser than ourselves, to exercise the reasoning faculties on subjects which demand and deserve their attention, and to show them the boundaries imposed on them by Providence. It is literature which fits and prepares us best of all for the examination of those moral and intellectual truths, which are not only the worthiest exercise of our reason, but most concern our future destiny; and it is literature alone assuredly, which leads the young divine into the schools of theology, qualified to benefit either himself or others.

Of the rival pursuit, without at all presuming to disparage it when confined to its due sphere, we may yet ask, not harshly, nor confidently, but doubtfully, what beneficial effects it produces on the mind, which of the faculties except the memory is strengthened by the accumulation or even by the arrangement of facts, and whether it tends in any degree to render the mind more susceptible of elevated knowledge, or more capable of discerning between truth and falsehood. Without wishing to assert what Malebranche has however asserted, that those branches of knowledge which depend especially on the memory, are liable to render their possessors arrogant, because they are most producible on every occasion to the public eye, without wishing to assert what a far greater than Malebranche, the ever memorable Bishop Butler, has asserted with him, that however highly these things are to be valued as objects of curiosity, they still are objects of curiosity, and of a passing interest only to a moral being, we may yet venture to ask whether the habits superinduced by this study, by the anxious search after novelty, by the feverish restlessness of discovery, by the constant rejection of present belief in favour of new views, and above all by the entire externality of the study, are desirable. We may ask

* Joseph Mede died in his rooms at Christ's, in 1638, aged 52, having lived two-thirds of his time in college. Henry More, born in 1614, entered at Christ's in 1631, and died in 1675. Mede refused the provostship of Trinity College, Dublin.—More, the deaneries of Christ church and St. Patrick's, Dublin, two Irish, and an English bishoprick.

whether they are likely to lead to the patient meditation, and the calm undisturbed thought which alone can do justice to the faculties bestowed on man, and alone can lead to truth, and to that patient acquiescence in imperfect knowledge, which in a state of faith and of trial, must be required of an imperfect being,—or whether on the contrary, when so exclusively cultivated, they are not far more likely to lead their possessor, like the imprisoned bird, to beat with fretful impatience against barriers which he can neither penetrate nor surmount!

I cannot quit this part of my subject without uttering a final protest on moral grounds against making present reward *the object*, and public opinion the arbiter of the *value* of knowledge. For such opinions can only tend to degrade and debase mankind, to reduce them on all occasions to mere calculators of profit and loss, and under the influence of such mean and selfish principles to make them blind and insensible to the dictates of immutable principle and eternal truth.

But last of all there is a strange error made in the expectations formed as to the progress of knowledge and of intellect. It would seem that they who have observed what great effects are undoubtedly produced by adopting practical measures in worldly affairs, and directing themselves to present utility, have by some singular process induced themselves to entertain the same opinions as to the nature and prospects of the human intellect. Though not professing in words any belief in its perfectibility, they obviously recognize the doctrine in practice, and express the wildest opinions on the subject. They clearly think that if the labour of thought can be abridged, the intellect will make a proportionate progress, and whoever has attended to the language of a few of the leading publications which seek to direct the public taste and form the public views of education, is aware that they unquestionably speak of intellect, its improvements, and its progress, in the same language which they apply to any other commodity within the sphere of political economy. The demand for any

species of knowledge, and any degree of improvement of mind will create a supply, and a human being of specific qualifications and requisites can be built up like a house when there is any reason to suppose that a price can be obtained for it.▲On these principles—the miserable supposition, namely, of sufficient inducements, and the probable increase of facilities—they build their hopes of the progress of the human intellect, and gravely assert that men, under every imaginable disadvantage of want of education and of leisure, may, through certain short roads and improved methods of training, become capable of comprehending the essays of the philosopher, and they set no bounds to the progress of the mind under more favourable circumstances.

And these are not the dreams of hearts just opening to hope, ‘flushed with the consciousness of strength, and exulting in destined achievements,—this is not that almost involuntary hope and desire and longing of noble hearts,’ not that ever-springing and heart-cheering faith in a tendency to improvement in the species, arising from a desire for that improvement, and an ardent love of the species itself. There is no man who has taught himself the fallacy of those hopes, who does not sigh as he resigns them himself, and as he inculcates their resignation on others, even though he perceives that ‘it is not necessary in order to satisfy the calmer desires of nature, or to reconcile us to the economy of Providence, that there should be always a continuous advance of what is of highest worth.’ But there is no regret experienced in checking the rash hopes of mean but presumptuous minds, building on false foundations a superstructure which is only destined for a short continuance. There can be no regret in endeavouring to check hopes which call man off from the pursuit of eternal and permanent truth, to a transitory existence, and divert his thoughts from the calm and constant remembrance of his future and higher destiny. And assuredly those hopes are checked alike when they are examined by the ken of real reason, and by experience. First of all we see

that from the nature and laws of the intellect, and from the short continuance of human life, such hopes are almost necessarily fallacious. When we once admit indeed the existence of a God, and the continuance of the soul's existence to eternity, these two considerations at once impress a character of comparative insignificance on all that does not concern these great matters; and on all that can be done in the way of 'result attained' in this world. I deny not, God forbid I should deny, the might, the glory, the magnificence of this earthly frame; I reverence in prostrate humility, and I delight to contemplate, as far as I am able, the wonderful wisdom which created, which regulates, and which preserves it; but still I feel that these are but parts, the least parts of his ways,—and so that the highest improvement of which our nature is susceptible is not to be sought from them,—that the thunder of his power is not here,—that there is something within us which pants for, and which speaks to us of a closer tie, a more intimate communion, a more amazing knowledge than this earthly state will afford. I can discern in the moral government of the world, enough to convince me of the goodness and justice of the world's great Governor,—but I know that there are mysteries in it, to the solution of which that human wisdom which is familiar with all the remotest problems of science has made no approach. In this acknowledged feebleness and failure I am compelled to recognize the tokens of imperfection, and to look for the aftertime, when to the wisdom that was earthly, and is made heavenly, these higher and deeper problems shall be solved—a prospect which seems implied in the immortality of man, under the power of a wise, a just, and an holy God. Again, I examine the highest knowledge that ever revealed itself to the aspiring and elevated minds of the greatest and truest philosophers, and I see that in all that concerns the enduring interest, the nature, the endowments, and the powers of the species, it was mere dust in the balance. Yet this insignificance of their *real knowledge*, might not perhaps be owing to any want of inherent power,

but to the limitations which nature has herself placed to its acquisition, the shortness, namely, of life here, and that extreme slowness with which the mind acquires familiarity with important truths. The so-called philosopher of a sister country may indeed speak of an unbounded prospect of intellectual improvement to future ages, from the provisions which, as he judges, are made by nature to facilitate and abridge the process of study, by improvement in language, and by the more comprehensive classification of facts, which present in one age, in an elementary form, the subjects of remote and abstruse speculations in preceding times. But if he really sought to transfer what is true of physical science to moral truth, if he really believed that our superior facilities for becoming acquainted with the objects of sense, add in the remotest degree to our faculties for comprehending spiritual and intellectual matters, if in fine, he believed that any discoveries, any royal road can supersede that process which nature has marked out, of laborious, slow, and difficult reception, and of entire and perfect examination, he would have established little more than one point, the value, namely, of his own speculations on the human mind, and the character of his own philosophical researches. He does not however venture to appeal in confirmation of his assertion to any other quarter than that of mathematical science, no inference from which on such a subject can be fairly extended beyond the sphere of the science itself.

If reason then furnishes us with no well founded expectation of any remarkable progress of the species, but rather suggests many reasons in opposition to the hope, it remains only to inquire whether experience confirms or contradicts the verdict of reason. May we not venture to inquire whether a comparison of past ages with the present leaves us any especial grounds of boasting on this point? Amidst all the acquisitions of art, and increased knowledge of objects of sense, amidst the unceasing variation or progress of the modes of exertion of the human mind, all which is readily al-

lowed, who shall say that loftier knowledge has increased, who shall assert that either in individuals or in nations 'there is enshrined more of the divinity of intellect in our days than in preceding ones.' Let us not impose on ourselves because we see a scanty measure of information, applicable only to the purposes of daily life, or conversant with the material universe, more generally diffused, let us not mock ourselves and reason by a miserable jargon, and by calling ourselves an enlightened age, and an enlightened people, but let us ask ourselves the plain question, whether there is greater attention paid now to the subjects which most thoroughly exercise the mind, whether there is a greater degree of real thought and manly energy exercised, than in the age and country of a Plato or a Bacon, or whether the simple difference is not this, that a stock not larger is spread over a wider surface. The sciolist who could correct numberless errors of these illustrious men, must remember that this superiority has not even a tendency to diminish the infinite difference between their minds and his, and that it is not the accurate knowledge of facts, it is not knowledge itself, but the process by which it is attained, the discipline, the exercise, the perseverance, the development of the various faculties, which elevate the mind of man.

The only mark of progress in the species discoverable, is to be found in God's dealings with mankind, for there is reason to believe that he sought to prepare them gradually, through successive ages, for the coming of the Saviour, that he now governs them by a spiritual rule, and not, as in former ages, by a carnal and temporal one; but this, be it remembered, is a *gift bestowed*, is wholly unconnected with man's own efforts, and holds out no prospect and no promise to them.

If then neither reason indulges us with the hope of any remarkable progress, and experience teaches us the same truth, surely the resulting lesson derived from these considerations must be, that not any result attainable by *intellectual efforts*, but the discipline *derived from them*, is that which *demands our attention*, and that our ef-

forts are not to be directed to any progress of the species here, but to the formation and discipline of individual minds with reference to their future development and destiny,—a result indeed of unspeakable importance in directing our views of education, a result which inevitably leads us to a comparative indifference as to the knowledge now so much in vogue, when measured with those studies which elevate, invigorate and purify the faculties themselves.

Nor let it be said that we desire to check the kindling hopes and the aspiring desires of the human mind, and chill its fond and fervent efforts for improvement. On the contrary, we desire only to show how its perfection is to be promoted, and to turn its attention from fanciful and fallacious hopes, to hopes which are as certain as God's promises are true. We desire only to show that knowledge cannot be poured into the mind like a fluid mechanically transfused from one vessel to another, and that we can make no progress to loftier knowledge except by a proportionate elevation of the being, and a general development of the faculties which a good and gracious Providence has bestowed. In pursuance of this belief we seek to show that this earthly scene is only the scene for their development and exercise, and that its obvious and numberless imperfections necessarily prevent it from completing the object for which the development is desired. And so we seek to check man's admiration of the meagre and unsatisfying knowledge he can gain below, and to prevent all the debasing and mischievous effects which an over-value for it must inevitably produce—to direct him to aim at a general development of all his faculties with reference to their great end, and so to point his earnest expectation to another, a better, and a higher state of existence, where darkness shall be changed into light, and our glimmerings of truth for certainty—where knowledge shall be universal and not partial, where all the secrets of nature and of providence shall be laid open to the improved and elevated intellect. It is there that the philosophical believer and the pious

But humble Christian will meet, for the one does not look with more earnest love to God as the author of goodness, than the other reveres him as the fountain, the source, and the one great, only, object of *knowledge*, in whom all things live and move and are, in whom center all the mysteries of the universe; and who alone is light and truth. To know him is to have the only knowledge—that knowledge to which man in his highest spirit of contemplation most fondly aspires; and he hath promised that to them who seek him aright there shall arise a dayspring of light and of knowledge, and that they shall know him, here indeed imperfectly, but when this universe shall have crumbled into dust, and all the knowledge of it shall be passed away and forgotten, he shall shine forth to his own people in his own glory, and they shall see him as he is.

For the Christian Journal.

Milton's Errors.

Messrs. EDITORS,

I have read the review which you have published of Milton's work lately discovered and printed; and I cannot withhold the exclamation, "How are the mighty fallen!" Once, I knew Milton only, or chiefly, as a great poet, the greatest master of his art, and all his mastership and all his art devoted to the cause of pure and undefiled religion: at least, I saw nothing in any of his performances to lead me to question his soundness in the faith. But now, what shall I say? I thought that his majestic poems were intended in honour of the Son, of the Son of God, who "was with God," and who "was God:" alas, he meant no such thing, or else he "drew back" most fearfully; he has "denied the Son," in every sense in which he is worth calling by that title; and my Bible tells me that "whoever denieth the Son, the same hath not the Father," (1 John ii. 23). The apostle's meaning, in this passage, is, I think, that God will take none of the honour offered him by men, unless they offer it in connexion with their unqualified belief in the divine Mediator, his divine Son. Milton's great poems then,

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if interpreted by this his newly-discovered key, are not truly Christian poems; they only celebrate the warfare of the *creature* Messiah with the creature Satan. I am sorry for it. I would willingly forget both Milton and his key (this his heretical work), and read *Paradise Lost* as a truly gospel production, modified only by the needful *machinery*.—And as such I will read them. I will forget that its author left a work containing a theory altogether different, to be disinterred just before it was about to crumble into dust. I will believe (may the allusion be pardoned?) that, like those who were revived from the bier or the tomb only to die again in a few years, this work of Milton's will soon die as effectually as if it had never been printed; while his mighty verse shall continue its career of immortality, posterity refusing to know him as a heretic, but only as a poet.

Were I an Arian, I should never boast of having Milton in my ranks; for his morals are, in too many particulars, as pernicious as his doctrine. The same mind which saw Arianism to be right, saw polygamy and unlicensed divorce to be right. The same mind which interpreted Scripture in favour of the one, interpreted Scripture in favour of the other also. Will any deny that his mind was unworthy of reverence, was utterly warped and mistaken, in its view of the *moral* duty of matrimonial chastity? If this be unquestionable, then, how can his mind, though it was that of Milton, be pleaded, either directly or indirectly, as authority, or any thing like authority, for any *doctrinal* opinions whatever? His understanding was evidently in a very unhealthy state.

In fact, I know not that Milton ever exhibited great mental powers in the department of the *understanding* or *judgment*: his only claim to pre-eminence is in the department of the *imagination*.—In the discussions and expositions of casuistry and morals in which he was sound, there were writers enough in his age for him to copy. It is only as a poet that he copied none, and will probably never be copied, as any purpose.

I do not like his too liberal distinction between truth and falsehood. He says that "there are certain individuals whom we are *justified* in deceiving," such as a "madman, a sick person, one intoxicated, an enemy, one who has an intention of deceiving us, and a robber:" why did he not add a child, refusing what is for its benefit? It is true, the temptation to deceive is, in all these cases, very strong; but a strong temptation will never make evil to be good. Deception is in any and every case a sin; but it is not an equal sin in all cases; and in some few cases it is a sin which, we trust, God will not be extreme to mark. If I should tell a lie to a robber threatening my life, I hope I should feel compunction for it, compunction enough to be sincere repentance. And if I should equivocate with a sick person, or a sick child, I hope I should feel a twofold compunction, for the twofold mischief, of violating truth, and of setting an example to others to the like. Nothing can be truth but the truth itself; God has given us no license to call any thing less than the truth by that name. And, whatever be the difficulty or the temptation, we are not "*justified*" in doing evil that good may come.

With all his faults, I will not regard Milton as an enemy: men who devote themselves to authorship may write many things which the better judgment of their friends, or of their own deeper reflection, would consign to oblivion. And one of these may be the reason why Milton's heretical and immoral production was not printed in his own day. If found in one of the public offices in Westminster, as is stated, it must have been deposited there while he held a station under Cromwell; and at that period it would have been easy for him to have published it, had he been decided in the wish to do so. He did not publish it. Whether this arose from his having any doubts of its correctness, or from the interference of judicious friends, it is in vain to conjecture. Certainly there could have been no pecuniary difficulty to hinder the printing of two volumes, written by one of no less reputation than Cromwell's Latin secretary of state, the au-

thor of several of the most popular political pamphlets of the day.—I will hope therefore that Milton's judgment was not without its scruples concerning this production of his; or, at least, that he deferred his own judgment to that of his friends among the Puritans or Independants. And I certainly am of the opinion, that the present king of England was more governed by a patriotic enthusiasm for the memory of his countryman, than by sound discretion, in causing to be printed a book which the author left among forgotten papers, and which, in so many respects, contravenes the doctrine and the morals of the church of which he is the earthly head. I will regard the work as one printed through royal caprice; not as having the sanction of Milton's final judgment and approbation, though it appears under his mighty name.

When I first took up my pen, I could not but exclaim of this great poet, "How are the mighty fallen!" Farther reflection on the bringing of these volumes to light disposes me to say, "An enemy hath done this." VERITAS.

P. S. Would the Quarterly Theological Review have treated this production with so much lenity, if it had not been given to the public through royal influence?

For the Christian Journal.

Early Documents relating to the Reformation in England.

YEAR before last there were reprinted in England several documents of note which were prepared in the time of Cranmer and his contemporary English reformers. In one publication, edited by Dr. Lloyd, regius professor of divinity at Oxford, are contained—"Formularies of Faith put forth by authority during the reign of Henry VIII.; viz. Articles about Religion, 1536. The Institution of a Christian Man, 1537. A necessary Doctrine and Erudition for any Christian Man, 1543." In another publication, edited by Mr. Walter, of Cambridge, is reprinted—"The Primer. A Book of Common Prayer, needful to be used by all Christians, which Book was authorized and

set forth by order of King Edward VI., to be taught, learned, read, and used, of all his subjects."

Those who are acquainted with the history of the English reformation, and particularly with the controversial appeals often made to it, are no strangers to the titles of several of these books; but, from their extreme rarity, few probably have hitherto seen the works themselves. We are not aware that any copies of these reprints of them have yet been imported. Our readers therefore will doubtless be gratified with the following notices of the two publications, extracted from an English Review.

Concerning the volume that contains the "*Articles*," the "*Institution*," and the "*Erudition*," we quote the following remarks:—

"This volume deserves to be received by the public as a very valuable monument of ecclesiastical history. Its use and application may, however, be various, according to the hands into which it may chance to fall; for we are sorry to observe, that the history of the reformation of religion in this country does not appear to be reduced, even yet, to any standard of certainty. What the early reformers really meant or did not mean,—what they did or did not maintain,—remains, to this moment, matter of dispute with some; and, as in all partial references to ancient writings in support of particular opinions, the art of selection seems to be so well understood, as to lead to very different ostensible results. The truly unbiassed and impartial reader, critic, or historian, can have no security but in the power afforded him of consulting for himself the original records in their utmost fulness and integrity. Though it may not be universally known, yet it must, we think, be very generally so, that, as the Bible is to all who call themselves by the name of Christ, the authority to which they very confidently appeal,—let their sentiments and opinions on religious topics be ever so discordant,—so the articles, homilies, and ancient formularies of our own church are continually cited by persons at variance on points of the first importance, as bearing testimony

on the part of our early reformers to their respective but different opinions.' How then is the public at large to decide upon such differences? Garbled extracts are, on both sides, disputed; and the works cited, perhaps, so far from being in every body's hands, or easily to be seen, may be particularly secluded from the public on account of their rarity; or, what is even worse, may be extant, by means of the press, under different forms, being either imperfect copies of the originals, or imperfect copies of copies, tending only to breed confusion, and multiply disputes."

"It is a reprint of ancient formularies, the originals of which are not of easy access, and which have been variously printed, and not rightly understood by historians of no small name. It is a reprint of ancient formularies, which, while certain writers have been anxious to refer to them for principles of early Protestantism, others have denounced as plainly and decidedly Papistical. The truth, upon perusal of the whole, will, we shall not hesitate to say, be found between. They are partly Papistical and partly Protestant; but, at all events, as the learned editor rightly observes in his preface, of no absolute authority either way, as being, at the best, documents of an anterior date, to the full and formal renunciation of Popery in these realms,—anterior, that is, to the reign of Edward VI., being compiled under his predecessor, who, it is well known, continued to hold most of the doctrines and tenets of the Church of Rome, while he politically opposed the encroachments and usurpations of the Pope.

"It is very extraordinary that people should, to this day, seem to think that so great a revolution, as the reformation of religion in all parts of Europe really was, could have been brought about otherwise than gradually. All the reformers of note had long lived in communion with the Church of Rome, and in subjection to the priesthood; and it was vain to expect that, on a sudden, they should be able to see or detect all the abuses and errors to which they had previously given their countenance; or so nicely guard their pro-

ceedings as, in no instance, to do either too much or too little."

"If the formularies are decidedly Papistical, they ought to have little or no weight, as authorities with Protestants; but if there be, even in the most suspicious parts, a great deal of pure Protestantism, mixed up with what remains of Popery or Romanism, the true Protestant must stand justified in referring to them as excellent authorities, so far as they go. And if Cranmer had but a hand in them, it is fair to go back to them as documents of authority, regarding the *progress* of opinion in his days; and, from their very imperfection, capable of bearing evidence against the parties most directly opposed to him, either as connected with the Church of Rome, or that of Geneva. Our meaning is, that though they might have been more perfect, and freer from unsound doctrines; yet where they show, being imperfect, a manifest tendency to avoid the extremes, either of Romanism or Calvinism, they evince the struggles of the great reformer's mind to approach perfection as nearly as he could do so; and where he could not prevail to get rid of a false doctrine altogether, the endeavours he made so to shake the principle of such doctrine, as to procure it to be, in due time, entirely dismissed.

"It would be absurd for us to do more than merely hint at the controversies still afloat upon certain points, in which the early reformers are brought forward as witnesses on one side or the other, but without sufficient agreement as to the tendency of their own avowed sentiments; and it may certainly so happen, in referring back to their writings, that they may seem to have contradicted themselves. Cranmer, indeed, is known to have done so upon the point of transubstantiation; Ridley, in the very last year of Henry's reign, having, by argument, brought him over to his opinion. But are no allowances to be made for such a change of sentiments in a reformer, noted for his caution and prudence, and who had more, perhaps, to apprehend from precipitation, than from what others would account negligence or dulness. In mat-

ters of opinion, prejudices must have considerable force, and cannot be expected to give way till the truth be rendered manifest on the one side or the other: for prejudices, or rather, perhaps, prepossessions, are not necessarily false: they may be true, after all; but time must be allowed for investigation. Cranmer acknowledged the force of prejudices explicitly and honestly; and that, in fact, to use his own words, 'he had been, in many years past, in divers errors.' The opinions of the early reformers, at different periods, should always, therefore, be received *cum grano salis*: no man was more indulgent to the prejudices of others than Cranmer.

"These formularies, therefore, we conceive to be of great importance, not as documents of pure Protestantism—far from it; but as documents containing a great deal of Protestantism, especially for those times, and justly to be referred to, as far as their evidence goes. The public may be thankful to the regius professor of divinity, for the care he has taken to rescue these ancient documents from all chance, in future, of misrepresentation; for it is very doubtful how far they were known, or rightly understood, by some of our most celebrated ecclesiastical historians, as Burnet and Collier for instance; but the former particularly, who not only seems to have confounded one with another, but to have assigned wrong dates to them, and indeed to have fallen (confessedly '*through haste*;' a bad excuse) into many mistakes concerning them. Here they are in full; more correct than they are to be found in other copies still extant; with the addition of one copy of the Articles, in particular, discovered by the professor, in Bishop Tanner's valuable collection in the Bodleian library. This has been added that the public may be apprised of its existence, and of the various readings it contains, as compared with the Cotton MS.; which latter seems, by some writers, to have been too hastily taken for the original, as delivered to the world; though it bore a different title from Bishop Tanner's copy, printed by Berthelet in 1536, which Dr. Lloyd conceives to

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be, indisputably, the most authentic. The difference between the two titles is this. In the Cotton MS. they are set forth as '*Articles about Religion, set out by the Convocation, and published by the King's authority.*' In the edition discovered by Dr. Lloyd, in Bishop Tanner's collection, they are entitled, '*Articles devised by the King's Highness Majesty, to stablish Christian Quietness and Unitie amongst us, and to avoide Contentious opinions; which Articles be also approved by the Consent and Determination of the holi Clergie of this realme.*' The latter is supposed to have been corrected by the king's own hand.*

* Note for the Christian Journal.

Many divines of the Church of England, eminent among whom was Dr. Paley, have regarded the XXXIX Articles as "*Peace Articles.*" From this opinion the present writer has ever dissented; himself believing them thoroughly, in their obvious and plain sense; and not doubting that they were intended to establish, as the authorized faith of our church, all the doctrines contained in their obvious and plain interpretation. It must be confessed, however, that the above title of the Articles, as quoted from Bishop Tanner's collection, is an argument that their original purpose was at least as much for producing peace, as for enjoining doctrines in an absolutely definite form. They are there denominated "*Articles—to stablish Christian Quietness, and to avoid Contentious opinions;*" quietness and the avoiding of contention appears to have been one great object in giving authority to that early creed of the English Church. And so far as the original intention of such an instrument may be brought into any future argument concerning that instrument, or concerning those substituted for it, this title of the first Articles confirms the opinion of Dr. Paley.

But, in the title since given to the English Articles, and prefixed to them at this day, they are declared to be "*for the avoiding of the diversities of opinions, and for the stablishing of consent touching true religion.*" This language can scarcely be reconciled with the notion that they are only peace-articles; for, instead of professing, as before, to "*stablish quietness,*" they now claim to "*stablish consent.*" Besides, every English clergyman, in subscribing them, "*acknowledges all and every article to be agreeable to the word of God;*" and that, under a royal declaration, that "*no man should put his own sense or comment to be the meaning of the article, but should take it in the literal and grammatical sense.*"—With this new title to the Articles—with such an acknowledgment in subscribing them—and with the further explicit language of this royal declaration, it would seem very unfair to build an argument that their chief object was to preserve peace, on the clause of the title they bore under Henry VIII., "*to stablish Christian quietness.*" This however is no question for us; it belongs only to the English clergy.

Of the "*Primer,*" a somewhat later work, and in every respect, it would appear, worthy of unqualified approbation, as being purely Protestant, truly pious, and eminently practical, the following extract from the above Review will afford very satisfactory information. May we not hope that an American edition of this work will be printed?

"This excellent little book, which Mr. Walter has taken the pains to restore, though as nearly as possible three hundred years old, has a perfect right to be esteemed as *modern*, as it was at the first moment of its composition; for it is no less than a most legitimate appendix to our Books of Common Prayer, adapted indeed to private use, but of the same weight and authority in its origin; being compiled and put together by those most respected and venerable founders of our English Protestant Church, Cranmer, Ridley, Latimer, &c., and set forth, as the title-page informs us, by order of King Edward VI.

"Mr. Walter, in his preface, has given us a history of the Primer, which might well make those amongst us ashamed, who actually never heard of it before; for though it has long fallen

The title of the Articles, as established by the American Episcopal Church, contains neither of the above clauses; as may be seen by a reference to the Prayer Book. They must therefore be received and interpreted on principles consonant with the *natural use and purpose* of any such creed. That natural use and purpose is—to define, to the extent deemed requisite, the doctrines vowed by our church—and if so, then the definition must be received in the obvious and plain sense of the words in which it is couched. Whatever is *explicitly* declared in that formula, no Episcopal clergyman can, with candour, contradict; and hence Unitarianism (to name no other error) is strictly and totally prohibited them. What is not so absolutely defined, is open to just as much latitude of opinion as the language of the Articles will justly allow, and no more. In as far as they contain an obvious and plain sense they bind us; in so far as they do not, it may be presumed that some latitude of opinion was intentionally allowed. And within these limits [but not with any greater license] we, of the American Episcopal Church, may appeal to the original purpose of the Articles in our mother church—that they were to "*stablish Christian quietness.*" No one can require us to define or to believe more of any controverted doctrine than our church has defined or asserted; and if our opinions and our teaching go to this extent, no one has a right to tax our "*Christian quietness.*"

CLARK

into disuse, it was never intended that it should do so, being quite as much a book of prayer appropriated to the church, as the public liturgy itself.

"We are confident that many very good and pious members of the Church of England are quite unaware that such a manual exists, or ever did exist; much more that it was actually compiled by the very divines to whom we owe our Book of Common Prayer; that it was intended to take the place of a Roman Catholic manual of the same name and description; and that in the early days of the reformation, the use of it was positively enjoined by royal authority. The learned editor has very well accounted for the subsequent neglect of it, during the disturbances and religious disputes of the seventeenth century; but since it is now once more brought to light, we see not why it should not be as generally put into the hands of the members of the church as our more public formularies, or even the Bible itself.

"We wish our limits would allow of our copying the table of contents, that every pious and well disposed Christian might see what ample provision is herein made, by those very divines to whom we owe our admirable liturgy, for the *private* devotions of 'all sorts and conditions of men,' and upon various occasions. It contains prayers for the rich and the poor; the prosperous and the afflicted; the high and the low; the old and the young: for masters and servants; landlords and tenants; parents and children; husbands and wives; for all professions and callings, from the king on the throne to the labourer in the field; prayers for all the graces and blessings of the Gospel; for heavenly aid; for bodily health; for comfort and support in sickness and disease; and for strength and assurance at the awful hour of death.

"The prayers are, like those in our liturgy, short but full; free from all the extravagancies of enthusiasm, and all the follies of superstition. The whole book indeed, small as it is, answers admirably to the description given of it by Mr. Walter in his preface; and may justly be received by the public as a most valuable collection of pray-

ers suited to individual cases and wants, which our reformers could not properly incorporate into the public liturgy; as not applicable, that is, to any large, mixed, and promiscuous congregation. In conclusion we must observe, that the Primer does not consist merely of detached prayers; it contains admirable directions how to pray, and what is still more, how to render ourselves fit to pray, with forms of prayer for particular occasions, and suitable selections of psalms and lessons. As some specimen of the contents may be expected, we shall subjoin the following judicious directions which occur (page 5) under the title 'Before thou pray.'

'First; Examine thine own conscience, with what kind of temptation or sin thou art most encumbered withal; and pray earnestly to God for remedies thereto. Asking of him all things needful both for soul and body; privately for thine own self and thy family, and generally for all the Christian congregation. If any of you lack wisdom (that is, any gift of grace) let him ask of God which giveth to all men indifferently, and casteth no man in the teeth, and it shall be given him.

'Secondly; Upon consideration of thine own lack, and the common lack of the congregation, remember that God commandeth thee by prayer to call upon him for remedy, aid, and help, saying: Ask, seek, knock; watch and pray; call upon me (saith God) in the day of tribulation.

'Thirdly; Consider that God doth not only command thee to pray, but also promiseth graciously to hear and grant all thine honest, lawful, and godly requests and petitions; saying, Ask, and ye shall have; knock, and it shall be opened unto you; Every one that asketh, hath, &c. Call upon me (saith God) in the day of trouble, and I will deliver thee.

'Fourthly; Thou must steadfastly believe God's promises; and trust undoubtedly, that both he can and will perform them. Ask in faith (saith St. James) nothing doubting; for why shouldst thou doubt, seeing that the Holy Scripture testifieth of God, that he is faithful, just, and true, in all his words and promises; saying, The Lord is faithful in all his words. He will ever be mindful of his covenant. The truth of the Lord endureth for ever.

'Fifthly; Thou must ask of God all thy petitions and requests, for his mercy and truth sake; for Christ Jesus sake, and in his blessed and holy name. Save me, Oh God (saith David) for thy name's sake. No man cometh unto the Father, but by me, saith Christ. Verily, verily, I say unto you, whatsoever you ask of the Father

in my name, he will give it you. Mark, that he saith, "In my name."

'Sixthly; Thou must never ask for worldly and corruptible things, pertaining to this transitory life, such as bodily health, wealth, or strength, without employing in thy prayer such conditions as these, If it be thy will, O Lord; If it stand with thine honour and glory; If it be for my soul's health, profit and advantage; if not, thy will be done and not mine. All these things your heavenly Father knoweth that ye have need of, before ye ask of him. With this condition prayed Christ, saying, Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. With this condition prayed David for his return in his exile.

'Seventhly; Thou must not appoint any certain time to God for granting thy requests; but utterly commit that to his Godly will and pleasure, who knoweth best what time of granting thy requests is most commodious and profitable for thee. Hereof thou hast a goodly example in Judith.

'Finally, Thou must in any wise take heed, when thou prayest, that thou be in love and charity with all men; or else, all these aforesaid things profit nothing at all. For, like as a surgeon cannot heal a wound perfectly, so long as any iron remaineth in it; even so, prayer cannot profit, so long as the mind is cankered and defiled with guile, fraud, deceit, rancour, hatred, malice, and such other like wretchedness; for brotherly reconciliation must needs go before prayer. As Christ saith, "If thou offerest thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thine offering before the altar, and go thy way; first be reconciled to thy brother, and then come, and offer thy gift."

'Prepare thyself therefore to prayer with the eight aforesaid considerations; and being adorned and garnished with faith, hope, charity, meekness, soberness, equity, pity, and godliness, go to in Christ's name, and pray unto God with all diligence. And that thy prayer may be more effectual, let it be joined always with temperate fasting, and charitable alms to thy needy neighbour, according to the godly council given to the good man, Tobit. "Prayer is good with fasting and alms."

'And in thy faithful prayers remember that thou pray for our sovereign.

'THE SUM.

'*Pray because*

- '1. Thou hast need.
- '2. God commands thee.
- '3. Of God's promises.
- '4. Pray in faith of God's promise.
- '5. Ask all things in Christ's name.
- '6. Ask worldly and temporal things conditionally.

'7. Appoint God no time; but abide his pleasure.

'8. In any wise pray in charity.

'9. Ask things pertaining to thy salvation, remission of sin, and life everlasting, without condition. For these hath God certainly promised to all them, that with a true, faithful, and obedient heart, do come unto him in earnest and continual prayer.' P. 5."

Letter to the Missionaries from Bishop Heber.

[It seems that in the archdeaconry of Colombo, in the island of Ceylon, the clergy of the Church of England who had been sent out by the Church Missionary Society, had engaged in conferences or prayer-meetings with missionaries of other sects, and with laymen; and they consulted the late Bishop Heber on the propriety of these meetings. From his answer it is evident that though the bishop does not deem it "necessary under existing circumstances to advise their cessation," it is evident, that he would not have advised their commencement, and that he is fully aware of "the serious dangers to which these meetings are liable." These he states with great moderation, but with great clearness and force. It should be recollected that Bishop Heber has been greatly extolled for his evangelical principles and zeal. Here then we have the testimony of an acknowledged evangelical prelate against these meetings, in addition to those of Scott, the author of the Commentary on the Bible, and others of the same views. We think the following extract from the letter which is published in the Missionary Register for November, 1826, will be gratifying to our readers. Let it be remembered that Bishop Heber applies to these meetings the very language in which their inconveniences and improprieties had been exhibited by some of the bishops of the American Episcopal Church, for which they have been censured as opposing the cause of *vital piety*. Will it be said that Scott, and Newton, and Robinson, and Bishop Heber, were opposed to *vital religion* ?]

Colombo, Sept. 13, 1825.

My Reverend Brethren,

HAVING been consulted by you and other clergy of this archdeaconry on the propriety of engaging with missionaries of other religious sects in solemn conferences on topics connected with your work among the heathen, such as are now statedly holden at Jaffna and at this place, I have first to express my thankfulness to God for the brotherly and tolerant spirit, which, since my arrival in the island, I have noticed among those, who, with less or greater differences of opinion, and amid discrepancies of doctrine and discipline abundantly to be deplored, yet hold, as I am per-

guided, the same faith in the cross, and shall be found, as I trust, in the last day, on the same rock of salvation. Nor am I less thankful to the Giver of all good things, for the affectionate and orderly spirit which I find in you, my brethren; and which has led you, voluntarily, to submit a question, in which your hearts, as I have reason to believe, are much engaged, to the counsel of your ordinary. May God continue and increase this mutual confidence between us, and conduct it and all things else to his glory and our salvation!

The meeting in question has been described to me as a conference of ministers and missionaries, in a certain district, held in each other's house, in rotation; attended by the ministers or missionaries themselves, their wives and families, and occasionally by devout laymen from the vicinity. These meetings are described as beginning and ending with prayer—led, indifferently, by ministers of different sects, or by their lay friends, but not by the females; and as broken by hymns, in which all present join. The remainder of the time is occupied, by a friendly meal together—in the comparison, by the missionaries, of the different encouragements and obstacles which they meet with among the heathen—and in discussion of the best means by which their common work may be forwarded. It appears that this practice commenced at Jaffna, under circumstances which made it very desirable for the missionaries of the English Church, not only to live on friendly and courteous terms with the missionaries sent from America, but to profit by the experience and example of these missionaries in their manner of addressing the heathen. And it appears also that these conferences have been strictly private and domestic; and that there has been no interchange or confusion of the public or appropriate functions of the Christian ministry, between yourselves and the friends who unhappily differ from you in points of church discipline. Under such circumstances, it is probable, that, by God's blessing, many advantages may have arisen to you all from these conferences; and, without inquiring whether these advantages might have been,

in the first instance, attainable, in a manner less liable to inconvenience or misrepresentation, I am happy that I do not think it necessary to advise their cessation now they are established, and that your dereliction of them might greatly interrupt the charitable terms on which you now live with your neighbours. There are, however, some serious dangers to which such meetings are liable, against which it is my duty to caution you, and by avoiding which you may keep your intercourse with your fellow-labourers, as now, always harmless and unblamed.

The first of these is the risk of leveling, in the eyes of others, or even in your own, *the peculiar claims to attention on the part of men, and the peculiar hopes of grace and blessing from the Most High, which, as we believe, are possessed by the holders of an apostolic commission* over those whose call to the ministry is less regular, though their labours are no less sincere. God forbid, my brethren, that I should teach you to think, on this account, highly of yourselves! Far otherwise. This sense of the advantages which we enjoy should humble us to the dust, when we bethink us, who we are; and what we ought to be—who have received the Spirit of God by the dispensation of a long line of saints and martyrs—who are called to follow the steps of Ridley, Hooper, Latimer, Rowland Taylor, and Henry Martyn—and who are, by the external dispensation, at least, of Providence, the inheritors of that grace which fell on St. Paul. But humbly, yea meanly, as we are bound to think of ourselves, we must not appear to undervalue our apostolic bond of union; and the more so here in India, inasmuch as it is the great link which binds us to the ancient Syrian Church, and one principal means whereby we hope, with the blessing of our Master, to effect its gradual reformation. The neglect or abandonment, or apparent abandonment, of this principle, is the first danger which I apprehend to be incidental to such meetings as have been described. To guard against it, an additional care and caution will be desirable, in your steady adherence, wherever this is

practicable, to the external ceremonies and canonical observances of our church; and, without estranging yourselves from your dissenting friends, by cultivating a yet closer union with those who are, properly speaking, your brother clergy. With this view, I would recommend, not only the measures which I have lately suggested of frequent meetings of the clergy of this archdeaconry for the purposes of mutual counsel and comfort, but a readiness on your part who are missionaries to officiate whenever you are invited, and can do it without neglect of your peculiar functions, in the churches of the colony, and in rendering assistance to the chaplains: by this occasional attention (for, for many reasons, I would have it occasional only) to the spiritual wants of your own countrymen, several important ends will be obtained—you will yourselves derive advantage from keeping up the habit of English composition and public-speaking—you will endear yourselves to your brethren and countrymen by the services which you will render them—and, above all, you will *identify yourselves in the eyes of all men with the established church, and distinguish yourselves from those other preachers whom that church cannot consistently recognise.*

Another precaution, which occurs to me as desirable, against the risk to which I have alluded, is, that it be perfectly understood that the *meetings are for the discussion of such topics only, as belong to your distinct functions as missionaries to the heathen.* For this reason I would recommend that the meetings be confined to missionaries only, with their families; and such devout laymen (for I am unwilling to damp or seem to discountenance their laudable zeal) who have already joined themselves to your number. The other clergy of the archdeaconry will find, I conceive, a sufficient bond of union and source of mutual advice and comfort in the CLERICAL MEETING. *There are other inconveniences and improprieties incidental to what are usually called Prayer Meetings, which have led to their rejection by the great majority of the Church of England;*

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and, among the rest, by some excellent men, whom the conduct pursued by those with whom their chief intimacies lay would have naturally inclined to favour them. I mean, among others, the late Mr. *Scott* of Aston Sandford, and the late Mr. *Robinson* of St. Mary's Leicester. Such is the practice reprobated by the apostle, of a number of persons coming together, with each his psalm, his prayer, his exhortation; the effect of which is not only often confusion, but, what is worse than confusion—*self-conceit and rivalry*, each labouring to excel his brother in the choice of his expressions and the outward earnestness of his address—and the bad effects of emulation mixing with actions, in which, of all others, humility and forgetfulness of self are necessary. Such, too, is that *warmth of feeling and language, derived rather from imitation than conviction*, which, under the circumstances which I have mentioned, are apt to degenerate into *enthusiastic excitement or irreverent familiarity.*

And though it is only due both to yourselves, my brethren, and to your dissenting fellow-labourers, to state that all which I have seen or heard of you sets me at ease on these subjects so far as you are concerned, yet it will be well for you to take care, lest, by setting an example of such an institution in your own persons, you encourage less-instructed individuals among the laity to adopt a practice, which, in their case, has almost always, I believe, been injurious. It is on this account, chiefly, that, with no feelings of disrespect or suspicion toward the excellent laymen who, as I understand, have joined your society, I would recommend, if my counsel has any weight, (and I offer it as my counsel only,) that, though there is no impropriety in their taking their turns in reading the Scriptures, and mingling in the discussions which arise on the subjects connected with your conference, they would abstain from leading the society in prayer, except when the meeting is held in one of their own houses, and when, as master of the family, they may consistently offer up what will then be their FAMILY DEVOTIONS.

I would, lastly, recommend to you earnestly, that both your discussions and your prayers have, as their leading object, the success of missions, and the means whereby missions may, with God's blessing, be rendered successful; and that you would deviate as little as possible into other fields of ecclesiastical or Christian inquiry.

With these precautions, I trust that unmingled good may, through his blessing, who is the God of peace and order, emanate from your religious conferences.

For the Christian Journal.

THE annual meeting of the New-York Bible and Common Prayer Book Society was held in Trinity church, in this city, on Tuesday, February 27, 1827; when the seventeenth annual report of the board of managers was read, and accepted; and the following gentlemen elected to be associated with the bishop of the diocese, and the clergy of the Protestant Episcopal Church residing in this city, as the board of managers for the ensuing year:—John Onderdonk, John Slidell, Henry Rogers, George Dominick, Isaac Carow, Richard Whiley, Henry M'Farlan, Richard Platt, David Clarkson, Thomas W. Ludlow.

At a meeting of the board of managers, on Friday, March 2d, the following gentlemen were elected officers for the ensuing year:—

The Rev. Benjamin T. Onderdonk, D.D., secretary; Thomas W. Ludlow, treasurer; Henry M'Farlan, agent.

The following is the report read at the annual meeting:—

"The Seventeenth Annual Report of the Board of Managers of the New-York Bible and Common Prayer Book Society.

"The death and removal of a large number of the original annual contributors to the New-York Bible and Common Prayer Book Society having much reduced our list of subscribers, and the active and enterprising exertions of the auxiliary society, since its establishment in 1816, having, in a great measure, superseded the neces-

sity of efforts to increase the number of subscribers, the managers of this society have become, almost exclusively, a board of trust for the care of the permanent fund of the society, which amounts to between \$5000 and \$6000. Of the present state of the treasury, and the receipts and expenditures of the past year, the board cannot, at this time, give a particular account, owing to the recent decease of our treasurer, Mr. Gulian Ludlow, and the unexpected absence from the city of his executor. Of the valuable services of the excellent officer of whom we have thus been deprived, the board would take this opportunity of expressing the most grateful and affectionate remembrance. He was chosen treasurer soon after the organization of the society in 1809, and continued, until his death, to discharge the duties of that office in the most faithful, prompt, and satisfactory manner.

"The following report of the agent will show the number of Bibles and Common Prayer Books distributed during the past year:—

'The agent of the New-York Bible and Common Prayer Book Society begs leave to report:

'There have been distributed, during the past year, to the different congregations in the state, 304 Bibles and 742 Prayer Books, of the appropriation of 1826; also 40 Bibles and 90 Prayer Books, of previous appropriations; making a total of 344 Bibles and 832 Prayer Books, delivered out of the depository since the last annual report.—There have likewise been delivered to subscribers, upon the terms of subscription, 50 octavo Prayer Books, from the society's plates.

'There remain on hand at the depository, 26 Bibles and 16 Prayer Books.

'HENRY M'FARLAN, Agent.

'New-York, 12th Feb. 1827.'

"The aggregate amount of distributions by this society, since its establishment in 1809, has been 14,390 Bibles, New Testaments, and Common Prayer Books.

"The standing committee have been authorized, as soon as they have before them a correct view of the state of the

funds, to make the annual appropriation for Bibles and Common Prayer Books for distribution. It will probably amount to about \$400 or \$500.

"Brief as is our report, we rejoice to find in it matter of congratulation, and ground of hope that, by God's blessing, our society has not been, and is not, without efficiency as an humble instrument in his hand for promoting his glory, the good of his church, the best interests of society and the commonwealth, and the spiritual and eternal welfare of our fellow-men. The circulation of more than 1200 Bibles and Common Prayer Books, during the past year, and of more than 14,000 since the establishment of the society, cannot have been unproductive of great good in these noble objects of Christian enterprise, exertion, and liberality. We would gratefully acknowledge the blessing of God in the accomplishment of any such good which may have been realized; and humbly pray that the same blessing may more and more largely attend all efforts for advancing the interests of the Redeemer's kingdom.

"Signed by order of the board,

"J. H. HOBART, *President*.

"Attested,

"BENJAMIN T. ONDERDONK, *Sec'y*.

"*New-York, Feb. 21, 1827.*"

Pleasing Illustration of Human Life.
By Bishop HEBER.

LIFE bears us on like the stream of a mighty river. Our boat, at first, glides gently down the narrow channel, through the playful murmurings of the little brook, and the windings of its grassy border. The trees shed their blossoms over our young heads; the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the beauties around us; but the stream hurries us on, and still our hands are empty.

Our course in youth and manhood is along a wider and deeper flood, and amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry

which passes before us; we are excited by some short-lived success, or depressed and rendered miserable by some equally short-lived disappointment. But our energy and our dependence are both in vain. The stream bears us on, and our joys and our griefs alike are left behind us; we may be shipwrecked, but we cannot anchor; our voyage may be hastened, but it cannot be delayed; whether rough or smooth, the river hastens towards its home, till the roaring of the ocean is in our ears, and the tossing of his waves is beneath our keel, and the lands lessen from our eyes, and the floods are lifted up around us, and the earth loses sight of us, and we take our last leave of earth and its inhabitants, and of our further voyage there is no witness but the Infinite and Eternal.

And do we still take so much anxious thought for the future days, when the days which are gone by have so strangely and uniformly deceived us? Can we still so set our hearts on the creatures of God, when we find, by sad experience, that the Creator only is permanent? Or shall we not rather lay aside every weight and every sin which does most easily beset us, and think of ourselves henceforth as way-faring persons only, who have no abiding inheritance but in the hope of a better world, and to whom even that world would be worse than hopeless, if it were not for our Lord Jesus Christ, and the interest which we have obtained in his mercies?

From the Church Register for March 17, 1827.

State of the Church on the Delaware Peninsula.

THE peninsula between the Chesapeake and Delaware bays, is a tract of country about 200 miles in extent, and between 80 and 90 at its greatest breadth. It is divided under three different governments, the entire state of Delaware, the eastern shore of Maryland, and two counties of Virginia, being included within it. "Though our country," says a resident, "is for the most part a dead level, it is girded round by the finest bays. It is inter-

sected by noble rivers, and filled with a thousand deep and green retreats of polished rural life. It may be safely asserted, that there is no section of the United States where a larger number of retired gentlemen of correct literary taste can be found than on this peninsula." Anterior to the revolution, the Church of England, as it was then called, was in a very flourishing condition throughout the peninsula. In those parts belonging to Maryland and Virginia, it was established by law; and though not so established in Delaware, was supported liberally, and contained a large proportion of its respectable inhabitants. Between 1735 and the revolution, many substantial, and some beautiful, edifices were built of brick, several of which have bid defiance, in a large measure, to decay, though deserted almost from the latter period to the present. When the war which separated this country from England began, there were about sixty churches of brick or frame on the peninsula, some of which were large and overflowing with worshippers. Some of them were then enjoying the services of faithful pastors: of these, a portion were ejected for loyalty, and for refusing the oaths of allegiance to the local governments which were made necessary by the times; others were at the same period, near the end of their earthly career, and soon disappeared from the scene of their labours. Some, however, had not character enough to retain their hold on the affections and support of their people, when the protection and support of the local government was withdrawn from them. The list of the clergy in the United States, appended to the Journal of the General Convention for 1792, and which was the earliest list published, gives the names of but thirteen clergymen on the eastern shore of Maryland, several of whom were young men, recently ordained by the newly consecrated bishops, although there were twenty parishes; and of these, some of the largest, having two or three churches, were unsupplied. In Delaware, as appears by the same list, there were but three clergymen, though there were from twelve to fifteen churches.

The three parishes of the Virginia shore, containing six or seven churches, had three resident clergymen. Thus on the whole peninsula there were, in 1792, but *nineteen* clergymen for the supply of about *sixty* churches. In many cases the churches were opened only once in four or five weeks, and then only for one service; perhaps not one of them all was opened on every Sunday through the year, and except on the principal fasts and festivals of the church, they were rarely, perhaps never opened on week days;—many of them were altogether closed for years. This destitution was doubtless owing, in the first instance, to the inability of the parishes to obtain clergymen. They had, before the revolution, chiefly looked to England for their ministers. This fountain was now dried up, and other springs had not opened upon them, and can hardly be said, even now, to have more than begun to flow—the peninsula having furnished but a very small proportion of ministers of the church. This inability to obtain clergymen had, when they at length became able to increase their number, a reaction, through long disuse of public worship, and other means, in rendering their support more burdensome, and therefore less easily and more reluctantly assumed; and thus to these and other causes of a kindred character, is owing the many deserted and decaying churches, which, once the ornament and the pride of that country, are now to the pious Christian soul-harrowing monuments of the piety of their fathers, and of the want of it, in no small degree, among their children. We know well that there are still many pious members of the church in that country—we know well that these things are to *them* a source of sorrow, not so manifest, perhaps, to the sight of a stranger, because of their long familiarity with it, and of long acquaintance with the difficulties which impede the removal of the evil. The traveller in going from Pennsylvania down the line which divides Delaware from Maryland, can see, within a few miles of that line, the disfigured and tottering remains of five churches, and the spots where stood three or four

others—and there are more on the peninsula fast approaching the same fate—some of which were once beautiful edifices, adorned by piety and art, and thronged by worshippers. In some of these, the present generation know not they have ever heard the sound of the Gospel. “The Lord hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: he hath caused the solemn feasts and sabbaths to be forgotten in Zion.” And there they stand, left to perish, like a deserted wreck upon the sea, by the wasting elements. The swallow, without a figure, builds her nest upon altars of the living God, undisturbed by any, but the idle boy who comes to plunder it. We have witnessed more than once this painful sight. We have stood, with a sorrowing and bowed down spirit, within some of these deserted and mouldering walls. Near to them we have spoken, in the name of God, to deeply attentive congregations. We have heard with our own ears, their prayers for missionaries. We have sometimes been told, by those who had mingled among the worshippers within them before *the glory had departed*, that the set time to favour their Israel seemed to be approaching, and that a little aid from their more prosperous brethren, would enable them again to sing praises to the Lord in his holy temple. But one after another of the remnant of the friends of our Zion are dropping into the grave—perhaps without Christian consolation in their last hours—with none to guide their feet into the way of peace, none to proclaim the hope of victory over the insatiate grave; and should not something soon be done to stay the plague of desolation in its oblivious sway, the time is at hand, when most of the churches of the peninsula, like those of Ephesus, will only be found on the pages of history. Two or three faithful missionaries might be of infinite service *now*—wait but a few years more, and all their efforts may be utterly vain. There are now near *forty churches in condition to be occupied, and not more in the whole than fifteen clergymen!*

For the Christian Journal.

State of the Protestant Episcopal Church in the United States.

THE Journal of the proceedings of the General Convention of the Protestant Episcopal Church, held in Philadelphia in November last, contains, as stated at page 86 of our present volume, a Report on the State of the Church, compiled from documents supplied by delegates from the respective dioceses. From this report we shall make such extracts as may appear most interesting to our readers, and shall insert them as our limits may permit. At present we give the following.

New-Hampshire.—As there is no delegate in this convention from New-Hampshire, the report respecting the church in that state, must, of necessity, be very imperfect. It appears that there are seven parishes, six clergymen, and about 320 communicants. About 100 baptisms, and as many confirmations, are reported within the three years. On the whole, the church appears to be in a course of moderate prosperity.

Maine.—No communication respecting the state of the church in Maine has been received at this convention. It appears, however, from indirect information, that the situation of the parishes remains much the same as for some years past.

Vermont.—The situation and prospects of the church have materially improved since the last General Convention. At that time there were no more than six clergymen in the state. But, though two have removed, yet the number has increased to eleven, viz. six presbyters and five deacons.—Six new parishes have been organized, making now 24 in the whole. The number of baptisms which have been reported, is something more than 200; the number of communicants at this time about 750; above 200 more than were presented at the last report on the state of the church. Sunday schools have been established in most of the parishes that are supplied with regular ministrations.—Three new churches have been consecrated, and another is in the course of being built.—The missionary society in this state has been considerably useful in promoting the welfare of the vacant parishes, and its funds have, in the present year, been materially increased.—The substantial doctrines of the Gospel, and a due regard to the order and worship of the church, are enforced in the parishes generally.—A portion of the laity in this state, belonging to the Society for Propagating the Gospel, have been recovered

and applied to the use of the church; but in the further prosecution of the business, some new difficulties have arisen, which, it is feared, will retard the recovery of the remaining property for some time to come.

Massachusetts.—Since the last General Convention, the church in this state has continued to flourish, but not without some adverse circumstances.—St. Paul's church, in Boston, has been involved in great difficulties; but, by a kind Providence, and by the exertion of its members and friends, it has been restored to peace and prosperity beyond expectation.—The church at Cambridge, which, owing to its dilapidated state, was for some time closed, has been thoroughly repaired, and was reopened for divine service in July last. The Rev. Professor Otis, of Harvard University, about the same time, received priest's orders, with a view to the care of that church. Episcopalians who send their sons to this university, may now be assured, by the blessing of God, of uninterrupted services in this church.—The missionary society in this state, which, for many years, had but a nominal existence, has, since the last General Convention, become effective and useful. Ten of the clergy of this state have performed missionary duty under the direction and patronage of this society. By their labours two new churches have been formed; three expiring churches have been revived; and in two other towns, our liturgy is regularly performed with the prospect of establishing churches, in one place immediately, and in the other at no very distant period. Three new churches have been formed; one in each of the following places: Leicester, Lowell, and Northampton. Four new houses for public worship have been erected, and two of them consecrated, viz. those at Leicester and Lowell.—There are now in this state 25 churches and congregations, many of them small; eighteen clergymen with cures, and seven without cures, making 25; and 1300 communicants. Since the last General Convention, there have been reported 722 baptisms, and 197 confirmations.—The church in this state appears to be increasing, and its importance to the interests of pure and undefiled religion is more than ever before felt and acknowledged.

Rhode-Island.—It does not appear that any material alteration has taken place in the condition of the church in this state since the last General Convention. Through the blessing of Divine Providence, the four principal congregations continue to prosper and increase. Some additions have been made to the holy communion, though not as many as at a former period. In the Narragansett country, the church is still in a state of depression. Little success has as yet attended the exertions of the

Church Missionary Society, to promote the cause of piety, and extend the influence of our holy religion.—Sunday schools are in successful operation in all the churches. At the last convention, measures were taken to commence a fund for the support of the bishop. An interest has lately been excited in favour of the Society for Domestic and Foreign Missions; and societies auxiliary to that excellent institution, have been established in several of the parishes.

Connecticut.—The number of parishes in the diocese is 74. The aggregate of confirmations is 1156; and the number of communicants reported to the last convention is 4233.—The present number of clergy is 53, exclusive of the diocesan.—Much interest has recently been excited in favour of the Domestic and Foreign Missionary Society; and auxiliary associations have been formed in many of the principal parishes. Some of these have subscribed very liberally, when their means are considered; and no doubt is entertained but that, ere long, the diocese of Connecticut will do all that can be reasonably expected of her, in support of the interesting cause of missions.—The Society for the Promotion of Christian Knowledge in the Diocese continues to give aid to two or three missionaries, who are usefully employed in collecting new congregations, and in visiting small or decayed parishes.—The establishment of Sunday schools has become general, and their usefulness is apparent. A well digested system of instruction is, however, greatly needed.—The clergy still continue to hold an annual convocation, in which the interests of religion, and the best means of promoting it, are discussed in an informal way. Were the usefulness of these meetings visible only in uniting the clergy more closely in the bonds of Christian fellowship, in making them to be "of one heart and one soul," and in obviating party feelings and divided counsels, in that body to which men look for an example of unity and brotherly love, they would deserve to be perpetuated. Such has been the benefit experienced from them, that their discontinuance would be regarded, by the clergy of the diocese, as a serious injury to the church.—But the event of most importance to be recorded in the history of this diocese, since the last report, is the establishment and organization of Washington College. This institution is the result of exertions, continued under many and great discouragements, for more than twenty-five years; and at last, with complete success. Its charter was obtained about the time of the last meeting of this convention. Since that period, the sum requisite for its endowment, fifty thousand dollars, has been raised within the limits of the diocese. The college was organized, by

the appointment of its officers, as soon as the funds were secured; and on the 23d of September, 1824, the course of instruction was commenced. The erection of the collegiate edifices, and the improvement of the grounds, were also begun. The faculty of the college consists, at present, of a president, a professor of belles lettres and oratory, a professor of chemistry and mineralogy, a professor of ancient languages, a professor of botany, a tutor of mathematics, and a teacher of the modern languages of Europe. The present number of students is sixty-five. The college buildings, two in number, contain, besides the chapel and other public apartments, accommodations for about one hundred students. The library belonging to the institution, together with that of the Rev. Dr. Jarvis, deposited there during his absence in Europe, amounts to about five thousand volumes, to which the students have daily access. In the several departments of science, every desirable facility is offered, in the possession of a suitable philosophical and chemical apparatus, a valuable cabinet of minerals, and an extensive botanic garden, with a green-house filled with exotic plants. The several examinations, and other literary exercises, of Washington College, evince a proficiency in study not surpassed in any similar institution, and have already gained for it a large share of the public confidence.—A great proportion of the students have lately formed themselves into an "Association auxiliary to the General Theological Seminary;" the object of which is, to raise funds for the support of candidates for orders pursuing their studies there. While the flattering commencement of this college is regarded as an auspicious event to the church, it must not be forgotten, that its future prosperity will depend on the support given to it by Episcopalians in various parts of our country.—The Episcopal academy at Cheshire has lately been deprived of its principal, Dr. Bronson, by death, but will soon be re-organized. There is a flourishing academy, under the superintendence of the Rev. Mr. Sherwood, at Norwalk; and two others, one at Sharon, and the other at Granby, directed by persons belonging to our communion.

New York.—The work of the Lord continues, by his blessing, to prosper in this portion of his vineyard. The diocese consists, at present, of 114 clergymen (the bishop, 92 presbyters, and 21 deacons) and 153 congregations; being an accession, since the report to the last General Convention, of 25 clergymen, and 29 congregations.—Twenty-six missionaries are, at present, employed in this diocese.—It has pleased God to remove by death, since the last General Convention, the Rev. Caleb Hopkins, who had recently removed

from Pennsylvania, and become the officiating minister at Bath, Steuben county, and Angelica, Allegany county: the Rev. William S. Irving, deacon, while travelling in Europe for his health; the Rev. James L. Yvonne, deacon; and the Rev. Isaac Low, deacon. Of these gentlemen, the first was an aged presbyter, who, having come into this diocese, with ample testimonials, from that of Pennsylvania, had been a few months very faithfully and usefully employed, when he was called hence. The others were young men, just beginning, with talents and acquirements of the most respectable order, to devote themselves piously and zealously to the work of their choice, when they were lost for ever to the church on earth.—It is truly gratifying to be able to state, that the sentence of suspension on the Rev. Timothy Clowes, LL. D., stated in the report of this diocese, in 1820, to have been passed, has, since the last General Convention, been revoked; and that gentleman is now very respectably and usefully settled in another diocese.—A similar sentence has, within the last year, been passed on the Rev. Augustus L. Converse; but was revoked, after a few months, on the most satisfactory evidence that the ends of discipline had been fully answered, and that his restoration would be productive of no injury, but of positive benefit, to the church.—This diocese was, for nearly two-thirds of the time since the last General Convention, deprived of the blessing, heretofore so largely enjoyed, of the bishop's visitations. In September, 1823, he was under the necessity of sailing for Europe for the benefit of his health. In October, 1825, it pleased God to restore him to his diocese, so far recovered as to enable him to enter on his accustomed course of episcopal duty. During the last summer, and the present autumn, he completed an official tour of between three and four thousand miles, and visited 65 congregations, independently of those in the city of New-York. The number of persons confirmed by him, principally since his return from Europe, is about 2200. Add to these 72, confirmed by Bishop Croes, and the whole number of persons confirmed since the period embraced in the last report, is about 2272.—And here it is proper to state, than in addition to services rendered to this diocese, as above noticed, during the absence of the diocesan, by several of his right reverend brethren, Bishop Croes, agreeably to the request of Bishop Hobart, performed with great kindness and promptitude, such episcopal acts as are essential to the conducting of the ordinary course of ecclesiastical affairs.—The missionary and parochial reports, since the last General Convention, furnish the following aggregate: baptisms (adults 654, children 3573

not specified 1864) 6091; marriages 2046; funerals 4358.—The number of communicants reported at the last convention of the diocese, is 6930.—The cause of missions, from the circumstance of there being so much new country, and so many rapidly increasing settlements within the borders of this state, it ought to be expected, should excite much interest, and call forth much active exertion, in this diocese. In a good degree, and we believe in an increasing degree, this is the case. As stated above, twenty-six missionaries are now employed. They are appointed by, and under the direction of, a Committee for Propagating the Gospel, of which the bishop is chairman *ex officio*, appointed by the convention. The funds are supplied by collections in the churches, by missionary societies, and by an annual grant from the Society for Promoting Religion and Learning. Some of the largest and most flourishing parishes in the diocese, owe their existence, under God, to the fostering care of the above mentioned committee, through the faithful labours of the missionaries, and the active superintendence of the bishop. When the settlements in which those parishes are established were just forming, the missionary began there his pious work. His little flock grew with the growth, and strengthened with the strength, of the town, until, nurtured by the divine blessing, the church became competent to its own support, when the aid was withdrawn, and transferred to visit another region with a similar blessing. In this way, two or three missionary stations are dropped every year, and others established. Merely this, however, by no means keeps pace with the demand. There is a loud call for the constant increase of the means of this all-important and indispensable mode of advancing the interests of the Gospel. Every friend to those interests must hope and pray that this good work may abound more and more.—The purposes of pious charity continue to be prosecuted by the several societies established with that view, by the bishop, clergy, and members of the church in this diocese. At the head of them is to be ranked the Society for Promoting Religion and Learning, which consists of a board of trustees, originally appointed, and liberally endowed, about twenty-four years ago, by the corporation of Trinity church in the city of New-York; and which annually expends between three and four thousand dollars in various measures promotive of the interests of the Gospel. Two large and flourishing daily charity schools in the city of New-York, and Sunday schools in almost every parish, are communicating gratuitously to many thousands the blessings of an ordinary, and especially of a religious, education. Missionary societies and associations, in all

parts of the diocese, are annually supplying the ecclesiastical authority with the means of continuing and increasing missionary services. Bibles, Common Prayer Books, and tracts, are circulated, in great numbers, by societies formed for the purpose. Although, however, in these several lines of usefulness, the church has cause gratefully to acknowledge many noble examples of liberality and devotedness; still, much remains to be done; a wide field for exertion is still unoccupied; and immense resources are still inoperative.—It was mentioned, in the last report of this diocese, that there was a prospect of having a college established at Geneva, in the county of Ontario, principally under the direction of the members of our church. The measure has since been carried into effect. And while, at Geneva College, no peculiar privileges are enjoyed by Episcopal students over others, and every measure unfavourable to the fullest toleration of all religious sentiments, or tending to a system of proselytism, is most scrupulously avoided, the youth of our own church are exposed to no inducements to forsake her, but have every facility of becoming established, strengthened, and settled, in her primitive and evangelical doctrines and order.—With regard to “the attention paid to the canons and rules of the church,” into which an inquiry is, at this time, ordered to be made, it is gratifying to know that the general fidelity in this particular, with which this diocese has been uniformly characterized, not only continues, but seems to be gaining ground, and becoming more and more firmly settled. Especially, in seasons and neighbourhoods of peculiar religious excitements, the faithful and conscientious pastor has found the provisions of the church, and the zealous and industrious, but consistent, practical application of her principles of order, the most successful mode, under the divine blessing, of rendering those excitements promotive of substantial and permanent evangelical piety.—In conclusion, we would turn to that consideration from which every other derives its greatest value, and to which the devout Christian will ever delight to look as the great end and aim of every visible mean, and every external operation, the state of the diocese in reference to *evangelical piety*. Of the progress of this, every one acquainted with the genuine character of our holy religion, will be aware, that the evidences must be found in the meek, humble, holy, and self-subduing, practical operation of a true and living faith on the general character and life. From the observation to this end, which the bishop has made in his extensive visitations, and more extensive intercourse in other ways, with his diocese, and from the missionary and parochial

reports, and other authentic sources of information, we have reason to thank God, that through his grace, there is generally apparent in this diocese, an increase of real religious concern, and an increased sensibility to the pure and holy obligations of the Christian profession. And although much indeed of alarming deficiency on these momentous subjects still exists, to awaken our solicitude, engage our prayers, and enlist our most zealous efforts; still, may we thank God, and take courage, in the humble confidence that his word, worship, and ordinances, are made channels of increasing spiritual blessings to his people.

From the London Christian Remembrancer for January, 1827.

Society for Promoting Christian Knowledge.

A special general meeting of this society was holden on the 6th December last, the archbishop of Canterbury in the chair. There were present the bishops of London, Exeter, and Llandaff; the Hon. Mr. Justice Park, Sir Thomas D. Acland, M. P., and a numerous assemblage of the clergy and laity.—The secretary read several letters received from the society's missionaries in India, and the meeting was addressed by Dr. George Barnes, late archdeacon of Bombay, Mr. Trant, Sir Thomas D. Acland, and Dr. Spry; after which the following resolutions were carried unanimously:—

1. That the society deeply deplores the sudden death of the late bishop of Calcutta, which has deprived this institution of a valuable friend, the Indian diocese of an unwearied and truly primitive prelate, and the church at large of one of its brightest ornaments.

2 That this loss has been peculiarly aggravated to the society by its having occurred at a time when the effect of Bishop Heber's presence was beginning to be felt in the missions in Southern India, so long under the superintendence of the society, of which he often emphatically said, that "the strength of the Christian cause in India was there."

3 That the society, being anxious to record its sense of the zeal and energy of this lamented prelate, is of opinion, that the best tribute which it can pay to his memory will be, to propose—
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cute the important measures which come recommended to its adoption as his last wishes.

4. That the society, having reference to a desire strongly expressed by the late bishop of Calcutta, that members of the Asiatic Episcopal churches not in subordination to the see of Rome, should be admitted into Bishop's College, do agree to place the sum of 2,000*l.* at the disposal of the Society for the Propagation of the Gospel, for the foundation of two scholarships for that purpose—provided they be for ever called Bishop Heber's Scholarships.

5. That in deference to the further suggestion of Bishop Heber, the Madras district committee be authorized to draw upon the society for a sum not exceeding 2,000*l.*, for the enlargement of the church at Tanjore; and for building, repairing, and enlarging churches, schools, and houses for schoolmasters, catechists, and missionaries, in other parts of Southern India.

6. That Bishop Heber having likewise strongly recommended an extension of the society's printing-establishment in Southern India, and it appearing that such a measure may greatly conduce, as well to the immediate advancement of native education, as to the future support of native schools, it be further agreed, that a sum not exceeding 500*l.* be expended out of the Native School Fund, in enlarging the society's ancient press at Vepery; and that the profits be applied, under the direction of the Madras district committee, for the benefit of native schools in that presidency.

7. That the society in thus testifying its sense of the services of Bishop Heber, adverts with feelings of the most painful recollection, to the short interval which has elapsed since it was called upon to pay the like tribute to the memory of his illustrious predecessor.

8. That the society, therefore, on the present occasion, while it acknowledges with the deepest gratitude the paternal care of his majesty's government, as well in the formation of an Indian Episcopate, as in the selection of the highly-gifted persons who successively devoted themselves to the charge, feels it a paramount duty to repeat the earnest prayer

of its memorial, presented in 1812, for the erection of a see at each of the three presidencies; and to declare its conviction, that no individual, however endowed with bodily and mental vigour, can be sufficient for the exertions rendered necessary by the overwhelming magnitude of the diocese of Calcutta.

9. That in the opinion of the society, fatally confirmed by the result of the attempt to govern the Indian church, by a single prelate, nothing but a division of this enormous diocese can prevent a continued sacrifice of valuable lives, and a perpetually recurring interruption of the great work, for the accomplishment of which that episcopal establishment was formed.

10. That the constitution of the government in India is constructed upon the principle of a separate administration at each of the three presidencies; and that, in the opinion of the society, it must necessarily be inconvenient not to assimilate the government of the church to that system, which experience has proved so beneficial in the civil, judicial, and military departments.

11. That the memorial now read, renewing the society's prayer for the erection of three sees in India, be adopted; and that his grace, the president, be respectfully requested to present the same, in the name and on the behalf of the society, to the first lord of the treasury, and the president of the board of control.

12. That a memorial, to the like effect, be also presented by his grace the president to the honourable court of directors of the East-India company, expressing, at the same time, the gratitude of the society for their continued protection and assistance to its missions, and the satisfaction with which it contemplates the increased provision they have made for the spiritual wants of the British inhabitants of India.

From the Evangelical Magazine for February, 1827.

On the Millennium.

THAT false ideas on the subject have been entertained by many, will not appear strange. Such as know no higher gratification than sensitive pleasure,

will frame in their imagination, a millennium bearing a resemblance to Mahomet's paradise. This we find to have been the opinion of some, who lived in the early days of the Christian church. To those who understand the nature of true religion, and the sources of a Christian's felicity, a refutation of this system is needless; to mention it, is to refute it. Others have represented the millennium as a state nearly equalling heaven. The reins have been thrown loose on the neck of a luxurious imagination, which, abandoned to its own wayward fancies, has forsaken the path of sober reason, and wandered into fairy scenes of its own creation. How wise and pious men could ever suppose that the saints, whose souls are now in heaven, should, after the resurrection of the body from the grave, descend to live on earth again; and that Jesus Christ should quit the throne of his glory above, and come down and reign personally over them here below, in distinguished splendor, for a thousand years, may justly excite our astonishment, since it is in direct opposition to the whole tenor of the doctrinal parts of the sacred volume. Such, however, have been the opinions of some great men. Happy will it be if we take warning from their aberrations; and if from seeing them go so far astray, we are constantly on our guard against giving way to fancies, and exercise a holy caution and strict sobriety of judgment, in the interpretation of the sacred oracles, on this interesting but difficult subject.

Having noticed these erroneous views of the doctrine, allow me to mention, in a few words, what I conceive to be the millennium of the Christian church, which God has graciously revealed by his servants the prophets.

It appears, then, that there will be far more eminent measures of divine knowledge, of holiness of heart and life, and of spiritual consolation and joy, in the souls of the disciples of Christ, than the world has yet seen; and these will not be the attainments of a few Christians only, but of the general mass. This delightful internal state of the church will be accompanied with such a portion of external prosperity and peace, such an abundance of

all temporal blessings, as men never knew before. The boundaries of the kingdom of Christ will be extended from the rising to the going down of the sun; and Antichristianism, Deism, Mahometanism, Paganism, and Judaism, shall all be destroyed, and give place to the Redeemer's throne. By the preaching of the Gospel, the reading of the Bible, and the zeal of Christians in every station; by the judgments of heaven on the children of men, for their iniquities; above all, by the mighty efficacy of the Holy Ghost, will the glory of the latter days be brought about. Religion will then be the grand business of mankind. The generality will be truly pious; and those who are not, will be anxious to conceal their real character; and their sentiments and practice have no weight or influence on the public mind. The earnest desire which every pious soul must feel for the long continuance of this glory, will be gratified to hear, that the time mentioned in prophetic language, as the period of its duration, is a thousand years. Such I believe to be the doctrine of the millennium.—*Dr. Bogue.*

New-York Protestant Episcopal Missionary Society.

We have great pleasure in giving place to the following acknowledgment of pious liberality in the ladies of two of the congregations of the Protestant Episcopal Church in this city; and that pleasure is greatly heightened by the knowledge of the fact, that the ladies of two other congregations have recently been engaged in a similar pious act in reference to the General Missionary Society, of which we hope soon to see a record. And our gratification is not less excited by the munificence of "A Friend to Episcopacy," whose excellent letter, communicating his pious offering, we have been permitted to copy, and whose example is warmly recommended to those members of our communion whose wealth enables them to follow it.—"He that soweth plenteously, shall reap plenteously."

"The treasurer of the New-York Protestant Episcopal Missionary Society gratefully acknowledges the receipt of the following sums:—

"Fifty dollars from the ladies of the congregation of St. Luke's church, New-York, to constitute the rector, the Rev. George Upfold, a director for life.

"Fifty dollars from the ladies of the congregation of St. Thomas's church, New-York, to constitute the rector, the Rev. Cornelius R. Duffie, a director for life.

"One hundred dollars from an unknown donor, (through the post-office,) signed, 'A Friend to Episcopacy.'

"BENJAMIN M. BROWN, treasurer.
"22d March, 1827."

"Mr. B. M. Brown, treasurer.

"Sir,

"I enclose a bank bill of one hundred dollars, for the use of the Protestant Episcopal Missionary Society. Believing as I do, that as the church is constituted among us, wherever an Episcopal congregation is established, a bulwark is erected in Zion, guarding against the assaults of infidelity from without, and what is as important, controlling fanaticism within, it is my intention, so long as God shall spare my life, and continue to me the means, to be a contributor to your society annually at least to this limited extent.

"A FRIEND TO EPISCOPACY.
"New-York, 21st March, 1827."

General Missionary Society.

The Rev. George Weller, secretary to the board of directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, has published a notice in the Church Register of the 24th of March, that the annual meeting of the board will be held in the vestry-room of St. James's church, Philadelphia, on "the Thursday following the third Tuesday in May," being the 17th day of that month, at ten of the clock in the morning. To this notice the following is appended:—

"To the Clergy of the Protestant Episcopal Church.

"The executive committee of the board of directors of the Missionary Society of the Protestant Episcopal Church, having resolved to recommend to the board of directors, at their annual meeting in May next, the appointment of some fit and qualified clergyman to reside at Buenos Ayres, in South America, the committee are desirous of being informed of any suitable clergyman, who may be willing to devote himself to this duty, before the meeting of the board. The requisitions of the board in point of character and abilities, on the part of the applicant, are, that 'he is a clergyman of respectable standing in this church, and that he possesses such qualifications as may render him apt and meet for the duties of a missionary;' and he must produce a recommendation to this effect, from his bishop, with the ad-

vice and consent of the standing committee of the diocese to which he belongs. In a diocese where there is no bishop, it is sufficient that the recommendation be signed by the standing committee. Communications on this subject may be made to the secretary as above.

"*.* Editors of the Episcopal periodical publications are requested to insert the above."

Protestant Episcopal Society for the Advancement of Christianity in the State of Mississippi.

A society with this title was formed at Natchez (Mississippi) on the 24th of January. The Hon. Chancellor Clarke presided at the meeting, and Dr. A. P. Merrill acted as secretary. The following gentlemen were chosen the first officers of the society:—*President*, Gov. David Holmes; *Vice-President*, Rev. Albert A. Muller; *Corresponding Secretary*, Rev. James Pilmore; *Recording Secretary*, Joseph Dunbar, esq.; *Treasurer*, Dr. A. P. Merrill; *Trustees*, Rev. James A. Fox, Rev. John W. Cloud, Hon. J. G. Clarke, Hon. Peter Randolph, Hon. Edward Turner, Hon. George Winchester, Dr. A. Merrill, John T. Griffith, Henry W. Huntingdon, Joseph Barnard, Robert Moore, and James G. Wood, esqrs.—*Church Register*.

German Universities.

In Germany, for a population of about thirty-six millions, there are twenty-two universities; six belonging to Prussia, three to Bavaria, two to the Austrian states, two to the grand duchy of Baden, two to the electorate of Hesse Cassel, and one to each of the following states—Saxony, Württemberg, Denmark, Hanover, the great duchies of Mecklenburg Schwerin and Saxe-Weimar, and Switzerland. The Roman Catholic part of Germany, containing about nineteen millions of inhabitants, possesses only six universities; while the Protestant part, for seventeen millions of inhabitants, has no less than seventeen.—*Christian Observer*.

Meteors.

Professor Brandos, of Breslau, Prussia, states, that he has traced the course of thirty-two of the meteors called falling stars, and concludes from the phenomena that they are probably subject to the earth's attraction, and that they have a motion of their own, but that the greater part of their motion is only apparent, and arises from the earth passing near them in its annual circuit around the sun.—*Ib.*

Romish Intolerance.

The highly intolerant spirit of the

of Rome is strongly shown in a circular, just issued by the pope, ordering all Jews to dismiss their Christian servants, females as well as males, not excepting such of the former as may be employed as nurses. This papal bull also prohibits introducing into the houses of Jews, any Christian for the purpose of lighting fires on Friday evenings, on Saturdays, or on any Hebrew festival whatever. The violators of this inquisitorial order are liable to severe penalties, to be inflicted "at the pleasure of the supreme holy congregation."—*Ib.*

East-Indian Drawings.

Amongst the presents made to the museum of the Calcutta Asiatic Society, are various drawings of Buddha shrines and temples in Nepal: the drawings are the work of a native artist. The artists of Nepal commence their education at ten years of age, and hence acquire great manual dexterity: their apparatus is only a piece of charcoal, an iron style, and one small brush made of goat's hair. The government have agreed to make over to the Asiatic Society, for publication, all documents of a description calculated to illustrate the geography, statistics, or history of India.—*Ib.*

Products of the Burmese Empire.

Among the chief natural products of the Burman empire, which are articles of exportation, or likely to become so, are rice, cotton, indigo, cardamoms, pepper, aloes, sugar, saltpeter, salt, teak timber, sticklac, terra japonica, areca nuts, fustic, honey, bees' wax, ivory, rubies, and sapphires. The mineral products are iron, copper, lead, gold, silver, antimony, white marble, limestone, and coal. The teak forests are described to be equal to any possible demand, for a period beyond computation.—*Ib.*

EPISCOPAL ACTS.

In the Diocese of Connecticut.

On the afternoon of the third Sunday in Lent, the holy and apostolic rite of confirmation was administered by the Right Rev. Bishop Brownell, in Christ church, Hartford, to 44 persons, nine of whom were members of Washington College.—*Episcopal Watchman*.

On January 21st, in Christ church, Hartford, William Lewis was admitted to the holy order of deacons by the Right Rev. Bishop Brownell; and has since been engaged as an assistant to the Rev. Mr. Judah, at Bridgeport.—*Ib.*

In the Diocese of New-York.

On the second Sunday in Lent, March

11th, the Right Rev. Bishop Hobart held an ordination in St. John's chapel in this city, when Mr. William K. Whittingham, an alumnus of the General Theological Seminary of the Protestant Episcopal Church in the United States, and the librarian of that institution, was admitted to the holy order of deacons. Morning prayer was read by the Rev. Samuel H. Turner, D. D., professor of biblical learning, and the interpretation of Scripture, in the said seminary; and after a sermon by the bishop, the exhortation to the candidate was delivered by the Rev. William Berrian, an assistant minister of Trinity church, New-York. The candidate was presented by the Rev. Dr. Turner.

On Thursday the 22d instant, St. John's church, Stillwater, was consecrated by the Right Rev. Bishop Hobart; who officiated at Waterford on Friday, at Lansingburg on Saturday morning, and at Troy on Saturday evening, and on the morning, afternoon, and evening of Sunday. In the morning, in the church at Troy, after a sermon suited to the occasion, a collection was made for missionary purposes in this state, to the amount of 130 dollars; and in the afternoon, confirmation was administered to 73 persons.

Diocese of Nova-Scotia.

At a convocation held in King's College, Windsor, on the 7th of February, 1827, the Rev. Hibbert Binney, M. A., was admitted to the degrees of bachelor and doctor in civil law, by *acclamation*. And the honorary degree of doctor in civil law was conferred on the following gentlemen:—The venerable Aubrey George Spencer, archdeacon of Bermuda; the venerable George Okill Stuart, archdeacon of Upper-Canada; the Rev. John Millidge, rector of Annapolis; the Rev. Thomas Boulby Rowland, rector of Shelburne; James Stuart, esq., his majesty's attorney-general of Lower-Canada; Benjamin De St. Croix, esq. M. D. of Charlotte-Town, in Prince Edward Island.

Obituary Notices.

For the Christian Journal.

The columns of the daily papers have already recorded the lamented decease of ANTHONY BLEECKER, Esquire. One who loved and respected him, and whose privilege it was to be with him in his last hours, asks leave to place in your Journal this brief memorial.

The excellence of his disposition, his urbanity and gentleness of deportment, the sincerity of his friendships, his power to communicate instruction and pleasure by drawing upon the stores of a classical,

cultivated, and highly poetical mind, and the uniformly correct and moral bias of his character—these have been fully acknowledged; and they will be long attested in the regrets of a large circle whom he had most cordially and sincerely endeared. His kindness and affection also in more retired life, in the sphere of his immediate connexions and relatives, are the subject of unqualified praise; and have caused his loss to be most deeply lamented there, where he was best and most intimately known. His whole life indeed gave evidence to what on his dying bed he declared, that he had ever maintained a conscientious sense of his immortality, and had endeavoured to live under a feeling of his accountability to God.

But grateful as it was to him to reflect, that so far as his example had extended its influence, it had always been on the side of virtue,—yet he confessed himself too sensible of numerous omissions of duty, and especially too sensible of the absence and neglect of religious motive in his best actions, to repose upon any plea of merit, a claim to the Divine approbation and reward: on the contrary, he embraced with thankfulness, and endeavoured earnestly to improve, the time and space which were extended him, to review the tenor of his life; expressing the frequent wish that it had been more devoted to God, and the resolution, if still he should be spared, to seek supremely *His* favour. And while in the full possession of his reasoning faculties, and with his native acuteness of mind entirely unclouded, his spirit calm, collected, and unmoved, even by the actual approach of death, looked out upon the tract of being which was before him, with a clearness of perception, and an undoubting belief of the certainties of a future state, which philosophy might have gloried to behold, yet realizing also the purity and holiness of *Him*, in whose presence he was about to appear, and the claims which *He* possessed to the service and devotion of all to whom *He* had given opportunities to know *His* will, and talents to promote *His* glory, he bowed down all pretensions before *Him*, with the humility of a confirmed Christian and the submissiveness of a child.

Penitent, prayerful, but patient and entirely resigned, he placed his only hope of pardon and eternal life in the sacrifice, the mediation and intercession of the *Son of God*: and firm in the belief of *His* divinity, he breathed out his soul with a tranquillity which faith only could inspire, and his last words of exultation and of triumph were, "Lord Jesus, receive my spirit."

[In unison of feeling with their correspondent on this lamented occasion, the publishers of the Christian Journal have

thought proper to close this article with the following offering to departed worth, which appeared in the Morning Chronicle shortly after the decease of Mr. Bleecker.]

A DIRGE.

Weep, ye who feel the spring's warm sun,
And watch its earliest flowers—
They'll blossom o'er the grave of one
Of enviable powers.
Oh! weep that from the list of men
Life's polish'd circles claim,
Death's messenger, with cruel pen,
Has stricken *Bleecker's* name.

Mourn, ye who love refinement, taste,
Who talent can admire—
The tomb encloses one who graced
The bar, and strung the lyre.
Oh! mourn that the cold sod shall press
Upon a heart so warm;
Where virtue, with its loveliness,
To honour gave a charm.

Grieve, ye who walk this transient earth,
And heedlessly pass on—
For one who added to its worth,
Is now for ever gone.
And ye who talk of *friendship's* name,
And with it pleasure blend,
Long will ye grieve, if ye may claim
The title of *his* friend.

ESTELLE.

Died in this city, on Sunday, March 25, in the 66th year of his age, Mr. WILLIAM BROWN, father of the Rev. John Brown, of Newburgh. Less than a week before, he was in his usual excellent health, having been taken ill only on the preceding Wednesday. The esteem in which he was held by a large circle of friends, was manifested by the unusual number who assembled to pay the last offices of respect and affection. And that esteem was richly merited. The strictest honesty and integrity, and an amiable, frank, and friendly deportment, marked his intercourse with society. To a large domestic circle he was endeared by the fidelity with which he discharged the obligations arising out of the domestic connexions. He had been, from early life, connected with the parish of Trinity church, in this city; and uniformly manifested a great love of order and harmony in the church; an affectionate attachment to his pastors; and an exemplary regularity in attendance on divine service. Although advanced in life, his death was sudden, and adds to the many monitions which we have of the uncertainty of the continuance of our probation. On that probation, from which we may, at any moment, be called, an awful issue is depending. May the momentous truth be duly, and by God's grace, effectually, laid to heart!

Died in London, on the 5th of January last, his royal highness the Duke of York, presumptive heir to the crown of Eng-

land, in the 64th year of his age—for many years commander-in-chief of the British army, in which capacity he is said to have rendered essential services to his country.

Died on the 27th of January last, at the lodge of All Souls' College, after a long illness, the Hon. and Right Rev. EDWARD LEAKE, lord bishop of Oxford, and warden of All Souls. His lordship was elected fellow of All Souls from Christ church. In 1815, on the death of Dr. Jackson, he was promoted to the see of Oxford; and, in 1817, succeeded Dr. Isham as warden of All Souls. His lordship was born in 1767, took the degree of B. C. L. in 1791, and of D. C. L. in 1805. He was the seventh son of William, the second earl of Barmouth.—*Christian Remembrancer*.

Died, SEPTIMUS COLLINGSO, D. D., provost of Queen's College, Oxford, Margaret professor of divinity, prebendary of Worcester, and rector of Dowlish Wake and Dowlish West, Somersetshire, in his 88th year. The duties of his provostship, to which situation he was unanimously elected, and which he enjoyed for a longer period than any former provost, were discharged by him with great ability, diligence, and discretion. By the society, over which he so long presided, his memory will be cherished with grateful veneration. In 1798 he was unanimously elected Margaret professor of divinity. In his office of professor he laboured with unexampled efficiency and zeal. The lectures on the thirty-nine articles of the Church of England, which he delivered in that capacity, evinced deep research, sound judgment, correct and enlarged views of religion, and great moderation. He was justly esteemed by the university, as having rendered a most important service by those lectures. So great was his anxiety to be useful in that department, that he delivered a course of lectures at the age of 80. He frequently preached before the university, even when he had arrived at a very advanced age. The sermons which he delivered before that audience, exhibited decisive proofs of a vigorous and acute mind, habituated to calm and patient inquiry, and to close and accurate reasoning. His delivery was peculiarly impressive, and never failed to produce a very powerful effect on the minds of his numerous hearers. His character was marked by very high independence. To all public institutions of acknowledged utility he was a liberal benefactor. In social intercourse he exhibited a disposition singularly benevolent. No uncharitable nor unkind expressions fell from his lips. He possessed remarkable urbanity of manners, and retained, even to the last con-

clusion of life, unabated cheerfulness and unimpaired energy of mind. Though his frame was weak and delicate, yet he enjoyed almost uninterrupted health, the reward of the regular habits to which he had adhered from his earliest years—After a very short illness, he closed a long and useful life, which had been uniformly distinguished by unaffected piety. Dr. Collinson took his degree of M. A. in 1767; B. D. in 1792; and D. D. in 1793. In 1778 he was presented to the rectories above mentioned, of which J. Hanning, esq. is the patron. In 1796 he succeeded Dr. Fothergill as provost of Queen's College; and in 1798, as before stated, was elected Margaret professor of divinity, in the room of Dr. Neve, of Merton College. Dr. Collinson was for some years one of the city lecturers, but resigned in 1795.—*Id.*

Died in Ireland, the Right Rev. Dr. PLUNKETT, bishop of Meath, aged 89 years.

Died at Three-Rivers, Lower-Canada, the Rev. R. Q. SHORT, aged 68, and for 26 years rector of the Protestant Episcopal church there.

The brief historical notice in the first of the following selected articles, and the singularity of character described in the second, will account for their appearance in this department of the Journal:—

Died at Baltimore, on the 14th February, 1827, JACON NUSSEN, in the 114th year of his age—called the Patriarch of Baltimore. He was 27 years old when he came to this country from Germany. He then served five years in the military service, and was at the battle and surrender of Lewisbourg in the year 1745, after which he came to Baltimore, and remained till his death. At his arrival, he found but two houses on the west side of Market-street bridge, one belonging to Alexander Lawson, the other to Daniel Bernard, who kept a tavern and made soap. Soon after came a single man, by the name of Andrew Steiger, a butcher. On the other side of the bridge there was a little village, he believed of seven houses.

Died suddenly, on the 5th of March, 1827, near Pottsville, Mount Carbon, Pennsylvania, JOE WEBB, the Natty Bumpo of the Schuylkill mountains. Joe was a hunter. His language, his manners, his hunting shirt, his rifle, and his faithful hound, to which he was much attached, almost led one to believe he sat to the author of the *Pioneers* for the interesting picture of the Leather Stocking. Joe inhabited, for many years, a rude cabin in the wild and romantic defile formed by the *Sharp and Second Mountains*, remote from the habitation of the rest of his spe-

cies. There he lived and there he died. Though rough in his language, and uncouth in his exterior, he possessed much of the milk of human kindness in his composition, and will be remembered.

Biblical Reader.

We have been favoured with a copy of this compilation, which was published last year at Boston. The compiler is the Rev. J. L. Blake, a respectable clergyman of the Episcopal Church. The compiler states his object to be the presenting, in a single volume, such selections from the Scriptures as are particularly interesting and instructive to the rising generation, and also to revive in our seminaries the reading of the holy Scriptures, which, of late years, has been too much neglected—this being designed as a class book. The selections, as far as we have examined them, are judiciously made, and calculated to effect the purpose of the compiler. The Bible abounds in passages of the most attractive character for youth, and we would have them early made acquainted with them.—We have never met with any well founded objections to placing the Scriptures before them in schools. This volume is well adapted to this purpose. The mode chosen by the compiler, is that of presenting connected passages in the form of a chapter, with a few questions appended to try the memory of the pupil: these are followed by some brief practical observations, "most of them selected from commentators of acknowledged talents and piety."

The work is not, perhaps, unsuitable for Bible classes, and might be found useful in Sunday schools and the family circle.

It is well printed, and ornamented with a number of wood cuts.—*Church Register.*

The *Biblical Reader* is for sale at the office of the *Christian Journal*.

The Gospel Messenger.

We have received some of the numbers of a weekly paper under this title, published at Auburn in this state, and edited by the Rev. Dr. Kudd, principal of the academy, and rector of St. Peter's church, in that village, and for many years rector of St. John's church, Elizabeth-Town, New-Jersey. As the first numbers, published in January, did not reach us, we have not seen the prospectus. We learn, however, that it is afforded at the low price of one dollar and a half per annum. It is evidently intended, as might be expected, to support good morals, and to maintain the doctrines and principles of the Protestant Episcopal Church, as set forth in her excellent formulary; and there is no doubt but this object will be faithfully maintained. The number for the 10th of March

informs us, that a *Society for Promoting Christian Knowledge and Piety* has been instituted in the western parts of the state, and that in future the Gospel Messenger will be published under its immediate patronage. We bid it welcome, and hope it will ere long be enabled, by additional patronage, to put on a more enlarged and comely form than it at present wears.

The Christian Sentinel.

We have recently received the prospectus of a new religious and literary periodical, intended to be published at Montreal, Canada, and to be conducted by the clergy of the established church, under the sanction of the lord bishop of the diocese, to be entitled *The Christian Sentinel, and Anglo-Canadian Churchman's Magazine*. It is intended that this work shall be published every second month, in numbers of 60 octavo pages each, at two dollars per annum, payable in advance. The first number, for January and February, was to have been issued on the first of March. We with pleasure give place to the prospectus, and offer our best wishes for the prosperity of a work which promises to be conducted with great ability, and to be the means of much usefulness in the extensive district of country whose wants, in respect to the objects therein stated, it is intended to supply.

"The design of this undertaking is, generally, to circulate throughout this extensive diocese the genuine principles of the catholic church of Christ, by the publication of articles, some original and some selected, on topics both doctrinal and practical;—and especially to defend the apostolic constitution, orthodox doctrines, and scriptural ritual, of the national church of England, by elucidation, by argument, and by appeal to the authorities of sacred Scriptures, of the ancient fathers, and of ecclesiastical history.

"In accomplishing this desirable end, all dereliction of Christian charity is strongly deprecated;—indeed, the earnest desire of the editor is never to act on the offensive, but, like a good sentinel, to defend one's own post, and to watch with vigilance the motions of an enemy from whatever quarter. This work, therefore, in that portion which may be devoted to polemics, will only defend the doctrines, discipline, and rights of the church, on points wherein that hallowed establishment may have been previously attacked.

"Communications from all quarters will be thankfully received; but it is to be understood that they must be of a description tending more or less to effect the design above stated;—articles therefore, which are purely political, literary, or scientific, will not be admissible. Party po-

litics will be altogether avoided, excepting so far as the indissoluble connexion between church and state may sometimes render a slight allusion unavoidable. Two or three pages will be open to poetical productions.

"The proceedings of religious societies in these provinces, and in the parent state, will be briefly recorded; more particularly those two pre-eminent institutions, to which, under the Divine blessing, the Anglo-Canadian Church owes the deepest obligations, viz. 'the Society for the Propagation of the Gospel in Foreign Parts,' and 'the Society for Promoting Christian Knowledge.'—The leading religious publications of the day will sometimes pass under review, and the biography of eminent churchmen will, it is hoped, occasionally afford pleasure and profit. Ecclesiastical promotions will be noticed, and in short, any proceedings or events likely to prove interesting to the members of the church in general, and to the clergy in particular.

"The first number will contain a short memoir of the life and labours of the late lord bishop of Quebec, the venerable father of the Anglo-Canadian Church.

"All communications to be addressed (free of expense) to the editor, the Rev. B. B. STEVENS, chaplain to the forces, Montreal."

Episcopal Watchman.

"I have set thee a watchman unto the house of Israel."

At p. 32 of our present vol. we noticed the discontinuance of the *Churchman's Magazine*, and inserted the prospectus of a weekly paper intended to supply its place, under the title of the "*Episcopal Watchman*." We have just received the first number of this paper, and have merely room to say we are much pleased with its appearance, and have no doubt it will meet, as we are persuaded it will merit, ample support.

Calendar for May, 1827.

1. St. Philip and St. James.
6. Third Sunday after Easter.
9. Pinckney Lecture, South-Carolina.
13. Fourth Sunday after Easter.
20. Fifth, or Rogation Sunday.
21. } Rogation Days.
22. }
23. }
24. Ascension Day.
27. Sunday after Ascension.

Ecclesiastical Meetings in May, 1827.

2. Mississippi Convention meets.
8. Pennsylvania Convention meets.
17. Virginia Convention meets.
30. New-Jersey Convention meets.

THE
CHRISTIAN JOURNAL,
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LITERARY REGISTER.

No. 5.]

MAY, 1827.

[VOL. XI.]

For the Christian Journal.

Convention of South-Carolina.

THIS convention, the printed journal of which has just been received, was held in St. Michael's church, Charleston, on the 14th, 15th, and 16th days of February last; and was attended by the bishop and 18 clerical and 24 lay members.

"Divine service was performed by the Rev. Francis P. Delavaux, rector of St. Bartholomew's parish, and an appropriate discourse delivered by the Rev. Peter Van Pelt, rector of St. Luke's parish. The holy sacrament of the Lord's supper was administered by the bishop."

The Rev Dr. Dalcho was re-elected secretary; and the Right Rev. Bishop Bowen delivered the following address:

"Permit me now, brethren, according to my prescribed duty, to submit a statement of the transactions and occurrences of the past year, in which I have been officially concerned, and other matters suited to interest you, as the assembled representatives of the churches of the diocese.

"Early after the adjournment of the last convention, I visited the episcopal church on Edisto-Island—instituted the Rev. Mr. Osborne as its rector, by the joint desire of himself and the vestry—and consecrated a chapel at Edingsville, provided for the accommodation of the congregation in the sickly season, bearing the name and title of St. Stephen's Chapel, Edingsville. It is a handsome and commodious edifice, exhibiting the character of feeling which distinguishes the people, who, by their generous individual subscriptions, have defrayed the expense of its erection in a light peculiarly interesting. Subsequently, in the same season of the year, St. John's church, Colleton, was visited; and shortly after, St. Bartholomew's parish; where every evidence continues to be exhibited of faithful and useful ministration. A new church has also been erected in this parish, at Walterborough, for the use of its people removing thither in the summer. It has not yet been consecrated, but is contemplated to be, as soon as circumstances will permit.

"Sheldon church, in Prince William's
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parish, was consecrated on my visiting that parish in April; the Rev. Mr. Walker, the Rev. Mr. Delavaux, and the Rev. Mr. Neufville being present, and assisting at the solemnities of the occasion. A numerous and respectable congregation was assembled; the sacrament was administered to a considerable number of persons at the table of the Lord, here, after a lapse of so many years, again set for his feast of grace and love; and all present seemed alike affected with the same gladness of heart, in having been permitted to come up together to this venerable house of God, whose magnificent ruin had so long awakened the pious regrets of the Christian passenger. The Rev. Mr. Neufville, who, as the missionary of the Society for the Advancement of Christianity in this portion of the diocese, had been instrumental of the restoration of this church, is continuing to officiate there; and the hope is entertained, although not without discouragement, that provision may be made for the expenses of his permanent establishment as the minister of the parish. In conformity with provisional arrangements, according to the 20th canon of the General Convention, the churches of Georgia were visited at about the same time—and their convention being held at Macon, I attended and presided in it. Confirmation was administered there, as well as at Savannah and Augusta. The kindness exerted, as well by the clergy as laity of the churches in those places, to facilitate the performance of the services required of me, and separate from it every thing like personal inconvenience, is entitled to my affectionate acknowledgment.—Feeling it to be duty, for none but the most urgent cause to be declined, I proceeded in the autumn to Philadelphia, to attend the sitting of the General Convention of our church there; and on my way, visited St. Matthew's parish, and Trinity church, Columbia. My purpose to visit also St. David's church, Cheraw, was frustrated by an unexpected unavoidable necessity of travelling on the only days on which the plan of my journey had permitted me to contemplate tarrying there. Of the proceedings of the General Convention, held in November, the journal has not yet been received; and without it, or special communication from the secretary, no regular authentic information of its proceed-

ings can be before us. Some matters of peculiar interest are reported of as among those proceedings, and they will receive from us, I trust, in due season, the attention which they merit. In the mean time, I cannot forbear to mention, as to certain alterations in the liturgy, reported, through periodical journals of intelligence, to have been proposed *unanimously* by the house of bishops to the house of clerical and lay delegates, that in most of the particulars, in the spirit if not in the letter, they had previously received my ready and very cordial assent to the suggestion of them. I was unavoidably absent from the Convention when the communication of the proposed alterations was made to the house of clerical and lay delegates, and during most of the time of its sitting. By the 44th canon of the General Convention, it is made the duty of the secretary of that body to transmit notice to "the ecclesiastical authority" of each of the dioceses, of any matters "submitted to the consideration" of their conventions. No such notice has yet been received.* The so long delay, also, of the transmission to us of the journal of the proceedings of the General Convention, is a grievance which, while we feel ourselves constrained to complain of its existence, is no doubt rendered unavoidable by circumstances of which we are not informed.

"Resuming the statement of particularly diocesan business, I have to report, that confirmation has been administered, since the last convention, at St. Philip's church in this city; at the parish church on Edisto-Island; at Edmundsbury chapel, St. Bartholomew's parish; and at Trinity church, Columbia. The whole number of persons confirmed at these places, with those confirmed in Georgia, is 128. Visitation duty proper to me, has been performed in fewer instances than usual, in consequence of the absence from my own parish, required for attendance at the General Convention, and other circumstances, which it is unnecessary that I should state.

"Only three ordinations have been held by me within the year, viz. that of the Rev. M. I. Motte, in January, 1826, at St. Philip's church, priest; of the Rev. T. H. Taylor, in St. John's church, on the occasion of my visiting that church in March—where, with the assistance of the Rev. Mr. Hancckell, and the Rev. Mr. Osborne, he also was admitted by me to priest's orders; and that of the Rev. Mr. Thomas, who was admitted to the same order of the ministry in May last, in St. Philip's church in this city.

* The official communication from the secretaries of the General Convention was not received until three days after the adjournment of the convention of this diocese. It was dated in December."

"I have received in addition to those named to you before as candidates for orders in this diocese, the following persons, viz. John Field, Frederick Clarke, on letters dimissory from the eastern diocese, and T. Gilman Buswell. Mr. Richard S. Green, reported last year as a candidate for orders, has been removed by death. He was a native of Rhode-Island, and a graduate of Brown University. The fairest promise of character had been exhibited by him, and he is deservedly lamented. The whole number of persons contemplating the ministry as their calling, in relation, according to the canons, to this diocese, is seven.

"It is my painful duty to report changes taken place in the diocese since we last met in convention, seriously affecting its condition. The death of the Rev. Mr. Osborne, rector of the church on Edisto-Island, is among the most afflicting occurrences which God, in his inscrutable providence, has called us for these few last years to witness. This melancholy event, by which a numerous and happy flock have been bereaved of an affectionate, able, and faithful pastor—a helpless and interesting family of a provident, kind, and tender head and father—and society of an useful and highly valued member—took place in December last, in a manner awfully sudden and surprising. With the bereaved family and congregation of this deservedly lamented member of this body, we cannot but weep, while we mourn with the church and society at large, the loss of one so well qualified to minister to the best interests of both.

"The removal of the Rev. Mr. Barlow from the diocese is another particular of recent change painfully affecting all who indulge anxiety for its prosperity. Circumstances of peculiar necessity, and considerations of duty to him seeming, and in the opinion of him who addresses you, unavoidably seeming indispensable, have induced him to resign the pastoral care of the church at Claremont. The congregation thus, as painfully as unexpectedly, deprived of their minister, are entitled to our sympathetic concern. They have been distinguished by their liberality and zeal in providing for the maintenance of the ministry among them; and the hope may be entertained, that the same Christian principle from which their exertions have proceeded, will not permit a relaxation of them, as the effect of their recent very painful disappointment.

"The Rev. Jasper Adams, to whose services as an instructor of youth in the principality of Charleston College, very high value was attached, has taken his dismissal, according to the canons, from this diocese, and removed to that of New-York—having accepted the presidency of Geneva College, in that state. The loss

of these three valuable members of it, constitutes a serious decline of the diocese from the condition in which we last year contemplated it. May our prayer for help be heard in the day of our depression; and may we *'be watchful to strengthen the things which remain.'*

"Other changes which have taken place, are the resignation of the Rev. Mr. Motte as rector of St. Matthew's parish, who has since, by his own desire, according to the provisions of the 7th canon of 1820, been divested, by indefinite suspension, of authority to exercise the ministry in any of its offices; and that of the Rev. F. H. Rutledge, as rector of Christ church parish. The latter has removed into St. Thomas's parish, to take charge of the Beresford bounty school. He is at present serving the churches of that parish gratuitously. The confinement to which he is unavoidably subjected by the circumstances of the employment from which alone his support is derived, makes the performance of pastoral duty scarcely practicable, and affords an example of the embarrassment to which the business of the ministry is always liable, even in the case of such as are most zealously affected as to its objects, from the necessity of combining with it other employment, for which large appropriations of time and personal attention are required. In this case, however, there is encouragement to hope that provision will be made, by which, as the responsible *superintendent* of a school, the minister will be *personally* more at liberty to prosecute his peculiar calling.

"The Rev. Mr. Hathaway, a deacon of the diocese, has left the station, viz. St. David's, Cheraw, in which he had served at once as minister of a particular congregation and missionary of the Society for the Advancement of Christianity in South-Carolina; and I have been officially notified of the appointment, by the vestry, of the Rev. C. P. Elliott, who, when the convention last met, was rector of St. James's, Goose Creek, to the rectorship of their church. St. James's, Goose Creek, was vacated by the resignation of Mr. Elliott in March last.

"The Rev. Philip Gadsden, also a deacon of the diocese, and who last year officiated at North-Santee, is now officiating in both Christ church and St. Paul's parishes; and an arrangement has been made, by which the Rev. Mr. Mitchell, rector of St. James's, Santee, serves also the chapel at North-Santee.

"The Rev. Edward Rutledge has, since the last convention, received, on his application for it, the canonical certificate of dismission from this diocese.

"The Society for the Advancement of Christianity, on the principles of our church, in South-Carolina, identified as it

is with the diocese, claims as usual to be noticed on this occasion. Its prosperity has been in some degree affected by the depression of the pecuniary interest of the community; yet the zeal of its trustees to do good to the *house of God, and the offices thereof*, has not been relaxed. The report of their proceedings just published will evince this, while an address which it has been thought expedient to distribute among the members of our church, will show the society's need of further support, and the grounds on which its claim of it rests. Might not the clergy, by instituting auxiliary or branch societies in their parishes upon the plan proposed by the trustees, and after the example of that set on foot by the Rev. Mr. F. Rutledge, when rector of Christ church, essentially advance the interests of this important institution? The accounts of the treasurer of the society, as to the funds committed to them in trust, will be submitted for the inspection of those concerned.

"Having stated all the transactions and occurrences of the year peculiarly affecting our diocesan condition, permit me to mention, as I have felt it my duty so often to do before, the claims which the General Seminary of our church still has on us for assistance. The building, of which mention was made to you at the last convention, has been erected—but must remain unfinished, until the several dioceses will put the trustees in possession of the necessary funds. New-York has assumed the responsibility of this provision to a generous extent—and only 15,000 dollars remain for the other dioceses jointly to provide. Of this, our quota is no more than 1700 dollars; the proportion in which each diocese shall be solicited to contribute to it, being regulated, according to a resolution of the General Convention, by the allowance of 50 dollars for every minister. It is sincerely hoped that we may be able to meet the expectation which has been entertained of our assistance in that proportion. Amidst the discouragement which the aspect of the times induces, the hope is not sanguine of even this little to be done in addition to that which already has been. But I may suggest as motives of a continuance of the best patronage of which circumstances admit from us to this institution, that the very desirable object contemplated, of giving it such a local habitation as will insure its permanency, must, without it, fail; and that the good influence which it has already exerted on the character of the ministry, bids us anxiously desire the best possible security of its interests, with a view to greater and more extensive benefit.

"The claims of other institutions are, I am aware, at the same time upon us,

having for their justification the interest and extension of the church; and it is not to be expected that we should be able to satisfy our own feelings as to them all. Yet a discrimination may be made, by which, while none of those claims are dishonoured, those having the chief merit and importance may be adequately answered. Nor can I forbear once more to urge upon my brethren the discrimination in favour of the demands of the institutions of their own church, by which their bounty so often variously solicited for those of others, might be made abundantly sufficient for them. I am utterly unconscious, in this suggestion, of the influence of any uncharitable or illiberal sentiment. I may indeed deceive myself. But I cannot but be persuaded, that while our own institutions want our help to make them answer in an honourable degree their end, it is at least a very mistaken liberality, that by an indiscriminate unthinking distribution may disqualify us for adequately giving it.

"My brethren of the ministry, our utmost exertions are necessary in our several spheres of employment, to keep our ministry effectually available for the interest of the church of God, and the happiness of our fellow-men. It is a ministry which we are persuaded we hold by authority from him who is head over all things to his church; and in the doctrine, and discipline, and worship, according to which we are pledged to exercise it, we see all that is conducive to the end of all religion, viz. to make men morally wise, good, and happy in time, and conduct them, pardoned and sanctified, blest and rejoicing, to eternity. But this great treasure we have in *earthen vessels*; and while this is verified in the moral infirmity and frailty of which we cannot but be continually conscious, it is true in a no less degree in the sense of that perpetual liability which, with all heirs of mortality we partake, to be rendered back to our native dust. The first should admonish us '*to take good heed to ourselves*,' that we offend not against the sacred interest committed to us, otherwise than by unavoidable and involuntary error; the other, (and the events of the year should come to our recollection in aid of it,) that we be diligent and active to make full proof of our ministry, according to all the ability and opportunity which may be allowed us, because *we know not when our Lord shall come to require an account at our hands of the work given us to do*.

"And will my brethren of the laity think it unreasonable that I entreat them, according to the relations which they bear to our ministry, to strengthen its hands and animate its spirit by all that the law of Christ and of his members, one for another, requires for the better and better, the more and more honourable accomplishment of

its work? Indulgence and candour, will they not permit me to suggest, are from them reasonably due towards men often coming to this calling more pure and fervent in zealous devotion to its objects than practised in the world, or qualified by the wisdom of experience for the various intercourse of life; gentleness and meekness, in receiving from their lips the words of admonition or instruction, which of *indispensable obligation they must utter*; and kindness and benevolence towards men who often have in these their only temporal resource, and at the utmost, can but with decency provide for their present sustenance, and perhaps for that of families, which they ultimately must leave to no dependance but a generous sensibility in the minds of their brethren and people to the memory of their virtues and their services.

"NATHANIEL BOWEN."

The clergy were, on motion, requested to read the address to their several congregations.

The following gentlemen were appointed the standing committee for the ensuing year:—The Rev. Christopher E. Gadsden, D. D., the Rev. Paul T. Gervais, the Rev. Frederick Dalcho, M. D., the Rev. Allston Gibbs, the Rev. Christian Hanckell, David Alexander, Keating Simons, Robert J. Turnbull, Thomas Lowndes, Samuel Wragg.

The returns of the several parishes in the diocese are condensed in a tabular form, and present the following aggregate:—Communicants 1875; baptisms (adults 28, children 275) 303; marriages 115; burials 159.

"The following preamble and resolution were moved by the Rev. Dr. Gadsden, and unanimously agreed to:—

"Whereas it appears from the last report of the Society for the Advancement of Christianity in South-Carolina, that its income is considerably diminished; and whereas the prosperity of our church in this diocese has been greatly promoted, and is in a great manner identified with this valuable institution; and whereas the supporters of this society in some parishes are few in number, and in others none; and whereas a combined effort in its behalf, on the part of ministers, delegates, and vestries, would elevate it to a station of usefulness alike honourable to the diocese and gratifying to the patriot and the Christian; and whereas our attention has been particularly invited to this important subject by the address of the bishop to this convention, and by another address from him as president of the society,

which has just been published—be it *resolved*, that one or more copies of the address in behalf of the society and of the plan of an auxiliary society, be furnished to the delegates of each parish now in convention, and to the minister and vestry of each parish not here represented, and that they be, and are hereby earnestly requested, to institute such auxiliary societies in their respective congregations, or such other measures as to them may seem best adapted to revive the cause and augment the resources of the above-named society.

"The following preamble and resolutions were moved by the Rev. Mr. Hanc-kell, and unanimously agreed to:—

"Whereas the preaching of the Gospel to the poor constituted a signal feature in the ministry of our blessed Lord while on earth, and continues to be a duty incumbent upon those who profess to be his disciples; and whereas seamen are of this description, and from their constant exposure to danger are objects of peculiar solicitude to Christian benevolence; the representatives of the Protestant Episcopal Church in South-Carolina, in convention assembled, cannot but view the efforts that are making by Christians of all denominations for this laudable purpose with great satisfaction, and to co-operate in its accomplishment, most heartily unite in the adoption of the following resolutions:—

"*Resolved*, that we regard with peculiar satisfaction the erection of St. Stephen's chapel for the gratuitous accommodation of the poor in this city with the means of uniting in the public worship of God according to our ritual, and warmly recommend it to the fostering care of the members of our communion.

"*Resolved*, that we deem the attention of its pastor to the seamen of our church of no less importance than that to the poor.

"*Resolved*, that the bishop do nominate three persons, and, in the name of this convention, solicit them to co-operate with the minister of St. Stephen's chapel in bringing seamen under the exercise of his pastoral functions; and also to devise such means as shall seem to them most expedient for the payment of the debt still due for the erection of this building, and for the better support of the missionary employed in it."

The following gentlemen were appointed delegates to the General Convention:—The Rev. Christopher E. Gadsden, D D, the Rev. Alston Gibbes, the Rev. Paul T. Gervais, the Rev. Christian Hanc-kell, William Heyward, Hon. William Drayton, Thomas Lowndes, Charles C. Pinckney.

A committee was appointed on the General Theological Seminary, whose report states, "that this institution, in relation to which the diocese of South-Carolina has always entertained much solicitude, is in a state of progressive improvement;" and "that but for the facilities of education afforded by it, many who are now very useful in the ministry, would probably be engaged in some secular calling." They further add, that "the *Bishop Dehon scholarship* is effecting the pious and benevolent purposes for which it was instituted, in the aid of a candidate for orders, who is now in his second year at the Theological Seminary." They also state, that the funds collected for the *Bishop Bowen scholarship* now amount to \$1202 87.

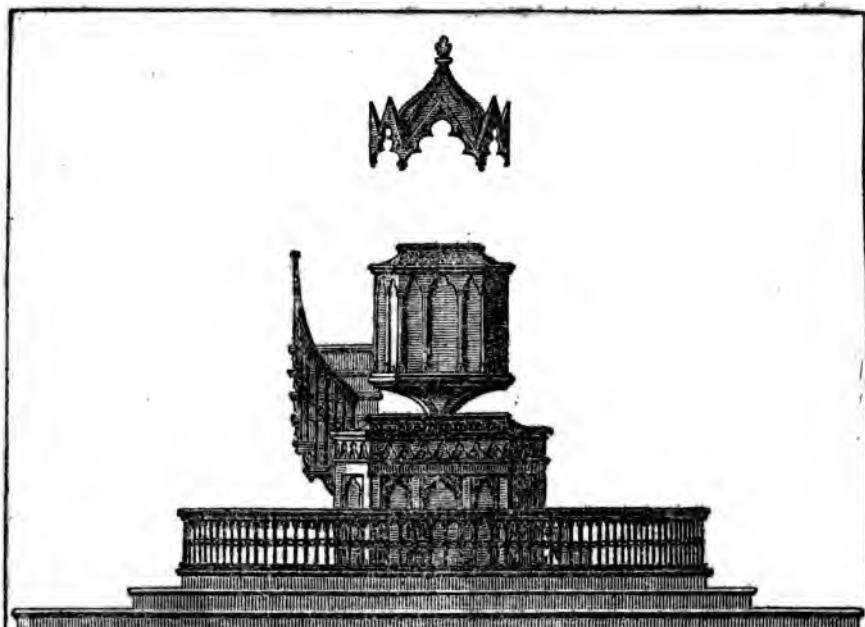
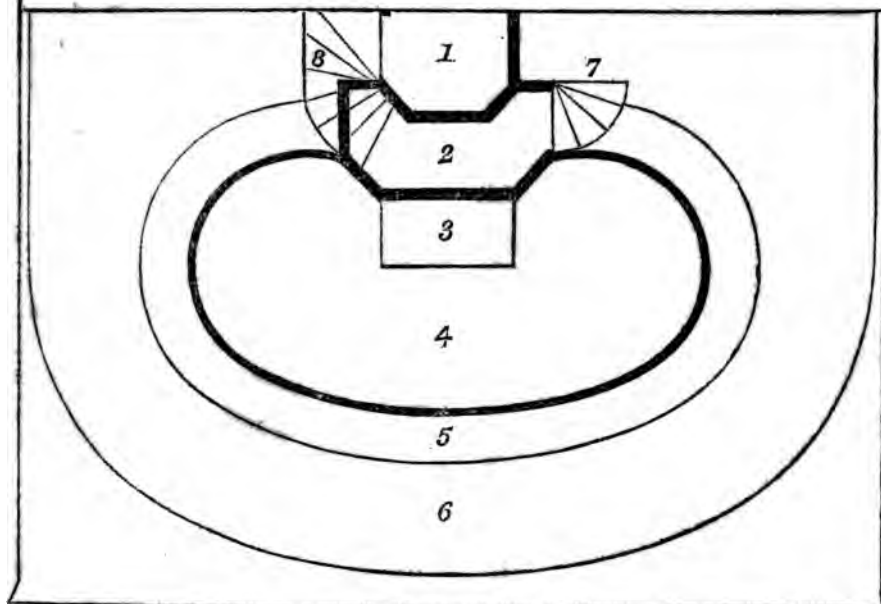
"It was moved by Mr. C. C. Pinckney, that the following resolution be entered on the journal, for the consideration of the next convention:—

"Whereas, according to the Consecration Service of the Protestant Episcopal Church, 'devout and holy men, as well under the law as under the Gospel, moved either by the express command of God, or by the secret inspiration of the blessed Spirit, and acting agreeably to their own reason and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all *unhallowed, worldly, and common uses*, in order to fill men's minds with greater reverence for his glorious majesty, and affect their hearts with more devotion and humility in his service.' And whereas the delivering of orations, and holding elections on secular or political subjects and occasions, and the usual worldly accompaniments and circumstances, are thought inconsistent with both the letter and spirit of this declaration of the Consecration Service, and have been found to give pain to many members of our communion, and generally to be of injurious tendency:

"Therefore be it *resolved* by this convention, that it be recommended to the vestries of all churches in this diocese to discourage, and if possible interdict, the use of the churches under their care, for all *unhallowed, worldly, and common purposes*."

The convention, after prayers by the bishop, and the blessing, was adjourned *sine die*.

The church in this diocese consists of the bishop, 27 priests, 5 deacons, and 42 congregations.

**ELEVATION.****GROUND PLAN.**

At the request of the Right Rev. Bishop Hobart, we insert the annexed print of the elevation and ground plan of a pulpit, reading desk, communion table, and chancel, which has been drafted at his request by Mr. Evers of this city, and engraved by Mr. Anderson. The principal object is to procure in new churches such an elevation of the chancel that the communion table and rails of the chancel may be seen above the pews from every part of the church. It is desirable also that there should be a platform between the chancel and the pews, of such a rise, that in case of ordinations or confirmations, the persons who stand on it may be seen by the congregation without inconvenience. With this arrangement of the chancel, the interesting solemnities which are performed there may be celebrated in the view of all the congregation. The disappointment will thus be avoided, which always takes place when, from the lowness of the chancel, and from there being no platform around it, the greater part of the congregation cannot witness those holy offices, no small part of the interest of which arises from their being seen.

The chancel is elliptical, as generally most convenient; but may be made square, which is more in the Gothic style. And the style of the pulpit and desk may be changed from the Gothic to the Grecian, where the church is built in this style. The important object is to preserve the *general* arrangement of the pulpit, reading desk, communion table, and chancel; and particularly the *elevation* of the chancel and the platform around it. The whole plan may be contracted or enlarged, provided the relative proportions be preserved.

References to the preceding Print.

No. 1. Pulpit.

No. 2. Reading desk.—The floor of both the pulpit and reading desk should not be more than three feet from the highest part of the front.

No. 3. Communion table, three feet in height, and projecting from the front two feet one inch, the panels corresponding with the return and ends of the reading desk.

No. 4. Chancel, elevated two feet one

inch. A still greater elevation would be preferable. The top of the chancel rail is two feet six inches above the kneeling step, without the cushion.

No. 5. Kneeling step, nine inches rise.

No. 6. Platform, eight inches rise.

No. 7. Steps to reading desk.

No. 8. Winding stairs to pulpit.—When a vestry-room is erected in the rear of the church, the stairs of the pulpit may be placed in it, with a door behind, and another below the pulpit, for entering the church from the vestry-room.

The scale attached to the engraving will give the dimensions of every part.

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As an appropriate appendage to the foregoing, we extract the following observations from the March number of the *Episcopal Register*, a monthly journal, published at Middlebury, Vermont:—

Church Edifices.

In certain respects, it is the trial of the present generation of Episcopalians in the United States, to labour at the very foundation of their ecclesiastical affairs. But in other and more important respects, it is an honour and a privilege to lay the basis of a fair and stately temple, which, we have reason to hope, will hereafter be the joy and the praise of our land. If therefore it should cost us a little more trouble and expense, it is our wisdom, and indeed our duty, to dig deep, and lay a wide and firm foundation. Our plans of operation should be liberal and comprehensive, and no part of our materials or our work frail and perishable.

In a multitude of places, the erection of church edifices is either contemplated, or commenced; and one of the first questions with the people is generally, of what materials shall we build? Wood, for immediate economy, has too frequently the preference. In a few cases, brick has been employed. But most certainly STONE is by far the best, and most suitable material. No other can be justified by our circumstances and prospects. If we build of any less permanent material, we do not manifest that prudent forecast, and noble disinterestedness, which ought ever to distinguish the management of Episcopalians.

Is it true that plain, massive stone churches, are much more expensive than others? We are certain they are

not. Without real necessity, no doubt they are often rendered more expensive. Much pains is taken to shape and hammer the stone—the walls are carried to an unnecessary height—and openings for windows are quite too numerous. Rather than build more airy and tasteful, but perishable houses, let us imitate the humble English country churches and chapels of the middle age—snug, low, Gothic structures, with massive walls of rough, unhewn stone, adorned with a few plain windows, and a decent humble tower; and calculated to accommodate the worshippers of twenty generations. And if we cannot do this by giving twice as much as our neighbours on similar occasions, let us give ten times as much; remembering “that he that soweth sparingly, shall reap sparingly; but he that soweth liberally, shall reap also abundantly.”

State of the Protestant Episcopal Church in the United States.

(Concluded from page 121.)

New-Jersey.—The diocese of New-Jersey still continues to improve. It contains seventeen clergymen, (the bishop, fourteen presbyters, and two deacons,) and thirty congregations. Twenty-two of the congregations enjoy stated divine service; the residue are, with occasional exceptions, regularly supplied by missionaries. The number of churches in the diocese is twenty-seven, two of which have been erected since the last report; and they are all in good repair.—The number of baptisms reported since the last General Convention is 732. The number of persons confirmed has been 256.—The communicants in the diocese are about 800.—The several congregations, with few exceptions, continue to be visited by the bishop once a-year; and both clergymen and laymen generally conform to the canons, rubrics, and seemly order, of the church.—The Sunday schools continue to increase and flourish; and are productive of much benefit, both to the church and to the community at large.—The annual avails of the missionary fund of the diocese, which has been instituted more than twenty years, have considerably increased since the last report, by the product of the genius and industry of benevolent associations of ladies in some of the congregations, which they have generously appropriated to it. It can hardly be necessary to mention, how much the church in the diocese has, under the Divine blessing, been benefited by the operation of

that fund.—The fund of the Corporation for the Relief of Widows and Children of Clergymen, is continually augmenting. It amounts now to upwards of ten thousand dollars.—The Episcopal Society of this diocese for the Promotion of Christian Knowledge and Piety, does not relax in its efforts to effect the purposes intended by its institution. It has (although principally supported only by four or five congregations) been enabled for sixteen years, through the Divine goodness, to diffuse gratuitously Bibles, Prayer Books, and tracts, among the churches of our communion in the diocese; and when necessary, it has frequently given aid to the missionary fund. It has now at interest upwards of twelve hundred and fifty dollars, which cannot be diverted.—The raising of a fund for the establishment of a scholarship in the General Theological Seminary, is in progress in this diocese; fifteen hundred dollars of which have already been subscribed or collected.—Such being the outward state of the church in this diocese, it can scarcely be imagined that its spiritual state is not, in some considerable degree, advancing. May its progress, however, be accelerated, till, through Divine grace, its members, from the least to the greatest, may know the only true God, and Jesus Christ whom he has sent, in that sense which Christ himself has declared is life eternal!

Pennsylvania.—The diocese of Pennsylvania consists at present of the bishop, forty-eight presbyters, ten deacons, and fifty-four congregations.—The diocese has been deprived by death of the venerable Joseph Pilmore, D. D., for many years rector of St. Paul's church, Philadelphia.—The number of baptisms reported since the last General Convention were as follows: At the diocesan convention in 1824 there were reported 723, of whom 141 were adults; in 1825 there were reported 795, of whom 82 were adults; and at the last annual convention there were reported 804, of whom 65 were adults. The number of communicants reported to the last diocesan convention is 1886. Sunday schools and Bible classes exist in many of the parishes.—The Society for the Advancement of Christianity continues its useful labours, and has been instrumental, under the Divine blessing, in establishing many congregations, which are now flourishing. Twelve clergymen have acted as its missionaries for the last three years, or have been assisted from its funds. Seven missionaries are at present in its employ.—Several young men are at present aided by societies established for the purpose, in preparatory studies for the ministry.—The episcopal fund is still small: it does not amount to more than \$10,400.—Upon a review of the state and condition of the church in this diocese, since the last Ge-

neral Convention, we have abundant cause of thankfulness for the measure of prosperity with which we have been favoured; and our gratitude ought to be increased by the circumstances which fully warrant the hope, that, with the Divine blessing, we shall enjoy, for the ensuing three years, a continued and increasing advancement.

Delaware.—In taking a view of the Protestant Episcopal Church in the diocese of Delaware, we have to state that no material change has taken place since the meeting of the last General Convention; and it appears from the face of the journals of the several state conventions, that there are in this diocese fourteen churches, and only three officiating clergymen who have regular charges. The Rev. Henry L. Davis, D. D., late of the diocese of Maryland, and now principal of the college at Wilmington, occasionally performs divine service and preaches in that place; and the Rev. Robert Clay still resides at Newcastle; but the infirmities of age render him unable to perform the duties of the desk and pulpit. Under these circumstances, it therefore appears that many of our congregations are destitute of the regular ministration of the word and ordinances of the church. And we also would state, with the most sincere regret, that the missionary society, formed in June, 1823, is at this time in a declining state. But, under all these discouraging appearances, we are happy to state that some improvement is making in our churches in this diocese. A new and commodious church has been built at St. James's, near Stanton, and has been consecrated by the Right Rev. Bishop White since the meeting of the last General Convention; and some improvements are making in other parts of the state.—There are about 575 communicants. And there have been admitted into our church, by the holy rite of baptism, 12 adults and 130 infants.—The canons and rubrics of our church are generally duly observed. And finally, we hope that the time to favour our Zion is not far distant; and this hope rests upon the great Head of the church; for we think no truth more evident than that stated in holy writ, "Paul may plant, and Apollos water, but God giveth the increase." Under the influence of that divine energy from above, we hope to see our church renovated, and its moral and spiritual condition assume its primitive purity and eminence.

Maryland.—There are sixty-five parishes, and fifty-two clergymen. Six churches have been consecrated to the worship of Almighty God; 1123 persons have been confirmed; 4467 persons have been baptized; and there are 2615 communicants in the diocese. Two clergymen have been partially employed, during the last year, in performing missionary

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duty.—There are in operation, a missionary society; a society for the publication of Prayer Books and homilies; two charity schools, one attached to St. Paul's, Baltimore, for the entire support and education of destitute children, and the other to St. Peter's, Baltimore, for the education of children; a society for the relief of the widows and orphans of clergymen; Sunday schools in most of the parishes; and several tract societies. The foundation of a building for the accommodation of the coloured persons attached to the church in Baltimore, has been laid in that city, upon a lot given for the purpose by James Bosley, esq.; and it is believed that through the zeal and liberality of several gentlemen who have engaged in the cause, it will be speedily completed. A minister, the Rev. William Levington, ordained by the bishop of Pennsylvania, is already procured, whose services are both useful and acceptable.—Upon a general view of the condition of the diocese, although it appears, from the last annual report, that there are parishes suffering through a difficulty experienced in procuring pastors, there is ground for the persuasion, that the influence of the doctrines of the church, and an attachment to her ritual, are extending and strengthening in Maryland.

Virginia.—The general interests of the church in this diocese exhibit very obvious marks of improvement during the last three years. Much, however, still remains to be done in building up the waste places of Zion, and supplying the wants of those who look to her for spiritual food. Among those who occupy on this ground there is no zeal wanting; but the labourers are few, and on this account, wholly inadequate to the demands arising from the large and widely scattered population of the diocese. From present indications, it is confidently trusted, that by the Divine blessing, increasing prosperity will attend the well directed efforts of the ministry, and a brighter day dawn upon the church. The diocese has already experienced the most substantial benefits from the establishment of her theological school, aided by the Education Society of Virginia and Maryland; and she still looks to it, as to a precious fount, by whose streams her barren waste shall be watered and made glad.—The building of six new churches within the diocese, and the consecration of most of them to the service of Almighty God, since the last General Convention, together with the repair of others, presents subject matter of much gratitude to the great Head of the church, and tends, in no small degree, to confirm the rising hopes of her members.—As to the number of baptisms, communicants, and burials, no certain information can be had, from the imperfect state of the journals; and

the absence of the venerable bishop of the diocese, who is detained from this convention by illness, precludes all access to much other information which should be contained in this digest.

North-Carolina.—With unfeigned thankfulness to Almighty God for his providential care, we are happy to announce the prosperity of the church in this diocese, and of its regular and continued, though it may not be very rapid, increase.—The number of clergy at present in the diocese is ten, besides the bishop.—The number of baptisms since the last General Convention has been 708; the number confirmed 364; and the number of communicants, as stated in the journal of the last annual convention of this diocese, is 649; making an increase of 278 baptisms, and of 169 communicants, since the last triennial convention.—With emotions of the sincerest sorrow, we here announce the decease of two eminently useful clergymen of this diocese, the Rev. Joseph Pierson, and the Rev. Carolus C. Brainerd. While we bow with submission to the mysterious Providence that hath afflicted us, we pray the Almighty Guardian of the church, that of his great mercy he would speedily supply the place of those we have lost; that he would send forth other labourers into the harvest.—Since the year 1823, six new congregations have been formed.—There is a missionary society in this diocese. Efforts have been made to raise a permanent fund for the support of the bishop, and have been in great part successful. Parochial libraries have been established in some parishes, especially in St. James's church, Wilmington. Sunday schools have been formed in most of the towns where there are pastors; and societies either for the relief of indigence, or the support and extension of religion, exist in several places.—The rubrics, constitution, and canons of the church, are rigidly adhered to, with but one exception—that in some parishes the canon enjoining the pastoral letter from the house of bishops to be read, has not been always complied with.—The distinguishing principles of the church are better known, and more fully received than ever, owing principally to the diligent and earnest enforcement of them, both from the pulpit and the press, by the much loved and much venerated Bishop of the diocese. The most perfect harmony and kindest fellow-feeling exist among the clergy of this diocese. It is hoped that there has been an increase of fervent piety and holy practice. May the God of all grace extend the good work begun, till the whole land be filled with followers of the blessed Saviour, with heirs of eternal life!

South-Carolina.—In this diocese there are thirty-eight organized congregations, seven of which are without a minister.

The clergy consist of a Bishop, thirty presbyters, and five deacons.—One church, which was destroyed in the revolution, has been rebuilt. Four new churches have been consecrated, and a fifth is nearly ready for consecration.—The baptisms reported are, of infants 886, of adults 100; in all 986. The number of persons confirmed is 519. There are 1988 communicants, of whom 475 are persons of colour.—The congregation of St. Paul's church, Charleston, have liquidated a debt of \$30,000. A legacy to the bishop's fund of \$500, and one of \$500 to the church on John's Island, are understood to have been made by the late Mrs. Rush. Some of the parishes have funds derived from private liberality, the interest of which is applicable to the support of their ministers.—The bishop's fund, amounting to \$9180 30, is gradually increasing by donations, and the addition to the capital of one-fourth of the annual interest. The other three-fourths, together with the contribution of about \$1000, received from the different parishes, are appropriated to the assistant minister of the church of which the bishop is rector. The bishop receives no compensation for his episcopal services.—The societies by which, under the Divine blessing, the welfare of the church in this diocese has been greatly promoted, are—1. "The Society for the Relief of the Widows and Orphans of the Clergy of the Protestant Episcopal Church," instituted in 1762, chiefly, it is believed, through the instrumentality of the late Right Rev. Dr. Smith, the first bishop of this diocese, has at present 114 members, who contribute annually \$10 each to the funds of the society, and an invested capital of \$55,042.—2. "The Protestant Episcopal Society for the Advancement of Christianity in South Carolina," instituted in 1810. It has 126 life members, and 234 annual subscribers. The former have contributed each \$50, and the latter pay annually \$5. The invested capital is \$35,017 88. The objects of this society are the support of missions; the assistance of indigent candidates for orders; the distribution of the Bible, Prayer Book, and approved books and tracts; and the founding of a theological library, for the use especially of the clergy, and those preparing for the sacred office. The library at present consists of 1500 volumes.—3. "The Charleston Protestant Episcopal Missionary Society, composed of young Men and others," was instituted in 1819. It has 18 life members, who have paid each \$20; and 250 other members, who annually contribute \$2.—4. "The Protestant Episcopal Female Domestic Missionary Society," formed in 1821, has seven life members, who have paid each \$20, and 243 members who pay annually \$2. This society provides for the sup-

port of the minister who officiates in St. Stephen's chapel, Charleston; built for the accommodation of the poor.—5. "The Juvenile Missionary Society," formed in 1825, consists of children, of whom there are 185. The annual income is about \$120.—6. "The Protestant Episcopal Sunday School Society," was founded in 1819, to provide books for the schools in Charleston, and clothing for the destitute children who attend them. It has 132 members, who pay annually \$1. The income of the society is about \$200.—Sunday schools are in successful operation in several of the parishes. The instruction is almost exclusively religious; and persons of colour, both adults and children, are among the instructed.—In conclusion, we have the satisfaction to state, that the canons and rubrics of the church are generally observed, and that both clergy and laity are in a degree, which is a just occasion of pious satisfaction, of one mind and of one heart.

Georgia.—In this diocese it may with much propriety be said, "the harvest truly is great, but the labourers are few." Perhaps no section of the United States affords greater encouragement for missionary services than Georgia.—With a large extent of territory rapidly increasing in population, there are comparatively very few Christian ministers of any denomination; and of these few, no small proportion exercise their functions in connexion with secular callings, which preclude the possibility of their acquiring such theological knowledge as is indispensable to the edifying of those to whom they minister. Of clergymen of the church there are but four upon the records of this diocese; and one of these, in consequence of age, and other circumstances not within his own control, is enabled to contribute but little in the way of professional labour, to the necessities of the church.—There are four regularly organized congregations in the diocese, viz. one at Savannah, one at Augusta, one on St. Simon's Island, and one at Macon, near the centre of the state. The one on St. Simon's, is composed of the few families that reside on the island, and would scarcely be able to afford a competent support to a minister, especially if he should have a family depending upon him. It is now vacant. The one at Macon has been organized since the last General Convention, under the faithful and zealous missionary labours of the Rev. Lot Jones, its present worthy rector. At this place, which within a few years was a wilderness, was held the last annual convention of this diocese.—At this convention, the Right Rev. Bishop Bowen, who, under the provisions of the 20th canon of 1808, exercises the episcopal office in this diocese, was present, and presided.—As this was

the first and only convention of the church in this state, in which one in the episcopal office had presided, the bishop, in his address, briefly stated all the episcopal acts which had been performed in the diocese, so far as they had come to his knowledge. This statement was as follows:—"Having had his attention invited to the condition of congregations of our communion in this state, Bishop Smith, of South-Carolina, as early as in 1798—and from that time forward until his death in 1802—by correspondence, sought to cherish and preserve them in soundness and stability. Through the Rev. Mr. Strong, then of Oglethorpe county, he became acquainted with the merits of Mr. James Hamilton Ray, an officer at that time of Washington Academy, in Wilkes county, as a candidate for holy orders. Mr. Ray, as is shown by a register in my possession, was ordained deacon and priest in the spring of 1801. He lived a useful and honoured minister in Greene county a few years after, and died in 1805, greatly lamented, as the faithful and able pastor of a numerous and affectionate flock. At about the same time, or a little earlier, a Mr. Guirey, who had been a preacher of the Methodist persuasion, was admitted, on the faith of recommendatory testimonials from this state, to deacon's orders. This appears to have taken place without the reasonable satisfaction of the judgment of persons most acquainted with Mr. Guirey; and the bishop is known to have regretted that he had been misled by testimonials, at least carelessly given, into the measure. I am not informed where, or under what circumstance, Mr. Guirey exercised the ministry in this state.—From 1802 until 1812, the episcopal office was vacant in South-Carolina; and it was not until 1815, that any acts, proper to that office, were performed in behalf of your congregations. In the spring of that year, the late Bishop Dehon visited Savannah, consecrated the church there, then recently rebuilt, the Rev. Mr. Cranston being rector of it, and administered confirmation; about 50 persons having, on that occasion, been presented to him as subjects of the rite. In March, 1821, St. Paul's church, in Augusta, was consecrated by him who is now addressing you; assisted by the Rev. Mr. Smith, then, as now, rector of it, and the Rev. Mr. Anthon, then officiating in South-Carolina. The congregation of this church, recently organized, by the peculiarly happy labours of Mr. Smith, was then found in a flourishing condition, and 21 persons were confirmed.—In April, 1823, Christ church, in Savannah, was again visited—the Rev. Mr. Carter having succeeded Mr. Cranston (removed by death) in the charge of it—when 84 persons were confirmed. In the month of November following, the church at Au-

gusta was visited by me, and 18 persons confirmed. Since that period, I have made no official visit to any part of the diocese, until the late occasion, already reported, of my being at Savannah."—Besides the acts above stated, the bishop held a confirmation in Christ church, Savannah, in the month of April last, when 46 persons were confirmed. Four persons were also confirmed at Macon, during the sitting of the convention.—Of candidates for orders there are none, neither have any ordinations ever taken place in the diocese. "It is melancholy to advert to the fact," says Bishop Bowen, in his address to the convention, "that while other callings are so honourably supplied with the native talent and character of the state, that of the ministry, and especially in the communion of which we are members, should not yet have attained, in a greater degree, this important advantage."—The number of baptisms reported at the last convention was 41. The number of communicants 164. Sunday schools are established in all the parishes, and are in a prosperous condition.—On the whole, though, for the want of missionary aid, little has been done, compared with what might otherwise, under the blessing of Providence, have been effected, yet the harvest has richly repaid the labours which have been bestowed.

Ohio.—The church in Ohio, from the period of its first organization, in 1818, to the present time, has encountered much difficulty, and suffered many trials. These have in part arisen from the scattered condition of its members, from the want of missionaries, and from the deaths of some, and the removals of others, of its clergy. Among those who have died, we have painfully to number the Rev. John M. Jones, the Rev. Philander Chase, jun., and the Rev. Roger Searle.—Owing to the small number of the clergy, the parochial reports exhibit but an imperfect return of the church in Ohio. This return, as nearly as can be ascertained by reference to the journals of the last three years, is as follows: Communicants 768; baptisms 506, of whom 41 were adults; confirmations 287.—A diocesan theological seminary, having the power of conferring degrees in the arts and sciences, under the name and style of "The President and Professors of Kenyon College in the State of Ohio," has been established by the ecclesiastical authority, and recognized by the civil legislature, since the meeting of the last General Convention. It is deemed a matter of great importance, that this institution, which bids fair to be so extensively useful to the church in the western country, has been placed under the control and supervision of the bishops and General Convention. By its constitution, it is declared that nothing can be enacted

contrary to "the doctrine, discipline, constitution, and canons of the Protestant Episcopal Church in the United States, and to the course of study prescribed, or to be prescribed, by the bishops." And to carry this into continued effect, the bishops have a visitatorial power in their individual and collective capacity.—To found this institution, most benevolent donations have been made by pious and liberal friends in England; than which few things excite a deeper sense of gratitude. The whole amount of money collected in that country is nearly 6000 pounds sterling; which, although munificent almost beyond example, yet, considering the great end in view, namely, the foundation of a literary as well as a theological seminary, is obviously inadequate. A landed estate, giving great promise of its future enhancement in value, has been purchased in a healthy and central part of the state.—The magnitude of the undertaking requires, in addition to what has been so kindly contributed from abroad, some speedy aid from the members of our own church in America, the interests of which it will so essentially subserve. The institution is already commenced at the bishop's residence in Worthington. The present number of its students is thirty; the candidates for orders three.

Mississippi.—The church in this state has but recently been received into union with the General Convention of the Protestant Episcopal Church in the United States.—Though in its infancy, a prospect is presented which affords ample encouragement to the continual exertions of its ministers, and the zealous co-operation of every member of the laity.—In the vast population which has journeyed to the western borders of our country, there are to be found many families who belong to the communion of our church, who have been educated in its principles, nurtured in its faith, and governed by its discipline. To such as have been located in this diocese, the happy privilege has been granted of again worshipping their God and Redeemer in that "reasonable and holy manner which seems agreeable to Scripture, and is in accordance" with the ancient custom of the primitive church.—The short space of four years has only elapsed since the regular ministrations were first performed in this state by a clergyman of our communion, the Rev. James Pilmore, and that his pious exertions have been blessed, who can doubt that contemplates the present growing condition of the church in Mississippi, and believes in the promises of God to his faithful people! There are at present in this diocese four officiating clergymen, (three presbyters and one deacon,) and the like number of duly organized congregations.—The services of the church are here regularly and

statedly performed; the sacraments rightly and duly administered, and the children instructed in, and examined on, the doctrines and duties contained in the catechism, as set forth in the Book of Common Prayer. It is also deemed proper to observe, that in no case are the rubrics of the church here departed from; and while the clergy most ardently and earnestly urge the necessity of a holy life, devotion to God, and faith in the merits of the Saviour, as the surest foundations of Christian hope, they also regard a strict conformity to the prescribed offices of the church as the best security to the continuance of that "unity of spirit and bond of peace" bequeathed to the apostles by the chief Shepherd and Bishop of the church.

For the Christian Journal.

New-York Protestant Episcopal Tract Society.

THE seventeenth annual meeting of this society took place in St. Paul's chapel, on Tuesday evening the 3d of April, 1827; when the seventeenth annual report of the board of trustees was made, sundry resolutions passed, and the trustees for the ensuing year elected. Among the resolutions we notice the following, and we publish it in order to show the confidence with which the society rest their claims on the liberality of Episcopalians. We trust they will not be disappointed.

"Resolved, that the society are of opinion, that notwithstanding the fact of their having so far exceeded the ordinary income of the society, the board of trustees have not made an erroneous estimate of the liberal disposition of their brother churchmen to relieve them from the large debt incurred by their promptitude in meeting the multiplied demands for the society's publications."

In opening the report, the trustees remark:—

"It is with deep emotions of gratitude to God for his blessing on their humble endeavours, that they are enabled to congratulate the members of the society on the prosperous condition of the institution, compared with its state in some former years, and on its increasing usefulness as an auxiliary in the great cause of religion and the church. The only reason for regret

is, that its ability is not commensurate with its opportunities of doing good, and that its inadequate pecuniary means prevent it from answering so extensively as could be wished, the frequent and numerous demands for its publications."

And in detailing their operations during the past year, they state—

"The society commenced its operations immediately after the celebration of its last anniversary, by publishing 4000 copies of the tract entitled, 'The Candidate for Confirmation instructed.' This valuable publication was completed in season to be of great benefit to our congregations. The clergy in the city and its vicinity were supplied with a sufficient number to enable them to furnish their respective candidates for confirmation with this excellent exposition of the origin, obligation, and benefits of that apostolic rite, of the proper qualifications for its reception, and of the serious duties which it imposes, prior to its administration by the bishop, in the months of March and April last. In the months of June, July, and August, the agent furnished supplies of this tract to almost all the congregations which the bishop intended to visit in the course of his episcopal tour. The number thus distributed of this tract in the city and country, was but little less than 2000. The most pleasing evidence of the value and importance of those timely appropriations, has been derived from the many acknowledgments which the agent has received from the clergy and others.

"In the month of June there were placed in the depository 5000 copies of the tract 'on the Lord's Supper;' in July, 5000 of the tract 'on Sunday Schools,' 5000 of the tract entitled 'Little Jane,' and 5000 of the tract entitled 'Mary Wood;' and in August, 5000 of the tract entitled 'an important Discovery, or, Temper is every Thing;' making a total of 29,000 tracts published during the society's seventeenth year.

"The whole number of tracts and devotional books distributed during the past year is 19,150,* leaving on hand

* Comprising more than six hundred thousand pages."

\$2,564. An edition of 5000 copies of Bishop Hobart's Companion to the Book of Common Prayer is now in the press, and will be finished in about a month.

"In reference farther to the distribution of the society's tracts, the trustees have to observe, that about 4000 have been furnished to the superintendents and teachers of Sunday schools in this city. Many have likewise been given to similar associations in various parts of our own and the adjoining states. The narrative tracts, peculiarly calculated to attract and engage the attention of the young, have proved eminently useful in those very important charitable institutions. More than 7000 tracts have been appropriated, and subsequently forwarded to the parochial clergy and missionaries in various parts of this and the other states and territories of the Union. About 7000 have been circulated, with, we have reason to hope, much good effect, in the different prisons, and in hospitals and other humane and charitable institutions of this city and elsewhere. A few also have been placed at the disposal of the Rev. Cave Jones, chaplain of the United States navy, for distribution at the naval depot of the New-York station. It is an additional gratification to state, that a considerable number of the society's publications have been put into the hands of emigrants, and the hope is indulged, that in this way they will find a circulation, and disseminate the seeds of morality and religion, the pure doctrines of the Gospel, and the distinctive principles of the church, in some of the most remote regions of our wide extended country. About 650 tracts were carried to Green-Bay, in the Michigan territory, by the Rev. Eleazar Williams, the native missionary to the Indian tribes in its vicinity; and he informs the agent, that our donation has been of great service to those among whom he ministers, and promises to afford him much and important assistance in proclaiming to his heathen brethren 'the unsearchable riches of Christ.' A part of the donation to Mr. Williams consisted of 150 copies of the church catechism in the French language"

In respect to the publishing of additional tracts, we regret to find the means of the society so much embarrassed as to prevent this desirable object being immediately entered upon. The report thus speaks in regard to this matter and to the report of the treasurer:—

"The committee of selection have reported two very interesting narrative tracts, which will be put to press as soon as the society can do so consistently with a due regard to the condition of the treasury, and their prospects of defraying the expense. And this we fear will be remote, unless the friends of the institution, and our brethren in general, shall be inclined to relieve us, by their liberality, from our present embarrassments.

"The treasurer's report to the board of trustees states the amount of the permanent fund to be \$1422 77, and relates the discouraging information of the entire exhaustion of the disposable fund, leaving the society indebted to its publishers for tracts already printed, \$410 54, which debt will be augmented to about \$600, by the publication of the Companion for the Book of Common Prayer, now in the press. The treasurer also reports, that the only available funds of the current year, to liquidate this large debt, and to carry into effect the usual operations of the society, are the annual subscriptions for 1826, now due, amounting to less than \$100—one half of the interest of the permanent fund, and the amount which may be contributed at the delivery of the annual sermon."

The closing part of the report presents an appeal, which we flatter ourselves will not be disregarded:—

"Knowing the ability of Episcopalians to assist us, and cherishing a flattering belief of their willingness to do so, we indulge the hope and expectation, that their bounty will be in some measure commensurate with our urgent necessities; and that although our prospect of usefulness is overclouded by a heavy debt, (from which, if we are not relieved, we shall be forced to suspend the printing of any new tracts, and materially curtail the distribution of those already published,) the present embar-

rassing darkness will be dispersed by their liberality, and the society be enabled to pursue its work of faith, and labour of love, with renewed vigour and increasing effect."

For the *Christian Journal*.

Fredericksburg Common Prayer Book and Tract Society.

WE are indebted to a friend, who is an active member of the church in Virginia, for a copy of the ninth annual report of this society, made at the anniversary meeting in July, 1826. Though its means, and the sphere of its operations, are necessarily limited, yet the pious zeal of its members effects much. We are gratified with this report, and make from it the following extracts, which will no doubt be acceptable to our readers; more particularly as they furnish the opinions entertained by several very eminent clergymen of other denominations, of that excellent ritual, the Book of Common Prayer:—

"The managers entertain the belief, that the books and tracts which have been confided to them, have been distributed in a manner advantageous to the community at large, whilst a just regard has been had to economy in the use of the funds of the institution.

"We congratulate the friends of the society on the decided proofs of usefulness which have so far attended their labours. Nothing else, we are persuaded, but such an assurance is necessary to incite them to continued zeal and perseverance in so good a cause.

"That the claims of this cause may be more extensively felt and appreciated, it may be useful to devote a few remarks to their illustration.

"The Book of Common Prayer, in the circulation of which this society is engaged, is confessedly a work of distinguished excellence and value. It has been beautifully styled 'the Daughter of the Bible,' as containing a pure exhibition of that evangelical truth which the Bible reveals, and the most valuable provisions for that worship which the Bible enjoins. This flattering title has not been the fruit of a fond and overweening partiality. Individuals by no means prejudiced in favour

of this book, have borne a highly honourable testimony to its uncommon merits. Dr. Adam Clarke, of the Methodist society, in England, says of it, 'It is almost universally esteemed by the devout and pious of every denomination, and is the greatest effort of the reformation, next to the translation of the Scriptures into the English language; a work which all who are acquainted with it, deem superior to every thing of the kind, produced either by ancient or modern times, and several of the prayers and services in which were in use from the first ages of Christianity, and many of the best of them before the name of Pope or Popery was known in the earth.' Again this distinguished writer says, 'As a form of devotion, it has no equal in any part of the universal church of God. It is founded on those doctrines which contain the sum and essence of Christianity, and speaks the language of the sublimest piety, and of the most refined devotional feeling. Next to the Bible, it is the book of my understanding and of my heart.'

"The Rev. Mr. Watson, of the same church, says, 'Such a liturgy makes the service of God's house appear more like our true business on the Lord's day; and besides the aid it affords to the most devout and spiritual, a great body of evangelical truth is, by constant use, laid up in the minds of children and ignorant people, who, when at length they begin to pray under a religious concern, are already furnished with suitable, sanctifying, solemn, and impressive petitions. Persons well acquainted with the liturgy are certainly in a state of important preparation for the labours of a preacher; and their piety often takes a richer and more sober character from that circumstance.'

"The Rev. R. Hall, the eminent Baptist minister of Leicester, England, speaking of the liturgy, says, 'Though a Protestant dissenter, I cannot be insensible of its merits. I believe that the evangelical purity of its sentiments, the chastised fervour of its devotions, and the majestic simplicity of its language, have combined to place it in the very first rank of uninspired compositions.'

each in diameter, embracing sixty-four feet eight inches of the front: the columns rise from a basement of four feet eleven inches in height, supporting an enriched entablature, crowned by an appropriate ballustrade, extending along the sides of the building one hundred and thirty-two feet nine inches by seventy-two feet eight inches, including the body and portico that projects from the front. The vertical angle of the pediment is about 135° , forming a line (only interrupted by the base of the steeple) from the east to the west end of the apex of the roof. The ascent from the street to the portico is by a flight of eight steps in front and at the ends, to a platform twenty-one feet nine inches wide. There are three entrances: the centre door opens into a large octagon vestibule, with folding doors to the body of the church; above which springs the lofty spire, forming an elevation equally striking and beautiful: from the ground it is two hundred and fourteen feet six inches in height, composed of the Ionic, Corinthian, and Composite orders, with appropriate vases on the entablature over each column. The steeple is neatly finished with a copper ball; whose diameters are thirty by thirty-three inches, iron ornaments, and vane richly gilt. The proportions are considered correct, and the appearance is perfectly light and elegant. At the east end of the church there has recently been erected a building corresponding, two stories in height, sufficiently large for the purposes of a vestry-room and accommodations for the instruction of the Sunday scholars attached to the church. In the cellar beneath is constructed a furnace, lined with fire brick; being simply erected within an air-chamber, through which the external air passes, and becomes heated by the furnace; it then passes through flues to the church, which, together with two large stoves at the west end, amply warms it. The ground floor of the church has two double and two single ranges of pews, separated by a centre aisle, two side aisles, and a cross aisle at each end, paved with

the order, and may be said to be equal to any in the United States. They are plain, not gilded.

marble, and extending the whole depth of the church, terminating by a platform passing around the chancel, which is of a serpentine form, and elevated three steps; behind and above which are the reading desk and pulpit. The desk is of the Corinthian order, having a frieze and cornice, supported by four fluted pilasters, with sunken panels intervening, and is entered by a door at the north side. The pulpit rests upon a base, uniting with the end of the church; the front and angles are circular; the frieze and cornice are supported by six fluted columns, surmounted by acroters. The door-way at the back of the pulpit is a carved and richly ornamented screen. At each side of the pulpit is a three-quarter column and pilaster, with a full entablature, forming two recesses, and a centre circular-headed space, in which is a niche, intended for some appropriate emblem. By a projection of the wall, an arch is formed over the whole. On this surface, on each side, are two lofty fluted pilasters with their entablatures, the termination of the lofty ceiling resting on the one, and on the other an architrave, in form of an arch, with its members enriched, the key-stone of which forms an ornamental shield, supported at the sides by two cherubs, and having on the centre surface I. H. S.: the whole is crowned by a mitre. On each side of the church (constituting the principal feature) are ranges of five fluted columns, and corresponding pilasters at each end against the walls, with their full entablatures, upon which rests the beautifully arched and highly ornamented ceiling, supported at the same time by brackets or trusses, with architrave, frieze, and cornice, against the side walls, and between the windows, which are seven in number on each side, having green venetian blinds on the south. The front pews in the galleries are mostly square, with slips behind, and against the walls. A number of seats are elevated for the accommodation of the Sunday scholars, on each side of the spacious organ occupying the centre of the west end gallery, which is allowed to be a superior instrument. The entrance to the galleries is by two flights of stairs from the side-doors of

the portico. The capitals and carvings altogether of the exterior, as well as interior, are of exquisite workmanship, and the whole maintains that simple elegance which is agreeable to the eye and consistent with true taste. It is considered to be inferior to no building in the United States, either in elegance of workmanship or durability of materials. At the east end there are stone steps and iron gates leading to York-street; and it is intended to erect an ornamental iron railing in front, to enclose the portico. On each side of the church is a space of fifty-three feet, adjoining to which on the north is the rector's (Bishop Hobart's) residence; and on the south side is a handsome range of buildings, which adds much to the appearance of the whole.—The builders were Thomas C. Taylor, Isaac McComb, Henry Hedley, and Daniel Doninick.

For the Christian Journal.

St. James's Church, New-York.

THE very generous and praiseworthy act which forms the subject of the present article, with the sterling excellence of the epistle to which it gave rise, merits a more durable record than is afforded by a daily newspaper. We therefore transplant it to our pages from the Commercial Advertiser of the 3d of April. To the wealthy of our own communion we take the liberty to recommend this example of pious munificence; and although a similar object of their bounty may not present itself, yet we can assure them there are very many cases in which their liberal benefactions would be of the greatest use in building up and supporting the temples of our truly apostolic church.

"At a meeting of the evangelical Lutheran congregation of St. James's church, in the city of New-York, held on Friday evening, March 30, 1827, at the New-Jerusalem chapel in Pearl-street, New-York, the following preamble, resolutions, and epistle, were unanimously adopted:—

"Whereas the Rev. F. C. Schaeffer, pastor of the Evangelical Lutheran congregation now and recently worshipping in the New-Jerusalem chapel in

Pearl-street, New-York, has announced, that an unknown individual, through a confidential agent, had purchased the church and three lots of ground in Orange-street, lately owned by the Irish Presbyterian congregation of this city, in order to bestow the same as a free gift on the Evangelical Lutheran congregation now under the pastoral care of the Rev. F. C. Schaeffer; and,

"This congregation having complied with a request accompanying the said announcement, namely, to be incorporated; and the said congregation having elected church officers, and attended to the formalities prescribed by law in such cases; and having, on the 21st day of February, in the year of our Lord 1827, obtained from the proper authorities a certificate of having been legally incorporated, under the name and title of 'The Corporation of the Evangelical Lutheran Church of St. James, in the city of New-York;' and,

"Whereas Leonard Bleecker, esq. and the Rev. Frederick Christian Schaeffer, have, on the 27th day of March, in the year of our Lord 1827, received a legal deed and unincumbered conveyance of the afore-mentioned property in Orange-street, to have and to hold the same in trust to and for the sole and only proper use, benefit, and behoof of 'the corporation of the Evangelical Lutheran church of St. James, in the city of New-York, under the pastoral care of the Rev. Frederick Christian Schaeffer, their successors and assigns for ever;' and the said Leonard Bleecker, esq., and the Rev. F. C. Schaeffer, having notified this congregation of their readiness to convey the said property to the corporation of the Evangelical Lutheran church of St. James, according to the intent and purpose of the generous donor; therefore,

"Resolved, that this congregation acknowledge, with gratitude to the great Head of the church, and with thankfulness to his generous servant, as his instrument, the munificent gift of a house of worship to the members of this congregation and their posterity.

"Resolved, that we view this remarkable occurrence as a signal interposition of Providence, and an act unparalleled in the annals of our church.

in America; and that we will ever regard it, and teach our children to hold it in remembrance, as an emphatic call unto active piety and persevering zeal in the service of Christ, and for the cause of the Evangelical Lutheran church.

"*Resolved*, that the following epistle, together with a copy of these proceedings, be transmitted, in the name of the pastor, officers, and members of this church, to Leonard Bleecker, esq., with the request that he, as the confidential agent, forward the same to the unknown benefactor of St. James' church.

"*EPISTLE.*

"To the unknown and munificent individual who has presented the church and three lots of ground in Orange-street, between Hester and Grand-streets, New-York, lately owned by the Irish Presbyterian congregation, to the Evangelical Lutheran congregation, under the pastoral care of the Rev. F. C. Schaeffer, now and recently worshipping in the New-Jerusalem chapel in Pearl-street, New-York:

"*Generous Friend,*

"We, the pastor, elders, deacons, trustees, and congregation of St. James' church, greet you in the name of the Lord.

"Our hearts are filled with gratitude to that all-wise and gracious Being, who turneth darkness into light, and who commandeth us to put our trust in him.

"He who hath sent his Son as the Saviour of sinners, and who grants his Spirit that we may be renewed after the image of God, daily manifests his power, wisdom, and goodness. By these tokens of his love he confirms the promises of his word, and lays his impressive commands upon us to profess his precious Gospel unwaveringly, to live and die unto the Lord that loved the church, and gave himself for it.

"We have often seen and tasted that the tabernacles of God are amiable. We were desirous of continuing unitedly to worship him in spirit and in truth; and with our children to go up to Zion, and have communion with the Eternal in the place and inheritance of our fathers. But the great

Head of the church permitted sore trials to come upon us: he rebuked and chastened us in love.

"When our feet could no longer stand in the holy place where the blessed Gospel of our meritorious Saviour had often edified us in our most holy faith—when we were shut out from our beloved sanctuary, and from the fair temple of our own rearing—we felt that our hearts are not at the disposal of mortals, that our souls are not in the hands of the children of men to do as they list—we felt that it would be a still severer affliction to be separated from each other, or in any wise to have those Christian ties severed which had for many years of prosperity and adversity united us as one household, and as members of the same evangelical congregation.

"Our souls longed, yea even fainted for the courts of the Lord: our heart and our flesh cried out for the living God. We thought of the sparrow that findeth a house, and of the swallow that flieth to the altars of Jehovah—and we were greatly strengthened.

"Meanwhile, pastor and people endeavoured, through grace, to be ready for filial obedience to the Lord's will, and to labour in the place of his appointing, whether near at hand or far distant.

"While preparing for whatever trials the hand of our heavenly Father might send us as a Christian flock, a beam of light suddenly broke through the darkness, and those unto whom we were strangers took us in. Such Christian deeds the Lord and Saviour of all will recognize: he delighteth therein. Here then, deprived as we were of our own birth-right and of the fruits of our labour, we were not destitute. Providential circumstances had prolonged the sojourn of our spiritual instructor, and the request to abide with us for a season was not unheeded. The future, however, was still dark. We prayed for more light; and the Lord showed us the light of his countenance. Unexpectedly the marvellous message was brought to us, when we were assembled in the Divine name—You have a church and a home, as a free gift, bestowed upon you and your children: give thanks

unto the Redeemer—worship him in the beauty of holiness!

"We were bowed down under the weight of such glad tidings, we rejoiced together in so signal an interposition of a mysterious Providence. With one accord we gave God the glory; and our tears, which were the overflowing of grateful hearts, bore testimony to the sincerity of our fervent prayer: Lord help us to prepare our hearts in righteousness and peace. Then, in the decline of the day, rose the hallowed strains of the church, and every member of the devout family sung the solemn vow—

'My God, my Life, thy various praise
Shall fill the remnant of my days;
Thy grace employ my thankful tongue,
Till death improve the grateful song.

The wings of every hour shall bear
Some thankful tribute to thine ear;
And every setting sun shall see
New works of duty done for thee.'

"To you, beloved friend, whose great act stands unparalleled in the history of our church in America; to you, whose heart is so noble, whose soul is so generous; to you, whom God hath appointed as his worthy instrument to spread the purest joy, and to work out incalculable good to the souls of men; to you we offer our most affectionate and hearty thanks for such great love and regard. While in this grateful acknowledgment we accept your pious donation, even the offering of uncommon liberality, we pray most fervently that you who confer this blessing, may be unspeakably blessed. Have you a family, relatives, and kindred dear; may the riches of divine peace descend upon them, and abide with them and theirs for evermore! For from the first day we thank our God upon every remembrance of you, always in our prayer for you making request with joy, that your felicity may be perfect in Christ Jesus.

"And not those only who are gladdened by your bounty, as its immediate recipients, invoke the choicest favours of Heaven upon you, but very many of our friends and brethren among various Christian denominations in this city, rejoice and pray with us; and thousands of our fellow-believers in distant places participate in our happiness,

and thank God and supplicate before his throne on your behalf.

"We cannot refrain from declaring, that the value of your munificent gift is enhanced by many circumstances under which it was bestowed, and especially by your kindly considerations toward the flock to whom he ministers.

"Alas! we know not the name of our benefactor. We have not the privilege to approach him in person, and to say, while pressing his generous hand, 'God bless thee, our brother; more thanks than we can express, we owe and feel.' Nevertheless we have the consolation, that GOD, WHO SEETH IN SECRET, KNOWETH YOU, AND THAT HE IS YOUR REWARDER.

"Though your name is concealed, your work is seen—your light shineth, and your example is felt. It seemeth then, that the left hand shall not know what the right hand doeth. In one great privilege we rejoice—we have you in our heart.

"We and our children, their children and succeeding generations, shall ever bless the noble founder, the munificent benefactor, the unknown friend of the Evangelical Lutheran church of St. James, in the city of New-York.

"The grace of our Lord Jesus Christ be with you, and fit us for the happy meeting and certain recognition in heaven. Amen.

"Resolved, that the thanks of this congregation be presented to Leonard Bleecker, esq. for his kind and prompt services as the agent of our munificent benefactor.

"Resolved, that the resolutions, with the preamble, and the epistle of this church, be signed by the Rev. F. C. Schaeffer in behalf of the congregation, and published in the newspapers.

"F. C. SCHAEFFER.

"New-York, March 30, 1827."

From the London Morning Chronicle.

The late Mr. Ellerby's Will.

Sir,

A paragraph having appeared in your paper of Saturday last, relative to the will of the late Mr. Ellerby,

surgeon, which is generally inaccurate, I enclose an extract from the will itself, which relates to the disposal of the remains, this being considered the most effectual mode of contradiction that can be given to the before-named misstatements.

I am, Sir, your most obedient servant,

ONE OF THE EXECUTORS.

Sunday, Feb. 4, 1827.

"For the guidance and instruction of those whom I may appoint as the executors of this my last will, I do here set down what my wish is, concerning the disposal of my body:—After my decease, I request to be placed in a very plain shell or coffin, with all possible despatch; that my friends and acquaintances be assembled as soon as convenient. Preferring to be of some use after my death, I do will, wish, beg, pray, and desire, that at the conclusion of such meeting of my friends and acquaintances, and at which I particularly wish those medical friends who have so kindly attended me through my long illness to be present, that the shell or coffin in which I may be laid, be placed in a plain hearse, with directions for it to be taken to Mr. Kiernan's, or some dissecting-room of an approved anatomical school, followed simply by the medical men in one or two plain coaches, and that they do there examine it to their full satisfaction, taking away such parts as may be of pathological utility. After which, that the remains be dissected, or made whatever use of the anatomical teacher at such school may think proper.

"This I do as a last tribute to a science which I have delighted in, and to which I now regret that I have contributed so little; but if this example, which I have set, and design for my professional brethren, be only followed to the extent I wish, I am satisfied that much good to science will result from it; for if medical men, instead of taking such care of their precious carcases, were to set the example of giving their own bodies for dissection, the prejudice which exists in this country against anatomical examinations, and which is increasing to such an alarming degree, would soon be done away with, and

science proportionably benefited as the obstacles were thus removed. Nay, so far do I think this a duty incumbent upon every one entering the profession, that I would have it, if possible, framed into a law, that on taking an examination at a public college for license to practise, whether physic, surgery, or pharmacy, it should be made a *sine qua non*, that every one taking such license should enter into a specific agreement that his body should, after his death, become the property of his surviving brethren, under regulations instituted by authority."—After this follows the distribution of the different parts of the body to the medical gentlemen who attended him in his last illness; such parts being those only which, from the particular studies of each, were supposed by Mr. Ellerby to have to such of them a peculiar interest; but it is totally incorrect that any future visitation is even alluded to, if this part of his will should not be carried into effect.

We comply with the request of a friend in giving place to the following. Perhaps the picture is highly coloured, and yet we are assured that the labouring population of the English manufacturing towns is degraded beyond measure. We hope and trust no such population will ever disgrace the manufacturing towns of our own country; indeed, if the present system of education among the poor is continued—and our desire is, that it may be continued—it is almost impossible that the labourers in any department can become greatly depraved.—The article is taken from "Observations of an American in England," published in the *Christian Spectator*.

English Manufacturers.

CHILDREN of both sexes, at the early age of six or eight years, are put in work-shops, where they are employed ten or twelve hours in the day. Many enter them before they have learned to read or write, and their labour is so constant, that they ever afterwards remain in ignorance; and those who are so fortunate as to learn to read or write their names previous to their apprenticeship, seldom make any considerable progress in after-life. They almost of course early slide into the vices, and

contract the loose habits and principles of their older workshop companions; and while they become expert in their trade, also become adepts in all kinds of knavery and villany.

Males and females, of which the number seems about equal, work in the same shops, glowing at the same benches, and perspiring at the same forges. I have seen groups of the sexes assembled round a forge, making nails. Females file gun barrels, and manufacture screws; and indeed almost all kinds of hard-wares are the joint productions of male and female hands. What a figure, think you, must a young girl make with her sleeves rolled up above her elbows, labouring with a file that will weigh two pounds! The evil tendency of such employments, and the indecent familiarity which arises from the promiscuous assemblage and employment of the sexes in the same rooms, without any check upon their conduct, are evident to the slightest observation; and the effects are as certain as the fixed laws of nature. The women become men in the female costume, and lose all that delicacy of feeling and softness of manners which belong to the sex, and which our countrywomen, even in the humbler stations of life, and the other classes of British females so eminently possess. But what is infinitely worse, they lose all virtue and shame.

Standing in some of the populous streets here (Birmingham) at one o'clock, I have noticed the motley groups which issue from the courts and alleys at that time to get their dinners. One glance tells me how extreme is their degradation. Women push along through the streets with their bosoms half bare, and hands and faces besmeared with grease, iron filings, or japan. Some favourite beau equally squalid and coarse, meets a lass perhaps, and a disgustingly rude salutation takes place. Occasionally a couple of girls will square off in a boxing attitude, and *show fight* in true style of the game. I have witnessed blows given and received in this way which would not be very pleasant for any one to bear. I have seen some right down *battles fought by these female combat-*

ants, in which bonnets, caps, and gowns flew into strings like canvass before a tempest. Educated as I have been, in the strict schools of Connecticut, and accustomed to look upon females as beings of refinement and virtue, to whom the highest deference and respect were due, you may well suppose that I at first looked upon these screw-making specimens of the sex with ineffable disgust. Custom has now rendered the spectacle familiar. As the natural effect of this state of things, you will not need be told that the populous manufacturing towns are thronged with a class of females which I cannot name. One half at least of adult females that work in shops, I have no doubt are creatures of this revolting character.

Few of the workmen can ever become master manufacturers. They are taught but one branch of an art, and, through their ignorance and stupidity, are never able to obtain a sufficient insight into the other branches to be competent to take charge of an establishment. A man who makes a lock, cannot make a key; and the man who fabricates the knobs to a lock, is ignorant of the other branches: and thus it is with most other articles. On this account they are fit only to be journeymen, and are obliged to live on wages. If their wages are increased, they perform less labour, and their surplus time is spent at ale-houses, or in barbarous amusements. They toil on year after year, perhaps under a hard master, earn a scanty subsistence, and at last die, and leave a family to inherit their poverty and ignorance, and to tread in the same steps.

From the Christian Remembrancer for February, 1827.

Parties in the Church.

MR. EDITOR,

THE following extract from Lord Bacon's Advertisement, touching the controversies of the Church of England, is so applicable to the present state of that church, that it deserves to be presented to the notice of your readers. It is found in the third volume of the fourth edition of his works, p. 142.

"The fourth point wholly pertained to them who impugn the present ecclesiastical government, who, although they have not cut themselves off from the body and communion of the church, yet do affect certain cognizances and differences wherein they seek to correspond amongst themselves, and to be separate from others. And it is truly said, *tam sunt mores quidam schismatici, quam dogmata schismatica*, there be as well schismatical fashions as opinions. First, they have appropriated to themselves the names of zealous, sincere, and reformed, as if all others were cold minglers of holy things and profane, and friends of abuses. Yea, be man endued with great virtues, and fruitful in good works, yet, if he concur not with them, they term him, in derogation, a civil and moral man, and compare him to Socrates, or some heathen philosopher; whereas the wisdom of the Scriptures teacheth us otherwise, namely, to judge and denominate men religious according to their works of the second table, because they of the first are often counterfeit, and practised in hypocrisy. So St. John saith, *That a man doth vainly boast of loving God, whom he never saw, if he love not his brother, whom he hath seen*; and St. James saith, *This is true religion, to visit the fatherless and the widow*. So as that which is with them but philosophical and moral, is, in the apostle's phrase, true religion and Christianity. As in affection they challenge the said virtues of zeal and the rest; so in knowledge they attribute unto themselves light and perfection. So likewise if a preacher preach with care and meditation, (I speak not of the vain scholastical manner of preaching, but soundly indeed, ordering the matter he handleth distinctly for memory, deducting and drawing it down for direction, and authorizing it with strong proofs and warrants,) they censure it as a form of speaking not becoming the simplicity of the Gospel, and refer it to the reprehension of St. Paul, speaking of the *enticing speech of man's wisdom*."

"Another extremity is, the excessive magnifying of that which, though it be a principal and most holy institu-

tion, yet hath its limits, as all things else have. We see wheresoever in a manner they find in the Scriptures the word spoken of, they expound it of preaching; they have made it, in a manner, of the essence of the sacrament of the Lord's supper, to have a sermon precedent; they have, in a sort, annihilated the use of liturgies, and forms of divine service, although the house of God be denominated of the principal, *domus orationis*, a house of prayer, and not a house of preaching. Let them take heed, that it be not true which one of their adversaries said, that they have but two small wants, knowledge and love."

I am, Sir, your obedient servant,
METRIUS.

Affecting Case.

WE extract from a late London publication the following affecting case, as uniting a most singular commixture of humanity and inhumanity, of virtue and of vice:—

"An account appeared in *The Morning Chronicle* some days ago, of an extraordinary act of benevolence towards six deserted children, which having attracted the attention of Sir Francis Burdett, he caused inquiries to be made respecting the facts, and the following is an extract from the report made to him by the gentleman who instituted the inquiry:—"Having inquired the character of Mr. French, the butcher, in Great Quebec-street, and ascertained that it was respectable, I went to his house, and entered into conversation with him respecting the children he had taken into his family. Mr. French, a plain man, of few words, handed me into the parlour to his wife, who, he said, would give me all the information I desired. Mrs. French, a most respectable and intelligent woman, told me, that the father of the children owed them (the Frenches) nearly 1500*l*. Upon questioning her how he came to owe them so large a sum of money, she said, that her husband had become security to the amount of 1200*l*.; that the father of the children ran away, and left them to pay the money; that the money was

raised for this purpose from the sale of two houses, built by Mr. French, with the savings of a careful life. I then asked her how it happened, that she, under such circumstances, took the children in; and how it also happened, that her husband had agreed to it? She said, "We knew the children; it was no fault of theirs that their father had defrauded us; they were more miserable than can be described, and not to have taken them in would have been cruel in the extreme." She fed them, cleaned them, put aside their rags, clothed them in the garments of her own children, and lodged them in her own house. While conversing with this excellent woman, a tall gentlemanly person came in, and was introduced to me as the gentleman who had seen the children on the Dover road, and from him I learned the following particulars:—The father of the children deserted them at Bonne, on the Rhine, whence they made their painful way to Aix-la-Chapelle, and thence to Brussels, begging for food, and carrying the youngest child as well as they could this enormous distance. At Brussels, they were relieved by some English persons, who have there a subscription to forward destitute English to Ostend. At Ostend, the British consul put the unfortunate children on board a vessel, which landed them at Dover; here they arrived, sea-sick, and all but worn out with misery. The next morning the humane overseer of Dover put them in a coach for London; but he neither gave them food to eat upon the road, nor a farthing to purchase any. On the road, the gentleman, who was in the coach, heard that there were some poor children outside, cold and wet with the rain; he handed out his umbrella. At Rochester he saw the unfortunate and miserable children, and learnt from them that they had neither food nor money: he fed them, warmed them, heard their sad tale, and came on with them to London, where they arrived at ten o'clock at night. At the office where the coach stopped, the gentleman gave the coachman money to provide them victuals and lodging, which he undertook to do, the gentleman saying he would call

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again at the office next morning: he, the brute, instead of performing his promise, handed the children over to the care of a black man, who sometimes jobbed about the office, and he left them at one of the most wretched of our wretched brothels. The people were, however, humane; and finding that the only person in London known to the children was Mr. French, they sent them to his house, and he took them in. Next morning the gentleman called at the office, when all the intelligence he could obtain was, that they had been given in charge to the black man: after several hours' search, the gentleman found the black man, and through him traced the children to the house of Mr. French, and here he found them. The children still remain in the house of Mr. French, who has eight of his own, the youngest of which is still in arms. Four of the orphan children go to the national school in Mary-labonne; the oldest, a youth, is variously employed; and one of the girls is afflicted with ague and fever.

"The extraordinary conduct of Mr. and Mrs. French cannot be too highly estimated; and as it would have been improper to have left such worthy people with so heavy a charge upon them, a subscription has been set on foot, which it is hoped may ultimately enable these very worthy people to provide in some way for the children whom they have rescued from destruction. Sir Francis Burdett gave 100*l.*, and several other benevolent individuals have also contributed liberally."

"The following is a copy of the letter addressed to Mr. French by Sir Francis Burdett, enclosing the above sum: it does honour to his head and heart:—

"Sir—Impressed with a due sense of your noble conduct, in receiving into your own family, another family of orphan children, who, but for you, or some one like you—and where could he have been found?—must have probably perished; I beg your acceptance of the enclosed, both as a testimony of my admiration and esteem, and as contributing to your success in trade, and in some degree aiding your benevolent purpose. I beg you will observe, Sir, that you are to employ my contribution for your own advantage; convinced as I am, that there can be no other way of em-

ploying it so much to the advantage of the unfortunate children, to whom you have so generously afforded an asylum.

'I remain, Sir, with the highest esteem,
'Your most obedient humble servant,

' F. BURDETT.

' St. James's-place, Feb. 19, 1827.'

From the Quarterly Theological Review and Ecclesiastical Record for January, 1827.

An Historical View of the Plea of Tradition, as maintained in the Church of Rome, &c. &c. By George Miller, D. D.

AMONG the defenders of the pure Christian religion, whose exertions have been called forth by renewed attempts of Popery against the Protestant Church in these countries, we are happy to number the able and learned Dr. Miller. The various literary works by which this eminent man has benefited society, bear so clearly the stamp of genius; his historical lectures, particularly, contain so much useful information, and interesting novelty of thought; and his "Observations," lately published, "on the Doctrines of Christianity, in reference to Arianism, and on the Athanasian Creed," are so excellent, that we opened his last publication, which now lies before us, with confident anticipations of its value. Our expectation has been realized.

Our space must confine us to a brief and general description of the nature of the contents of Dr. Miller's publication. We refer our readers for more particular information to the valuable tract itself. The author, following a course, novel in the revived controversy with the Romish Church, proposes "to examine, as a question of history, the tradition alleged by the Church of Rome in support of its peculiar tenets, to investigate the opinions of those ecclesiastical writers, from age to age, who have been referred to in the controversy, and thus to trace the history of the plea." (P. 1, 2.) The immediate occasion of Dr. Miller's publication was furnished by a resolution which certain Roman Catholics adopted in a meeting at Carlow in the last summer, and by an exhortation, which Dr. Doyle, titular bishop of Kildare and Leighlin, subsequently ad-

ressed to the Romish clergy of Carlow and its vicinity. The purport of the resolution, and of Dr. Doyle's exhortation, "has," says our author, "been, not simply to assert that the revelation of our Saviour has been transmitted to us, partly by the sacred Scriptures, and partly by tradition; and that therefore it is not sufficient for a Christian to seek in the Scriptures a knowledge of his religion; but to represent tradition as the indispensable interpreter of those Scriptures, and as giving authority to the meaning which it shall pronounce to be true."

The result of Dr. Miller's examination of the history of the plea of tradition, for the details of which we must refer to his work, is summed up by him in the following words:—

"Such appears to have been the history of that tradition, which is now maintained by Roman Catholics in Ireland, as indispensably necessary to the just interpretation of the sacred writings. Apparently unknown to the apostolic Fathers, who might naturally be supposed to have been inclined to announce their possession of a deposit so important to the church, and so creditable to themselves; it is discovered, first, among the *gnostic* heretics, who, in the affectation of a superior knowledge of divine things, had corrupted the simplicity of the Gospel with many inventions, which required some other sanction than the authority of the Scriptures. It was then adopted from them by two Fathers of the church, (Irenæus and Tertullian;) but only to repel the arguments of those who had first pleaded against the Scriptures a spurious tradition, and had then so falsified the records of Christianity, as to embarrass any inference from their genuine communications. When this use had been made of the argument, it seems to have been felt that such an appeal was incongruous and unnecessary, for it was immediately abandoned by the church, nor does it appear to have been resumed in the great controversy of *Arianism* by either party for the support of their tenets. After an interruption of almost two centuries and a half among the western Christians, and in Greece of the much longer period of

more than five centuries and a half; we again find tradition pleaded as an authority; but in each case for a *practice*, not for a *doctrine*; each practice, also, plainly condemned by the written word. The argument was then abandoned, and each plea disowned by one of the two churches, until the very crisis of the reformation, when it was once more brought forward, to oppose the appeal which the reformers had made to the Scriptures; and as these reformers had objected to doctrines, not less than to practices, the tradition of the church was then, for the first time,* pleaded in favour of doctrines. Even then, however, in the very agony of the papal power, it was not pleaded that the Scripture was not intelligible without the aid of tradition, the latter being represented only as entitled to equal reverence, and not as a superior and controlling authority for divine truth. This last step was taken about the close of the sixteenth century, by Cardinal *Bellarmino*, who in his too candid defence of the Church of Rome, did not hesitate to maintain, that the Gospel, without unwritten tradition, is an empty name, or words without sense. The Roman Catholics of Ireland, imitating the boldness of the cardinal, have declared, that the Scriptures are not intelligible without the aid of tradition." (P. 65, 67.)

Though some of the facts here stated have been adverted to by Stillingsfleet, Ellys, and others, in a former period of the controversy; and that relating to Cardinal *Bellarmino* has been well dwelt on by Bishop Marsh, in his "Comparative View," (p. 15, 16;) yet, the history possesses much novelty and interest; and is, perhaps, the only regular historic view of the subject which we have. We thank Dr. Miller for this his new service; and recommend his book to the attention of the public. We feel no small degree of

pleasure in expressing gratitude to this distinguished divine, for his zealous and able exertions.

Dr. Miller's appendix to his "Historical View of the Plea of Tradition," contains interesting extracts from original authorities.

National Gallery.

The projected National Gallery on the site of the old Mews at Charing-Cross, is a building 500 feet in length, composed of two orders of architecture in height, namely, the Doric and Ionic. The front consists of four pavilions, connected by colonnades; the pavilions surmounted by enriched polygonal domes, terminating in balls and spears, bearing resemblance to that pile in the Regent's Park called Sussex-place. Over the centre division of the structure, which on the ground story is a colonnade in front of five arched entrances, rises a large circular dome, which terminates in a temple something after the manner of the Choragic Monument, but triangular on the plan, having a colossal statue on every side. This dome is supported by a tier of *Pæstum* Doric columns, rising from a square tower-like base, at each angle of which there is a lion couchant. Through the intercolumniations the centre of the building will derive its light. Above the two outward colonnades, the façade is embellished with one tier of windows, dressed with pediments, &c.; over which runs a long panel filled with basso-relievos, not unlike the Haymarket front of the Opera-house. There will also be a very considerable display of sculpture in statues and vases, giving the edifice very much the appearance of a French public building,—of which character indeed the whole structure partakes.—*Christian Remembrancer*.

London University.

By the deed for the erection of this great work, it is fixed, that the building shall not be begun until there are 1500 shares of 100*l*. each actually subscribed, and the number may be increased to 3000, which would reduce the amount of each share to 50*l*. On Saturday last the whole of the 1500 shares were filled up, and the second instalment of 10*l*. (making 35*l*. per share) paid up on a large proportion of them, when the council fixed on the 7th of March for laying the foundation stone, which will be done with all becoming masonic ceremony by his royal highness the duke of Sussex. We congratulate the country on the progress made, and the prospect that now fairly opens of great public advantage from this establishment. To those who have objected to this end-

* Dr. Miller of course means, for the first time with the authority of the church: for some individuals, (*Scotus* among them,) had attempted to defend certain new points of faith, as declared by the Lateran Council, by the aid of alleged tradition; "and thus," says Stillingsfleet, "*Scotus* had himself out in the dark point of transubstantiation."

lege, we would say, that it is not to be considered as in opposition to the Universities of Oxford and Cambridge, but in aid of them, and as affording collegiate education to those who either cannot be admitted into the establishments in question for want of room, or whose income does not enable them to bear the expense of either of them. It is also pleasing to understand that the ablest and best informed persons in both these colleges speak without jealousy of the London University, in terms highly to their honour, and thereby show a degree of liberality which we are happy to make known. We are confident there will be ample employment for all the three universities. With the completion of the establishment now almost secured, the next question to be asked is, When it will be completed? And we are enabled to state, from good authority, that Messrs. Lees, the contractors for the building, and Mr. Wilkins, the architect, are both confident that the building will be ready for the commencement of the lectures in October, 1828, or, at the farthest, in February, 1829, allowing the longest period (of two years) that has been contemplated. We also understand that the number of candidates for the several professorships in the university hold out the certainty that the most eminent men in each branch of learning and science will fill the chairs.

It must indeed be an object with most of the men of eminence to have the capital as a field for the promulgation of their opinions. It has long been matter of surprise, and we would add of reproach, that the capital of England should be the only capital in Europe where an university is not established; and we congratulate the country that it will be so soon in the power of young men to obtain a complete, efficient, and economical system of education suitable for the age we live in. As it has hitherto been a great desideratum, we are confident that the London University will soon acquire that eminence which its extended plan, and the liberal principles on which it is established, entitle it to hold among the schools of Europe.—*English Paper.*

St. David's College, Llampeter, Cardiganshire.

This college, which was founded in 1822, by the present bishop of Salisbury, for the benefit of the clergy in South-Wales, the poverty of whose preferment precludes them from the advantages of an university education, is to be opened by the bishop of St. David's in the present month, when it will be incorporated by royal charter. The style of the building is Gothic, and the beauty of its design reflects great honour on the architect, Mr. Cockerell. It is calculated to accommo-

date about seventy students, and the bishop of St. David's intends to admit persons from any part of the kingdom, provided they be members of the Church of England. The annual expense will, it is expected, be within 55*l*. A valuable collection of books has been presented to it by the bishop of Salisbury, to which many of the colleges and members of the university of Oxford have liberally contributed. A grace has also passed the senate of the university of Cambridge, to give to it a copy of all books that have been printed at its expense, or are now in the press. The Rev. Llewellyn Lewellin, M.A. of Jesus college, Oxford, has been appointed principal, and the Rev. Alfred Ollivant, M. A. fellow of Trinity college, Cambridge, vice-principal and senior tutor.—*Christian Remembrancer, Feb. 1827.*

Discoveries in Egypt.

It is at length placed beyond doubt, that the Nile, of which Bruce conceived he had discovered the sources in Abyssinia, and which the Portuguese had seen and described in the sixteenth century, is only a tributary stream flowing into the true Nile, of which the real source is much nearer to the equator. For this information we are indebted to M. Calliaud, a French traveller, who accompanied the predatory expedition of the two sons, Ismael and Ibrahim, of the pacha of Egypt, into Nubia, and who, in conjunction with M. Latores, has made known to us a new region in the interior of Africa, more than 500 miles in length, and extending to the tenth degree of northern latitude. This gentleman has likewise determined the position of the city of Meroe, of which he found the ruins in the Delta, formed by the Bahreel-Abriel (the White River,) and the Bahreel-Azraq (the Blue River,) precisely in the spot where D'Anville had placed them upon the authority of ancient authors. Avenues of sphynxes, and of lions, propylea, and temples in the Egyptian style, forests of pyramids, a vast enclosure formed with unbaked bricks, seem to point out in this place the existence of a large capital, and may serve to elucidate the much agitated, but still undecided question, "Whether civilization followed the course of the Nile from Ethiopia to Egypt, or whether it ascended from Egypt to Nubia!"—*English Paper.*

Library of the King of India.

Dabshelim, king of India, had so numerous a library that a hundred brachmans were scarcely sufficient to keep it in order, and it required a thousand dromedaries to transport it from one place to another. As he was not able to read all these books, he proposed to the brachmans to make extracts from them of the best and

most useful of their contents. These learned personages set themselves so heartily to work, that in less than twenty years they had compiled of all these extracts a little *Encyclopædia* of 12,000 volumes, which thirty camels could carry with ease. They had the honour to present it to the king. But how great was their amazement, on his giving them for answer, that it was impossible for him to read thirty camel-loads of books! They therefore reduced their extracts to fifteen, afterwards to ten, then to four, then to two dromedaries, and at last there remained only so much as to load a mule of ordinary stature. Unfortunately, Dabshahim, during this process of melting down his library, was grown old, and saw no possibility of living to exhaust its quintessence to the last volume. "Illustrious sultan," said the vizier, the sage Pilpay, "though I have but a very imperfect knowledge of your royal library, yet I will undertake to deliver you a very brief and satisfactory abstract of it. You shall read it through in one minute, and yet you will find matter in it for reflecting upon throughout the rest of your life." Having said this, Pilpay took a palm leaf, and wrote upon it with a golden style the four following sentences:—

1. The greater part of the sciences comprise but one single word—*perhaps*; and the whole history of mankind contains no more than three—they are born, suffer, die.

2. Love nothing but what is good, and do all thou lovest to do; think nothing but what is true, and speak not all thou thinkest.

3. O kings, tame your passions, govern yourselves, and it will be only child's play to you to govern the world.

4. O kings, O people, it can never be often enough repeated to you, what the half-witted venture to doubt, that there is no happiness without virtue, and no virtue without the fear of God.—*From the Arabic.*—English Paper.

Library of the Seraglio.

The library of the seraglio is built in the form of a Greek cross; one of the arms of the cross serves as an anti-room, and the remaining three arms, together with the centre, constitute the library itself. The entrance to it is through the anti-room by a door, over which is written in large Arabic characters, "Enter in peace." The library is much smaller than could be conceived; for, from the extremity of one of the arms to the extremity of the opposite one, it does not measure twelve yards. Its appearance, however, is elegant and cheerful. The central part of the cross is covered with a dome, which is supported by four handsome marble

pillars; the three arms or recesses that branch off from this, have each of them six windows, three above and as many below. So small an apartment cannot but be rendered extremely light by this great number of windows, and perhaps this effect is not a little increased by the gloom of the mosque, and the darkness of the anti-room that leads to it. The book-cases, four of which stand in each of the three recesses, are plain, but neat. They are furnished with folding wire-work doors, secured with a padlock and the seal of the librarian. The books are laid upon their sides one above the other, with their ends outwards, and having their titles written upon the edges of the leaves. The whole number of MSS. in the library amounts to 1294, much the greater part of which are Arabic; there are, however, most of the best Persian and Turkish writers, but not one volume in Greek, Hebrew, and Latin! Of the Koran there are 17 copies, and of commentaries on it 145. Collections of tradition relative to Mahomet compose 182 volumes, and treatises on Mahomedan jurisprudence 524, which together are more than half the whole number in the library. Hence it is clear how many falsehoods have been advanced respecting the famous library of the seraglio.—*English Paper.*

Old Cannon.

Among the ordnance captured at Bhurtpore is an iron six-pounder, with the following inscription:—"Jacobus Monteith, me fecit Edinburgh, Anno Dom. 1642."—*Christian Observer.*

Bruce's Manuscripts.

The valuable collection of MSS. of the traveller Bruce, which were obtained by him in Egypt and Abyssinia, are about to be offered for sale: they consist of nearly 100 volumes, in high preservation.—*Id.*

EPISCOPAL ACTS.

In the Diocese of Pennsylvania.

The Rev. William Bryant, minister of St. Mary's church, Colestown, New-Jersey, was admitted to the holy order of priests by the Right Rev. Bishop White, acting for, and by the request of the bishop of that diocese, in Christ church, Philadelphia, on Friday, April 6, 1827.

The Right Rev. Bishop White held a confirmation in St. John's church, Norristown, of which the Rev. Jehu C. Clay is rector, on Sunday, April 22, 1827, when forty-four persons were confirmed.

In the Diocese of Maryland.

On the 31st March, 1827, the first African Episcopal church in the city of Baltimore, was consecrated by the name of St.

James' Church, by the bishop of the diocese. Morning prayer was read by the Rev. Dr. Wyatt, and a sermon preached by the Rev. Mr. Henshaw. The Rev. William Levington, a deacon of the Protestant Episcopal Church, is minister of this church. The building is of brick, neat and commodious.

In the Diocese of Virginia.

On Wednesday the 28th of March, 1827, in the Monumental church, Richmond, Virginia, an ordination was held by the Right Rev. Richard C. Moore, D. D., when Mr. George Kirke was admitted to the holy order of deacons. Divine service was celebrated, and the sermon delivered, by the Rev. Robert B. Croes, assistant minister of the Monumental church.

In the Diocese of South-Carolina.

On the second Sunday in Lent, March 11, 1827, in St. Michael's church, Charleston, South-Carolina, Mr. Thomas John Young, an alumnus of the General Theological Seminary, was admitted to the holy order of deacons by the Right Rev. Nathaniel Bowen, D. D., bishop of the diocese.

On Thursday the 22d March, 1827, the Right Rev. Bishop Bowen consecrated to the service of Almighty God a new chapel, erected at Walterborough by the vestry of St. Bartholomew's parish. Morning prayer was read by the Rev. F. P. Delavaux, the rector, and an appropriate sermon delivered by the bishop.

New-York Protestant Episcopal Sunday School Society.

The tenth anniversary of this institution was celebrated with the usual exercises in St. Paul's chapel, on Wednesday afternoon, April 18, 1827. The schools connected with the society were assembled, comprising a body of more than 1600 children of both sexes, accompanied by their respective superintendents and teachers. The body of this spacious edifice was crowded in every part, while a large concourse of spectators filled the different galleries. In the chancel were most of the resident Episcopal clergy of the city, and several from the adjacent towns. The evening service of the church was conducted by the Rev. Thomas McIntnall, rector of Zion church; after which the children were addressed in a most animated and feeling manner by the Rev. Cornelius R. Duffie, rector of St. Thomas's church. A beautiful hymn was then sung by the children alone, accompanied by the organ. The services were closed with appropriate prayers and the benediction by the right reverend the bishop of the diocese. We must not omit to mention, that *tracts, with suitable refreshments, were distributed to the children at the doors, on leaving the church.*

The schools attached to the society, are those belonging to the parishes of Grace church, Trinity church, St. Paul's and St. John's chapels, St. Mark's church, Christ church, Zion church, St. Mary's and St. Ann's churches, All-Saints' church, St. Philip's church, and St. Thomas's church. All of them, we are happy to learn, are in the most flourishing condition.

Monroe County Episcopal Association.

A society under this name has recently been organized in the village of Rochester, Monroe county; the objects of which are, the supply of vacant places within the county of Monroe with the services of the Episcopal Church; assisting in the establishment and support of new congregations, and the formation of Sunday schools.

An auxiliary *Female Missionary Society* has also been formed, the object of which is to aid the cause of missions, and promote the interest of religion as connected with the Protestant Episcopal Church. The society consists of 120 members.—*Rochester Observer.*

Obituary Notices.

Died at Easton, Pennsylvania, on the 4th April, 1827, in the sixty-fourth year of his age, SAMUEL SITOREAVES, esq., for a long course of years an active, zealous, and efficient member of the Protestant Episcopal Church. He was an eminent member of the bar, distinguished in the Congress of the United States under the administration of Washington and Adams, and was one of the framers of the present constitution of the state in which he resided.

It is our painful task to record the death of the Rev. JOHN DUNN, rector of Shelburn parish, Loudoun county, Virginia. This melancholy event took place at his residence, on Friday the 13th of April, 1827, in the sixtieth year of his age; and is thus noted in the newspapers of the day:—"While in the discharge of his ministerial duties, dispensing the word of life to the people of his charge, it pleased his heavenly Father to visit him with a disease, which put a period to his usefulness on earth. He fell speechless in the pulpit, was instantly bled, soon recovered his articulation, and from that time to the day of his death, continued in the most happy, calm, and peaceful state imaginable, exhorting all around him to continue faithful unto death."—We hope some friend will furnish an obituary article more worthy than the present of the memory of this eminently pious and much beloved servant of the living God.

Died on Monday, December 4, 1826, ABRAHAM ROBERTSON, D.D. F.R.S. Savilian professor of astronomy and Radcliffe observer, aged seventy-five. Dr. Robertson took his degree of M. A. in 1782, and B. D. and D. D. in 1807. He succeeded Dr. Smith as Savilian professor of geometry in 1797, and was elected Savilian professor of astronomy, in the room of Dr. Hornsby, in 1810. Upon the professorship in astronomy becoming vacant, the vice-chancellor has to signify the same in writing to the archbishop of Canterbury, the lord chancellor of Great-Britain, the chancellor of the university, the bishop of London, the principal secretary of state, the chief justices, the chief baron of the exchequer, and the dean of the arches, who are the electors and visitors. These illustrious persons are solemnly conjured by the founder to seek for the ablest mathematicians in other countries as well as our own; and, without regard to particular universities or nations, to elect those whom they shall deem best qualified for the office. On a transmission of their choice, the person so elected is admitted by the university in convocation.—The Radcliffe trustees appoint the *observer*, who nominates his assistant.—*Quar. Theol. Review and Eccles. Record.*

Died in London, December 31, 1826, in the seventy-first year of his age, WILLIAM GIFFORD, esq., author of the *Baviad* and *Maviad*, translator of *Juvenal* and *Persius*, and editor of the *Quarterly Review*, from its commencement down to the beginning of the year just past. To the translation of *Juvenal* is prefixed a memoir of himself, which is, perhaps, as modest and pleasant a piece of autobiography as ever was written. We copy that part which describes his early history.

Mr Gifford was born at Ashburton, in April, 1756. "The resources of my mother were," he says, "very scanty. With these, however, she did what she could for me; and as soon as I was old enough to be trusted out of her sight, sent me to a schoolmistress of the name of Parret, from whom I learned in due time to read. I cannot boast much of my acquisitions at this school; they consisted merely of the contents of my child's spelling-book: but from my mother, who had stored up the literature of a country town, which, about half a century ago, amounted to little more than what was disseminated by itinerant ballad-singers, or rather, readers, I had acquired much curious knowledge of *Catekin* and the *Golden Bull*, and the *Bloody Gardener*, and many other histories equally instructive and amusing."

At eight years of age Mr. Gifford was sent to the free school, to learn to read, and write, and cipher. "Here I continued about three years," making, he says, "a

most wretched progress, when my father fell sick and died. In somewhat less than a twelvemonth, my poor mother followed him to the grave. She was an excellent woman, bore my father's infirmities with patience and good humour, loved her children dearly, and died at last, exhausted with anxiety and grief, more on their account than her own. I was not quite thirteen when this happened; my little brother was hardly two; and we had not a relation nor friend in the world. Every thing that was left was seized by a person of the name of Carlile, for money advanced to my mother. It may be supposed that I could not dispute the justice of his claims; and as no one else interfered, he was suffered to do as he liked. My little brother was sent to the alms-house, and I was taken to the house of the person I have just mentioned, who was also my godfather."

When little more than thirteen, Mr. Gifford was sent on board a coaster at Brixham. In this vessel he continued nearly a twelvemonth; and here he got acquainted with nautical terms, and contracted a love for the sea, which never diminished. In his fifteenth year, on the 1st of January, 1772, his godfather bound him apprentice to a shoemaker. "As I hated," says he, "my new profession with a perfect hatred, I made no progress in it; and was consequently little regarded in the family, of which I sunk by degrees into the common drudge: this did not much disquiet me, for my spirits were now humbled.

"I possessed at this time but one book in the world; it was a treatise on algebra, given to me by a young woman, who had found it in a lodging-house. I considered it as a treasure; but it was a treasure locked up; for it supposed the reader to be well acquainted with simple equation, and I knew nothing of the matter. My master's son had purchased Fenning's Introduction: this was precisely what I wanted; but he carefully concealed it from me, and I was indebted to chance alone for stumbling upon his hiding-place. I sat up for the greatest part of several nights successively, and before he suspected that his treatise was discovered, had completely mastered it. I could now enter upon my own; and that carried me pretty far into the science.

"This was not done without difficulty. I had not a farthing on earth, nor a friend to give me one; pen, ink, and paper, therefore, (despite of the flippancy remark of Lord Orford,) were, for the most part, as completely out of my reach as a crown and sceptre. There was, indeed, a resource; but the utmost caution and secrecy were necessary in applying to it. I beat out pieces of leather as smooth as possible, and wrought my problems on

them with a blunted awl; for the rest, my memory was tenacious, and I could multiply and divide it to a great extent.

"Hitherto I had not so much as dreamed of poetry; indeed, I scarcely knew it by name; and whatever may be said of the force of nature, I certainly never 'lisp'd in numbers.' I recollect the occasion of my first attempt; it is, like all the rest of my non-adventures, of so unimportant a nature, that I should blush to call the attention of the idlest reader to it, but for the reason alleged in the introductory paragraph. A person, whose name escapes me, had undertaken to paint a sign for an ale-house: it was to have been a lion, but the unfortunate artist produced a dog. On this awkward affair, one of my acquaintance wrote a copy of what we called verse: I liked it, but fancied I could compose something more to the purpose. I made the experiment, and by the unanimous suffrage of my shopmates, was allowed to have succeeded. Notwithstanding this encouragement, I thought no more of verse, till another occurrence, as trifling as the former, furnished me with a fresh subject; and thus I went on, till I had got together about a dozen of them. Certainly, nothing on earth was so deplorable; such as they were, however, they were talked of in my little circle, and I was sometimes invited to repeat them, even out of it. I never committed a line to paper for two reasons; first, because I had no paper; and, secondly—perhaps I might be excused from going further; but, in truth, I was afraid, as my master had already threatened me, for inadvertently hitching the name of one of his customers into a rhyme.

"In this humble and obscure state, poor beyond the common lot, yet flattering my ambition with day-dreams, which, perhaps, would never have been realized, I was found, in the twentieth year of my age, by Mr. William Cookesley—a name never to be pronounced by me without veneration. The lamentable doggerel which I have already mentioned, and which had passed from mouth to mouth among people of my own degree, had, by some accident or other, reached his ear, and given him a curiosity to inquire after the author.

"It was my good fortune to interest his benevolence. My little history was not untinctured with melancholy, and I laid it fairly before him. His first care was to console; his second, which he cherished to the last moment of his existence, was to relieve and support me."

Through the kindness of Mr. Cookesley, a subscription was raised "for purchasing the remainder of the apprenticeship of William Gifford; and for enabling him to improve himself in writing and English

grammar." In two years and two months from the day of his emancipation, he was pronounced fit for the university.—*English Paper.*

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Died in England, in consequence of a cold taken at the funeral of the duke of York, the Hon. and Right Rev. GEORGE PELHAM, lord bishop of Lincoln, D. C. L., aged sixty-one.—This excellent prelate was youngest son of the late, and brother to the present earl of Chichester. He was born on the 13th October, 1766, and married, in 1792, Mary, daughter of Sir Richard Rycroft. He was consecrated bishop of Bristol, in the room of Dr. Cornwall, in 1803; translated to Exeter, in the room of Dr. Fisher, in 1807; and on Dr. Tomline being translated to the see of Winchester in 1820, his lordship succeeded him in the bishopric of Lincoln. His lordship was also clerk of the closet to the king, and canon residentiary of Chichester. His lordship was formerly of Clarehall, Cambridge.

Acknowledgment.

The Treasurer of the New-York Protestant Episcopal Missionary Society acknowledges the receipt of seventy dollars from the ladies of the congregation of St. Paul's chapel, in this city, (which, with thirty dollars previously subscribed by the ladies of St. John's chapel for a member for life,) to constitute the Right Rev. Bishop Hobart a patron of this society.

BENJAMIN M. BROWN, Treasurer.

April 9, 1827.

Calendar for June, 1827.

3. Whit-Sunday.
4. Monday in Whitsun week.
5. Whitsun Tuesday.
6. }
8. } Ember Days.
9. }
10. Trinity Sunday.
11. St. Barnabas.
17. First Sunday after Trinity.
24. Second Sunday after Trinity. St. John the Baptist.
29. St. Peter.

Ecclesiastical Meetings in June, 1827.

2. Delaware Convention meets.
6. } Connecticut Convention meets.
7. } Ohio Convention meets.
7. North-Carolina Convention meets.
12. Rhode-Island Convention meets.
13. Maryland Convention meets.
20. Massachusetts Convention meets.
27. Vermont Convention meets.
26. Commencement of the General Theological Seminary.

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[Vol. XI.]

From the Gospel Advocate for December, 1826.

BIOGRAPHY OF BISHOP PARKER.

Dr. Samuel Parker was born in Portsmouth, New-Hampshire, in the month of August, 1744. He was the third son of William Parker, a distinguished lawyer, and one of the judges of the superior court of judicature in that province. He received his education at Harvard College, and graduated in 1764. Immediately after leaving the university, he was elected master of the ancient and respectable grammar school in Roxbury, and subsequently, while pursuing his theological studies, he was employed in the business of tuition in Newburyport, and in his native town of Portsmouth. His parents were not in communion with the Church of England, but he himself became early attached to its doctrines and discipline, and the attachment increased as his studies and life advanced. Upon the death of the Rev. Mr. Hooper, rector of Trinity church in Boston, Dr. Walter, who was settled there as an assistant minister upon the Greene Foundation, was appointed to the rectorship, and the subject of this memoir, then residing at Portsmouth, was elected the assistant minister on that foundation, in the month of October, 1773, and was requested to go without delay to England for ordination. Dr. Richard Terrick, then lord bishop of London, his diocesan, admitted him to deacon's orders on the 24th day of February, 1774, and three days afterwards ordained him priest. After residing some time in England, he returned to Boston, and on the second day of November he subscribed the "Votes and Rules for the Observation of the Assistant Minister of Trinity Church." He had scarcely entered upon his official duties, before the war of the revolution

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commenced, and exposed him to a very severe trial.

"As the Episcopal Church had shared the royal bounty and favour," says Dr. Gardiner,* "and in this country had always been unpopular among the zealots of other persuasions, she naturally became an object of jealousy at this crisis, and her ministers the objects of resentment. Alarmed for their personal safety in this moment of menace and peril, they fled. Mr. Parker alone remained, and constant to his duty, persevered in its execution."

Dr. Walter, of Trinity church, Dr. Caner, of the king's chapel, and the Rev. Mather Byles, who was rector of Christ church, and son of the celebrated doctor of the same name, retired within the British province of Nova-Scotia. The chapel and Christ church were shut for several years.

Mr. Parker's situation was indeed critical; and the discharge of his conflicting duties, on one side to the Church of England, and on the other to his native land, required the exercise of great prudence and unshaken fortitude. On the 18th of July, 1776, a fortnight after the declaration of independence at Philadelphia, he found himself obliged to call a meeting of the wardens and vestry. He informed them, "that he could not with safety perform the service of the church for the future, as the continental congress had declared the American provinces free and independent states, and had absolved them from all allegiance to the British crown, and had dissolved all political connexion between them and the realm of England; that he was publicly interrupted the Lord's day preceding, when reading the prayers in the liturgy of the church for the king, and had received

* Funeral Sermon, page 5.

many threats and menaces that he would be interrupted and insulted if the prayers for the king should again be read in the church; and that he was apprehensive some damage would accrue to the proprietors of the church, if the service was in future carried on as had been usual, and therefore desired their counsel and advice."

The vestry and proprietors passed a vote "that Mr. Parker, the present minister, be desired to continue officiating in said church, and that he be requested to omit that part of the liturgy of the church which relates to the king and royal family."

In November of this year, (1776,) Dr. Parker was married to Anne, daughter of Mr. John Cutler, of Boston, a lady who, with several children of the marriage, still survives him.

The situation of an Episcopal clergyman, at the very head-quarters of the revolutionary spirit and troubles, it may easily be perceived, must, for a long time, have been far from enviable. The ecclesiastical connexion, designated, as was believed, by the very name of the Church of England, was obnoxious to a highly excited populace, and subjected all Episcopalians to the dangerous consequences of a supposed hostility to their country's cause. Very great circumspection, and an uncommon share of firmness, were necessary on the part of the ministers of the church in every quarter of the country; and such was his own parish's grateful estimation of Dr. Parker's discretion and fearless discharge of official duty amid the difficulties of his station in such trying times, standing alone, and by his single efforts, "through evil report and through good report," holding together the principal, if not the only, church and society in Massachusetts, that, in 1777, the proprietors voted seventy-five pounds "as a gratuity to the Rev. Mr. Parker, for his extraordinary services the year past," and invested him with "the powers, privileges, and immunities of incumbent minister for one year, provided the Rev. Mr. Walter should not, before that time, return to his charge," and gave him the rector's salary as well as that of the assistant minister.

This arrangement continued until the 13th day of June, 1779, when the proprietors voted, by yeas and nays, upon this question, Whether this church has now an incumbent minister or not? The nays prevailed by a very large majority. On the 27th day of the same month, Dr. Parker received official notice that he was unanimously elected rector of the church, and he was requested to accept the office. In his reply, he observes to the proprietors, "Your inclination to set me at the head of this society after so long an acquaintance, though the doing of it has been attended with circumstances that must give pain and uneasiness to a feeling mind, demands my most grateful acknowledgments. The orphan state of an Episcopal Church in this country affords matter of discouragement to every one, and the peculiar state of this church in particular, rather aggravates than diminishes the difficulty. As this is an affair of the utmost consequence and importance to me, as involving in it, in a great measure, my future happiness or disquiet in this world, and my everlasting happiness or misery in another, I must, in addition to your former favours,* request the indulgence of a little time before I give a final answer. I must persist in this request, because, as I hinted to you before you proceeded to a choice, I have some doubts in my mind which I cannot remove without consulting some records and authors, that I cannot immediately come at."

On receiving this letter, the proprietors assented to his wishes, and gave him time; and he was finally persuaded to yield to their desires, and be inducted as rector.

Upon this part of his life Dr. Gardiner remarks, "To the noble conduct of our deceased friend must doubtless be attributed the preservation of the Episcopal Church in this town. Nor was the spirit he displayed less disinterested than firm. Repeatedly did he refuse the rectorship of this church, anxiously desirous of leaving open a path for the

* He had twice before, in the two previous years, requested and obtained delay in their proceedings about the incumbent, hoping Dr. Walter might return.

return of his senior colleague;* and it was with difficulty, and after a considerable space of time, that he was prevailed on to accept it. From that moment he gave himself up to the promotion of its interests: and such were the efficacy of his preaching and the respectability of his character, that the pews of this church have never been sufficient to answer the numerous demands for them. His reputation extended throughout the Union, and was rewarded with a doctorate from a respectable university. He was looked up to as the head of the Episcopal Church in New-England, and inferior to no clergyman on the continent in the essential accomplishments of that sacred character."

He was known abroad as well as at home, and was selected by the Society in England for Propagating the Gospel in Foreign Parts, as their agent in the management of their financial concerns, and the care of their lands in this part of America.

For several years after the peace which succeeded the revolutionary war with Great-Britain, Dr. Parker assiduously devoted all the time he could spare from his family and church, to the restoration of the scattered churches and societies which had been dispersed by the civil contentions and belligerent operations of that memorable period; and every Episcopal parish in the state has borne testimony to his kindness and pastoral care.

In 1792 his parochial labours were partially relieved by the election of a gentleman, a scholar, and a Christian, in the person of Dr. John Sylvester J. Gardiner, to the office of assistant minister, who has also succeeded him to the rectorship of Trinity church.

Dr. Parker was appointed in 1793 to preach the Election Sermon before the legislature of Massachusetts: and in 1803 he delivered a discourse for the benefit of the Female Asylum in Boston, both of which performances were published.

* Dr. Walter returned to the United States in 1791, and officiated first at Cambridge. In 1792 he was settled as rector of Christ church in this city, in which office he remained till his death.

Upon the decease of Bishop Bass, he was unanimously elected bishop of the eastern diocese, and to the acceptance of this dignified office he gave a very reluctant assent after several months deliberation.

The duties of an American bishop are arduous, and the station a highly responsible and unenviable one. The nurture of so many small societies, scattered over so large a surface of territory; the painful admonition of all who go astray; the examination and ordination of suitable candidates for the ministry; the visitations of the churches, at great distances from each other, for confirmation and other Episcopal duties; the attendance upon the state, diocesan, and general conventions; the peculiar business of each member of the house of bishops, as prescribed by the canons;—these, and many other things incident to the office, superadded to the ordinary business of a parish church, and the common and indispensable concerns of domestic life, made the more pressing by reason of there being no episcopal salary to defray the very large, increasing, and unavoidable expenses of the bishopric, present a view of the labours and difficulties attending the office, which may readily lead a considerate mind to a refusal of the proffered honour. With a distinct perception of these several considerations, Dr. Parker, after deliberating maturely upon the subject, thought he ought not to decline to enter the path of duty that lay before him, arduous and laborious as it was.

He was consecrated in New-York, at the General Convention, on the 16th day of September, 1804; a sermon (afterwards published) was delivered on the occasion, by the venerable Bishop White, of Pennsylvania, who, assisted by Bishop Claggett, of Maryland, Bishop Jarvis, of Connecticut, and Bishop Moore, of New-York, performed the office of consecration.

"Having received consecration, he returned to his family and parish; and, ere he had discharged a single duty of his new dignity, was seized with his last fatal disorder."*

* Funeral Sermon, page 12.

He had been subject to the gout, which, as several of his father's family have also been victims to it, seems to have been hereditary. He expired on the 6th of December, 1804, and is interred in the family tomb under Trinity church in Boston. The two succeeding paragraphs are extracted from Dr. Gardiner's discourse, delivered at the time of the funeral.

"As a man, he was endowed with great and distinguished virtues. With a sound understanding he united a most humane and feeling heart. No clergyman in this country ever exercised more extensively the rites of hospitality. His prudence was of the most manly kind, the result of naturally good feelings and intuitive good sense, which led him to think, and speak, and act the very thing he ought, and support a character of dignity and propriety at all times and in every situation. There is not a society in town, established for the promotion of public good or private benevolence, of which he was not a distinguished member, and in most of them an active officer. Usefulness indeed appeared to be the object of his life."

"As a clergyman of the Episcopal Church, Bishop Parker was equalled by few. He read with propriety and impressive solemnity our excellent liturgy, and performed all the ordinances of religion in a manner best calculated to impress the heart with their importance. In the pulpit his voice was clear and sonorous, and his delivery energetic: nor, when occasion required, was he ignorant of that touching pathos which moves the strings of sensibility. His discourses were serious and solid, explaining some important doctrine, or enforcing some moral virtue. He was deeply impressed with the necessity of inculcating the essential doctrines of Christianity, which peculiarly distinguish it from other religions, and from a mere system of ethics. The divinity of the Saviour, the doctrine of the atonement, faith in the Holy Trinity, were, he conceived, essential parts of the Christian system."

In his person, Dr. Parker was tall, *robust, erect, and well proportioned, cheerful in disposition, and amiable in*

deportment. As a husband and parent, loving and beloved, he enjoyed for many years the endearment of domestic life amid his large family, and surrounded by very numerous friends, industriously spending his time in the alternate discharge of personal and parochial duties, in the performance of the latter of which he was always remarkably distinguished. We may perhaps safely conclude, that his highest style of excellence was in that most respectable, most honourable, and most useful character, a conscientious PARISH PRIEST.

From the Evangelical Magazine for March, 1827.

Address of the Soul to the Body, on their Separation at Death.

Body, farewell! Go, take thy long, long sleep in thy kindred earth!

Thou hast done me many and great services. Through thy eyes, I beheld the glories of creation; of the heavens above, which proclaim the glory of their Maker, and of the earth, whose beauty in all the diversified scenery of land and water, hill and dale, with all the endless variety of creatures, animate and inanimate, show forth the wisdom, power, and goodness of the Lord. By them I was enabled to read the word of God, the great charter of our salvation. Through them, mind communicated with mind, in griefs and joys, without the intervention of words.

Through thy ears I have been delighted with the harmony of sounds; the melody of the human voice, and the sweet notes of the woodland songsters. By thee I heard the joyful tidings of salvation by a crucified Saviour, and enjoyed the society of Christian and other friends.

By my union with thee, I have been regaled with the fragrance of the rose and violet.

By thy tongue, which was thy glory, I have been enabled to communicate my thoughts to my fellow-men, and to show forth the praises of the Most High.

Through thy means, I have transported myself from place to place, and thereby multiplied the enjoyments of social life.

Whilst I acknowledge my obligation to thee, I must, at parting, remind thee of the injuries I have sustained by thy means. Thy eyes, which were given thee for the glory of God and thy comfort and enjoyment, have been an inlet to much evil. What crowds of temptations have assailed me through thy neglect in not keeping a strict watch at this principal gate. How often hast thou overlooked the handiwork of Jehovah, or gazed on the wonders of creation, unconscious of him who gave the sun to rule the day, and the moon and stars to rule the night. How often hast thou gone after forbidden objects, and thereby brought guilt and darkness on me.

Thy ears, which should have been delighted only with truth, have often listened to the voice of the flatterer, and to the whisper of the slanderer.

Thy tongue, which should have been guided by the law of love, has been often like the piercings of a sword: your speech has often been destitute of Christian simplicity, and out of your mouth have come forth blessing and cursing.

How much of my precious time has been occupied in sleep and in providing for thy wants, and how importunate hast thou been for the indulgence of thy animal cravings. These have too often unfitted me for higher and nobler exercises.

Thankful, indeed, would I be, that, by thy pains and sicknesses, I have been taught patience and resignation to the will of God, and a daily sense of my absolute dependence on him for every thing.

We have travelled together for more than threescore and ten years,—our union has been close and intimate,—goodness and mercy have followed us all the way; yet I cannot help feeling much at the thought of parting; but the prospect of being again united when the voice of the archangel and the trump of God shall awake the dead, cheers me.

Then shall we meet in far different circumstances. Thou wilt soon be committed to the dust a mass of corruption—then shalt thou be raised in incorruption; now in dishonour—then in

glory;—now in weakness—then in power;—now a natural body—then a spiritual body, like to the glorified body of the adorable Saviour.

How glorious the change! No more sin, nor sickness, nor sorrow—no more consumption of time in sleep, for there shall be no night there; nor in providing for thy wants, for the Lamb, who is in the midst of the throne, shall feed us, and shall lead us to living fountains of waters; and God shall wipe away all tears from our eyes.

Extracts from a Review of a Visitation Sermon of the Rev. C. Jerram, in the Christian Remembrancer.

THE text of the sermon is the third verse of the Epistle of St. Jude—"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints,"—and the division of the sermon presents to our consideration, first, the paramount importance—secondly, the component parts—thirdly, the distinctive character—of "the faith which was once delivered to the saints."

"The text connects this faith with 'the common salvation;' and our Lord, it will be recollected, sanctioned his commission to preach it in the world, by an assurance that 'he that believeth shall be saved, and he that believeth not shall be damned.' So that, so far from its being 'a vain thing for us,' it is 'OUR LIFE,'—THERE IS NO SALVATION WITHOUT IT! Important fact! may God enable us well to weigh it, and to bear it constantly in our minds when we stand up before our respective congregations!" P. 4.

These considerations are, indeed, most essential to the preacher of the Gospel. To the want of these may be traced every lifeless, unimpressive, and merely moral sermon, dumb as to all the privileges of the Gospel, that ever followed the evangelical liturgy of our church. "It is true," says the learned Bishop Horsley, "that it is the great duty of a preacher of the Gospel

to press the practice of its precepts upon the consciences of men. But then it is equally true, that it is his duty to enforce this practice in a particular way, namely, by inculcating its doctrines. The motives which the revealed doctrines furnish, are the only motives he has to do with, and the only motives by which religious duty can be effectually enforced." "We preach," says the apostle, "Christ crucified;" doubtless in all the humbling, yet animating, and most significant fullness of consequences resulting from the crucifixion. But unless Christ crucified is, in very truth and reality, the ground-work of our principles, our motives, our conduct, and our hopes in both worlds; unless we look to him as "the light of the world, the guide of his church, and the salvation of men;" we shall go on in a joyless and gloomy course, and, from our ignorance of gospel motives, fail in our attempts at obedience, and unavailingly struggle against the evil in our hearts.

We find the author thus defining the articles of which the faith is composed:—

"I think there can be no reasonable doubt that those which are necessarily connected with this '*common salvation*,' must be fundamental and indispensable parts of the faith. We have only to inquire what salvation, in its most natural and obvious signification, implies, and we shall immediately arrive at several conclusions of the greatest importance. Now it is obvious, that the term implies *danger* and *deliverance*, and we have only to take up the scriptural account of these, to arrive at those truths which lie at the foundation of the Christian system, and form its constituent and essential parts." P. 6.

We accord entirely with the import of this passage. Terms are often used too vaguely, and without distinctly fixing their scriptural meaning. It is highly important, when we talk of *salvation*, and our *hope of salvation*, that we should understand our danger and deliverance, as well as the union which subsists indissolubly between Christian *hope* and *Christian faith*. The believer, and no other, has authority for hope.

"What God has joined, let no man put asunder."

"Let us advert for a moment," continues the preacher, "to the scriptural account of the danger of man, and we shall find that this resolves itself into his fall from that state of righteousness and true holiness in which he was originally created; the penalty attached to his transgression, and his utter inability to rescue himself from this wretched condition; and these truths constitute the first elements of 'the faith which was once delivered to the saints.'" P. 6.

On this great and fundamental point, without a distinct and uncompromising admission of which there is no reasonable prospect of a right view of *any* essential doctrine, Mr. Jerram appears to us, in what has been cited, and in the whole sequel connected with it, strictly in accordance with Scripture and the articles of our church. We cannot avoid suspecting the purity of spirit, or sound judgment, of the man who states any of the essential doctrines in a manner calculated to excite unnecessary and unavoidable disputation. There are those who are not content with the word corrupt, or even *very* corrupt, as applied to human nature, unless the word *totally* precedes; or if those guards, with which Scripture* itself has secured this great truth from Antinomian tendency, are declared necessary, the writer is deemed a Semi-Pelagian. On the other hand, not one of the essential doctrines has oftener suffered from want of a sufficiently prominent place, of sufficiently frequent and solemn urging, and in terms of such significance as to reach the decisive language of Scripture and the church, on the corruption of man's nature by the fall, and his inability "to turn and prepare himself by his own natural strength and good works to faith and calling upon God."† The

* See also the church's twelfth article. This and the eleventh ought always to be read together, to know what is her view of the necessity of good works as the fruit of a lively faith; the first word, "Albeit," connecting what is said with the article immediately preceding, on Justification by Faith.

† Tenth article.

practical mischief of the former of these extremes is, that man, being treated as a mere machine, a brute, or even a stone, his accountableness, as a moral being, is in danger of gradual, and almost unconscious, dismissal from his code of principles; while the latter tends to lessen that entire dependence which the word of God requires on the merits of Christ for our justification, and on the assistance of the Divine Spirit through the whole work of sanctification, to "prevent us in all our doings, and further us with continual help." If these extremes are avoided, to cavil at minor shades of difference between the definitions of writers otherwise orthodox, is of the character of that "communing which is not for peace," and ill accords with the spirit of that church, which comprehends all she can. The question is, whether the statement objected to amounts, on the one hand, to a surrender of exertion on our part—to a discouragement of seeking and knocking, and using all divinely-appointed means for the restoration and renewal of our fallen nature, such as reading, hearing, watchfulness, and prayer; or, on the other hand, whether it tend to leave men in that self-complacency to which we are all naturally inclined, or to ascribe any power to man to perform works truly good, without the aid of the Divine Spirit. And this question will generally turn on the *context*, rather than the words used to express the doctrine. If, however, Scripture is at all faithfully pursued, these must be of strong import: "The heart of the sons of men is full of evil."* "Man is born like a wild ass's colt."† "Every man at his best state is altogether vanity."‡ Such texts might be multiplied, and will warrant, and indeed require, very strong language to express the true doctrine. But if we are exhorted, *on account of our inherent corruptions*, to exert ourselves in the use of means—to fly from every idea of self-complacency—to hunger and thirst after righteousness—to desire forgiveness—to claim nothing for our best services as of debt—to lay faster hold on those

mercies which all men need, and by the contemplation of these to love the Author of them, and all his creatures for his sake; then is the statement "good to the use of edifying,"—such as should lead to union among the members of our apostolical church, and an important part of that great field of neutral ground, which is occupied by all her consistent sons, and should incline them rather to carry on contention with the wolves of infidelity without, than to pluck each other's fleeces within the fold.

Mr. Jerram next adverts "to the *deliverance of man, or salvation itself*. And here again we are necessarily brought to the admission of a grand and prominent article of our faith, *the divinity of the Saviour*. We have only to consider the real condition of man, the corruption of his nature, and the widely extended ruin which he has brought upon himself, to allow that no ordinary being is competent to deliver him from his misery, and to restore him to the image and favour of his Creator. In the very idea, therefore, of salvation, is involved the scriptural doctrine that 'God was manifest in the flesh;' and the proofs of this doctrine are so numerous, and so interwoven in the very texture of the Holy Scriptures, that the godhead of the Saviour and the truth of revelation must stand or fall together." P. 10.

This just observation is an eminent example of the truth of our position, that without a full admission of human corruption, no essential doctrine is likely to be rightly believed. Thus the Unitarian, who admits the divine mission of Christ, but denies his divine nature; who maintains that he is appointed Judge of all men, but rejects him as a Saviour; has no such article in his creed as that of original sin. Oh! that this self-blinded sect, who systematically insult the majesty of heaven by professing to believe in the revealed word, but believe only what they choose, and reject what they choose, would listen to this warning voice—would bring themselves into the brotherhood by worshipping him, whose "own arm brought salvation,"

* *Eccles. ix. 3.* † *Job xi. 12.* ‡ *Ps. xxxix. 5.*

not only as a prophet, but also as their priest and king—instead of virtually calling down his blood upon themselves and their children,* like the Jews of old, and desiring to have no king but Cæsar.

All serious Christians will agree with our author on "*the prominence*" in the Scriptures of the doctrine of atonement; and that this can never be rejected or overlooked, without demolishing the fabric of the whole Christian system. He next proceeds to notice a most vital distinction in these doctrines, which "effect a change in the *state* of man, but none in his *character*, viz. that they lay the foundation for *pardon*, but do not bring about a *reconciliation*." We fear this is often quite overlooked; and yet it is of the first importance to distinguish between a change of state and a change of character. In regard to the former, all Christians are on a level. But the principles which excite to obedience, reach their maturity gradually, and will probably find their full scope only in the world to come. Christ is "the Author of eternal salvation to those who *obey* him," and our "*inheritance* is among them that are *sanctified*;" and if there be those who think they have done enough, by showing the corruption of man in Adam, and his restoration by Christ's atoning blood, and perfect obedience, such teachers are but blind leaders of the blind. Our faith is no otherwise to be perfected or proved but by our works: in the language of our author, "we must be renewed in righteousness—we must become holy in affection—we must be made willing and obedient, in order to have any intercourse with God, and to become everlastingly happy."

We shall cite one admirable passage, and take our leave for the present.

"There is something in an affectionate statement of gospel truths which is peculiarly calculated to find its way to the heart. Christianity is a religion of sympathy. It is founded on the prin-

* See the case of the Unitarians and Jews compared, in a sermon by the Rev. J. Methuen Rogers, M.A., rector of Berkley, Somerset; in which the doctrine of Christ's divinity is defended by such a mode of reasoning as all are competent to understand.

ciple of human wretchedness. It meets man in every species of sorrow and affliction. It takes him by the hand when deserted by human supports. It pierces the clouds which throw a melancholy gloom over the path of life; and opens before 'the way-worn traveller' a 'hope full of immortality.' Let us reflect upon this peculiarity of our holy religion, and consider what an advantage it gives us in our public addresses. By far the greater part of our congregations are suffering in one way or other. We cannot enter a family, and be permitted to know what is passing within it, without perceiving that there is a worm corroding the root of their comforts—some poisoned arrow drinking up their spirits—some intolerable burden subduing their strength. To such, how suitable is the invitation of the compassionate Saviour, 'Come unto me, all ye that are weary and heavy laden, and I will refresh you!' How appropriate is the character of the great High Priest, who 'is touched with the feeling of our own infirmities!' To such, how adapted are the consolations of the Spirit, the promises of the Gospel, and the resting-place of the saints! To overlook such circumstances, and to discuss abstract truths in a cold and formal and heartless manner—O what a loss of opportunity! what a mocking of human misery! what dereliction of duty! what a prostitution of office! what a fearful responsibility! Let us, my reverend brethren, pray for the heart of a shepherd—for 'bowels of compassion!' Let us take the sufferer by the hand, and conduct him to the Saviour! Let us lead him to the wells of salvation! Let us pour the healing balm into his bleeding heart, and assure him that there is one who sympathizes with his sorrows, and who 'is able to save to the uttermost all that come unto God by him.' Forgive my earnestness, and permit me to say that *Christ is the only subject* which meets the wants and wretchedness of man: Christ, in his person and offices; Christ, in his doctrines and atonement; Christ, in his spirit and in his government; in his love, his condescension, his mercy, his salvation,—as the guide and sup-

port and comfort of his people; as their Redeemer, their Friend, their Advocate, their Forerunner, their Representative; the Fountain of all blessedness, both in time and in eternity." P. 18—20.

For the Christian Journal.

WE have lately observed in several public prints that there have been numerous conversions in Ireland from Romanism to the Protestant Church of that kingdom. The following statement is very minute, and may unquestionably be relied on. It is from the Christian Remembrancer. Our readers will find it a document of no common interest.—The first part of it is a letter from a clergyman of the established church to his Romish parishioners. The latter part continues the intelligence to a somewhat later date.

"RECONTATION OF PAPISTS, AT CAVAN.

"*To the Roman Catholic Parishioners of Delgany, who were present in Kilquade chapel, on Sunday, October 29, when, among others, the following resolution was passed:—*

'That we have read with manifest emotions of regret, and honest indignation, the many and base calumnies sent forth to the world by those, who, devoid of every honourable feeling, have had the hardihood unworthily to state, that great numbers of the Catholic people, and also of the Catholic clergy of Ireland, have latterly become members of the Protestant Church. We, therefore, in order to undeceive those who may have been led to believe that such was the case, seize this first public opportunity to declare the same to be false, and contrary to all known fact; and we challenge those calumniators to produce the names of those persons so stated to have conformed, together with their respective place of abode.'

"It was not till the beginning of this month, that I saw the number of the Freeman's Journal in which this and the other resolutions appeared. As soon as I read them, I wrote to Cavan for information of what had taken place there. The answer which I have received I now beg to lay before you, at

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the same time pledging myself for the accuracy of the statement which it contains. It is as follows:—

"That within the last two months, 252 Roman Catholics have read their recantation there, and become members of the Protestant Church:—

	Males.	Females.	Total.
On Oct. 8, -	12	5	17
22, -	11	9	20
29, -	4	6	10
Nov. 5, -	6	9	15
12, -	5	3	8
19, -	8	12	20
26, -	17	27	44
Dec. 3, -	27	34	61
10, -	25	32	57
	115	137	252

"These are the numbers, it is to be observed, of the persons who were of an age, and were thought competent, to read their recantation:

"And that many others who offered themselves were not received, on account of their not bringing with them testimonials as to character, which were invariably required.

"I have myself seen the list of the names and residences of those who have conformed.

"It is also stated, 'that the great instrument which the Lord has employed in this work, has been, his own holy word;' that as it was said of old of the Jews of Berea, 'These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so; therefore many of them believed,' Acts xvii. 11. So it was in the case of these converts, that it was their comparing the religion which they had been taught, with the religion of the Bible, which ended in their abandoning the one, and attaching themselves to a church which is built upon the other:

"That there is indeed abundant reason to be satisfied, that those who have thus come over to the Protestant Church, have done so from a sincere conviction of the errors of their own; nay, a large proportion of them, from a thirst for that 'pure milk of the word,' 1 Pet. ii. 2, which was not supplied to them in their own; and that they bid fair to

put to shame many Protestants of the old stock, whose example, alas! is so often a stumbling-block, rather than a testimony to their Roman Catholic neighbours.

"I do not reply to that part of the resolution, in which we are complained of as having stated that 'large numbers of the Roman Catholic clergy had become members of the Protestant Church;' because I never heard any such statement made; and know there is no foundation for it.

"But it is not from Cavan only we hear accounts of such a disposition on the part of the Roman Catholic people.

"I will, however, only mention for the present, the parish of ASKEATON, in the county of Limerick, with the clergyman of which I have myself communicated upon the subject.

"He tells me that thirty Roman Catholics, making with their families a total of eighty-two souls, have there conformed to the Protestant Church; that they come to him at an early hour on Sunday mornings, to read the Scriptures, and to be examined in them; that they are now going regularly through the Book of Genesis, and that it is most pleasing to observe the increased interest and attention which has been thus excited.

"Indeed, in the adjoining parish of Powers-court, there are twenty-six persons now attending the Protestant Church, who not long ago were all of them Roman Catholics.

"Though it was in reply to the resolution which was passed in Kilquade chapel, that I felt myself called upon to come forward with these truly interesting facts, I cannot, however, allow myself to break off even a short address like this, to my Roman Catholic parishioners, without giving expression to something of what I feel towards them. I am not insensible to the good will and kindness which I have invariably met with from you, during a residence of some years among you. Would that I could be instrumental in any way, in disabusing you of errors of more serious consequence to you than this!—*The great and fatal error of the whole world is, that men think themselves safe, while they are in a state the most*

perilous and awful; Satan, one way or another, still persuades them, as he did our first parents, 'Ye shall *not* surely die,' Gen. iii. 4. The first thing we *all* want to be disabused of, is *this* error; and in the place of the false and fatal peace, to have the anxiety excited in us, 'What must I do to be saved?' Acts xvi. 30; and can I think *you* want it less than others? My Roman Catholic friends, my heart's desire for you is, that, awakened all of you to a sense of your real state as perishing sinners, and your conscience left to work without being lulled again by false dependencies and *forms* of religion, it may become the anxious concern of your souls, 'What must I do to be saved?'

"And then, that you may seek the answer, where only it can be found—in those Scriptures which present him, 'who came into the world to save sinners,' 1 Tim. i. 15, presents him to us, not obscured by human traditions, nor displaced by human mediators; but as the one and only 'Mediator between God and us,' 1 Tim. ii. 5: 'as the only name under heaven, given among men, whereby we must be saved,' Acts iv. 12—in those Scriptures, 'which are able to make us wise unto salvation, through faith, which is in Christ Jesus,' 2 Tim. iii. 15. For whatever is said of the difficulties of this blessed volume, we are assured in it, that 'the Spirit which guides into all truth,' will 'take of the things of Christ, and *show* them' unto those who diligently seek them; will break the seals for them, and solve the difficulties; will make that Gospel, which, if for any, was designed for the poor, Matt. xi. 5, plain and intelligible to the poor, let them only be poor in *spirit* also; will open their understandings, that they may understand the Scriptures, Luke xxiv. 45. Or what mean those words, 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto *babes*?' Matt. xi. 25; and the Apostle Paul tells us, that 'he that is *spiritual* judgeth *all* things,' 1 Cor. ii. 15.

"Ah! and the day is at hand, my

friends, when out of the same written word, you and I, and every one of us, shall hear our eternal doom. When he, who as at this time came into the world to save sinners, 'shall come in the clouds of heaven, with power and great glory,' 'to judge the world;' the question will not be, whether we did as our church required of us, or not—Oh! no—but hear the Judge himself, 'The word which I have spoken, the same shall judge you in the last day,' John xii. 48.

"And can I then take the slightest interest in your welfare, (and I trust it is more than a *slight* interest I feel for you,) and not ardently desire, that this divine word may find its way into your houses, and into your hearts? And when, too, I hear our blessed Lord assuring us, that the fruitful source of error is the ignorance of his word, 'Ye do err,' he says, 'not knowing the Scriptures,' Matt. xxii. 29. For, as the psalmist speaks, 'Thy word is a light to my paths, and a lantern to my feet,' Ps. cxix. 105: Oh! and when I hear the same inspired writer, in his description of the man who deserves truly to be accounted 'blessed,' speak of him as one 'whose *delight* is in the law of the Lord, and who meditates therein day and night,' Ps. i. 2; 'and he shall be like a tree,' he goes on, 'planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.'

"That you, my friends, may so thrive and prosper, in what concerns your everlasting interests; that you may be like such trees, watered from the springs of 'living water' which the Lord opens to us in his word, 'having your fruit unto holiness, and the end everlasting life,' Rom. vi. 22, is the heartfelt desire and prayer of your sincere friend and servant,

"WM. CLEAVER.

"*Delgany, Dec. 14th, 1826.*"

'The above letter to his Roman Catholic parishioners, from the son of the late archbishop of Dublin, appeared in the Morning Herald of the 11th ult. By information since received from himself, it appears that on the Sunday

after the intimidating visitation of the Roman Catholic archbishop and his four suffragans, 49 more recantations were publicly read in the cathedral church. This made the whole of their number 301; but it has since amounted to 366 in that one place. That the work of conversion is going on in the other parts of Ireland, is abundantly proved from other sources of information.

'The Protestant inhabitants of Cavan, at a public meeting in the courthouse, convened for the purpose, have denied the allegations in the statement of Dr. Curtis and four other Roman Catholic dignitaries, respecting the recent conversions. They allege, in one of the resolutions, "that no undue influence has been exerted to forward the reformation which is now in progress." A statement, signed by three clergymen, has also been put forth, vindicating the characters of those who have embraced the Protestant religion, and asserting that testimonials of character have been in every case required.

'The affidavits too, tendered by the Roman Catholic prelates, have been met by counter affidavits.—See the proceedings of the meeting, and the documents at length, in the Morning Herald of the 26th of January last.

'We will now present our readers with an account of the conduct of a Roman Catholic priest, taken from the Dublin Evening Mail of January 5, and resting on the authority of an Irish clergyman, the Rev. J. G. Porter, who stated the facts at a great Protestant festivity at Enniskillen, in a speech on that occasion. "In our own country, Popery, which is so little understood in England, and is called a Christian religion, will not permit the words of its Divine Author to be taught or read, and holds up the united Church of England and Ireland as heretical and usurping, and as a nuisance which ought to be annihilated; and interdicts the most praiseworthy efforts of the landlords, who, with feelings of compassion for their tenantry, would ameliorate the structure of society, and enlighten their minds. I know of one instance where a schoolhouse was built with this view, and a Roman Catholic

schoolmaster was placed in it by the choice of the tenantry, and the most strict orders given by the landlord to them to be vigilant in watching that no interference was attempted to withdraw their children from whatever religious opinion they had inculcated. No books were allowed to be taught which could lead to any religious dispute, and the most marked encouragement was given to the Roman Catholics to send their children to this place, where instruction would be given, and rewards bestowed on the youth. The Protestants and Catholics were to be collectively instructed, and the Douay Testament, and established version of the Scriptures, given respectively to each when it was requisite. It is needless to say, the poor tenantry received this offer with gratitude, and fondly hoped they might be permitted in quiet to enjoy the proffered advantages; but what was the conduct of the Roman Catholic pastor—that minister who can absolve his flock from other sin? But this dire offence was not to be committed for money, or expiated by penance. From the altar he announced to his flock, that whoever dared to send their children to this school, should never kneel at the altar of his chapel; and thus compelled his slaves to swallow the monstrous absurdities, and bear the cruel chains of Catholicism."

"We rejoice that these meetings have lately taken place in many counties of Ireland; viz. in Fermanagh, Ulster, Armagh, Tyrone, Cavan, and Derry. They announce to us how large a part of the most intelligent community have feelings and principles in accordance with our own; and we confidently predict, that the Protestant religion will be the faith of the educated population of Ireland."

For the Christian Journal.

An Oversight in Part of the Prayer Book.

A singular mistake exists in all editions of our Prayer Book that I have examined, but in none of several English editions. It occurs in the Office for the Private Baptism of Children—that part of it which is used for receiv-

ing the child publicly in church, after its having been previously baptized at home. Among the questions to the sponsors is this, "Wilt thou be baptized in this faith?" and the answer is, "That is my desire"—although the child has actually been previously baptized, and that fact certified by the minister at the outset of this service. This oversight has unquestionably arisen from copying carelessly the sponsorial questions and answers into this office, from that for the Public Baptism of Children.

In a matter so evidently a mistake, there can be no need of a formal act of the General Convention to correct it. And this brief notice of the fact is published, that printers, and the persons authorized by the bishops to superintend editions of the Prayer Book, may guard against this error in future.

CLERICUS.

Perhaps it would be proper for other Episcopal periodical publications to insert the above.

For the Christian Journal.

Coinciding with the correspondent who has sent us the following article, in the opinion that it presents a subject of at least highly interesting inquiry, we beg leave to bespeak in its behalf the particular attention of such of our readers as may have any information to communicate on the subject, or the means of giving it more extensive circulation.

The oldest Bishop.

Messrs. PUBLISHERS,

IN the life of Bishop Wilson, it is stated that "Cardinal Fleury wanted much to see him, and sent over on purpose to inquire after the date of his consecration, as they were the two oldest bishops in Europe." It has occurred to me as by no means improbable, that we may now have, in our church, the oldest bishop in Christendom; that is, the one who has the longest survived the period of his consecration. The venerable Dr. William White, bishop of Pennsylvania, having been consecrated February 4, 1787, has, of course, been more than forty years a bishop, a circumstance which cannot be expected often to occur. The fact, that more than twenty-four years elap-

ed between his consecration and that of the bishop who ranks next to him in seniority, and that the bishop consecrated at the same time with himself, and the seven who were consecrated in those twenty-four years, have all closed their mortal career, while they invest his case with a peculiar interest, are not an unapt illustration of the ordinary course of human affairs, and of the probable proportion of those who generally arrive at an advanced period of their episcopacy. Certain it is, that this venerable man has outlived all the English bishops who were on the bench at the time of his consecration; and probably has not his senior in any part of the British empire. His consecration is also believed to have been anterior to that of any of the Romish bishops in this country. Would it be impossible to prosecute the inquiry with regard to other branches of the Christian church? In the present easy and extensive intercourse between all parts of Christendom, might not the transcribing of this article, if it be thought worthy of it, in the various religious publications in this and other countries, be the means of obtaining information on the point? It surely would be at least *highly interesting* to know, or be able to conjecture, with any great degree of probability, who is now the oldest surviving successor of the apostles.

Senectutis Venerator.

Extract from a Sermon by the Rev. J. Croes, jun., entitled "The Episcopal Church not Calvinistic," delivered before the Convention of the Diocese of New-Jersey, in 1826.

My brethren, the Episcopal Church has always been distinguished for the moderation and the soundness of her doctrines. While on the mysterious subject of predestination, she proceeds with caution, not inculcating any thing that contradicts the natural impressions of the human heart; on other points, she speaks boldly and decisively. On the subjects of human depravity, of the necessity of repentance, faith in the Lord Jesus, and the divinity of the Sa-

viour, she has left us in no doubt. Here she has laid the foundation deep and strong, because she is convinced that these are the doctrines of Scripture; and her creed is, that holy Scripture is an unerring rule of faith and conduct. She has ever earnestly contended for the faith once delivered to the saints.

The path marked out to us by the reformers of the church, we think is the one in which her children ought to walk. Moderation in discussing mysterious points, should be the aim of all. What evils have arisen from venturing rashly upon the forbidden ground of abstruse speculation? How many have been driven from the acknowledgment of the plain and undoubted doctrines of Christianity, by the injudicious inculcation of metaphysical divinity? There are certain truths in religion that are received on all hands, but yet are incomprehensible. When, therefore, we attempt to explain them, we lose ourselves in inextricable labyrinths, and the danger arises that we may be tempted to abandon fundamental and undoubted truths, because we cannot comprehend what it was never designed we should. Thus it is a doctrine universally admitted, that God is good. It is also a self-evident fact, that evil exists in the world. Now how shall we reconcile this doctrine and this fact together? We cannot. Shall we then reject either, because we cannot reconcile them? So we all acknowledge that God foreknows all things. If so, why did he create creatures that he knew would disobey his laws, and render themselves liable to punishment? In points like these, our true wisdom is to keep silence. We cannot explain them, and we need not attempt it. We should in sincere humility suppress our prying curiosity, and wait in patience the arrival of that day when all these mysteries will be unfolded, and we shall understand and adore the providence of God.

The doctrines of Calvinism, we think, have done harm to the cause of Christianity. These doctrines are repugnant to the dictates of natural reason, and in order to find admission into the mind, the thoughts must be prepared

beforehand, by a train of metaphysical reasoning. The Calvinistick system is altogether of artificial structure, and as we think, finds no support in the word of God. Hence when men who have been educated in the belief of this system, begin to try it by Scripture and the light of reason, they perceive the weakness of its foundation and reject it. But this is not all. They are apt to contract a sceptical spirit on other points—they are too liable to go from one extreme to another, and to imbibe the idea that they may reject not only what is contrary to reason, but also whatever is above their reason. That much has been the case in many instances there is too much reason to fear.

Do we mean to say that Calvinists may not be good men, or that they may not be sincere in their belief? God forbid. But mere sincerity in any belief, although accompanied with true piety, is no evidence of correctness of doctrine. Else we should be compelled to acknowledge that the wild reveries of Baron Swedenbourg were truths justly claiming our assent. Neither will the prevalence of a doctrine for a considerable number of years, prove its truth. For we know that certain errors have, at various periods, prevailed in the church for a *great* length of time, for centuries even, and yet at last disappeared. And there are now evident symptoms of the decline of Calvinism in the Christian world. The doctrine of universal redemption, by some styled universal atonement, is gaining ground rapidly, and by its progress may be marked the destruction of Calvin's artificial structure. It is the axe laid at the root of the tree, and it must, in time, level it with the ground. We can with sincerity put up the prayer, that its fall may not be the signal for the rise of a more erroneous system; for mankind (as we have remarked) are too much disposed to run from one extreme to the opposite.

My brethren of the ministry, what is the course we should pursue in this situation of affairs? While we reject the dogmas of Calvin, and endeavour to show that they are not the doctrines of the Bible or of the church, let us be

careful to inculcate with diligence and zeal, those doctrines that are the genuine and undoubted offspring of the holy Scriptures, such as the depravity of human nature, the necessity of repentance, of faith in the Lord Jesus Christ, &c. These are doctrines that may not only be proved by certain warrants from holy Scripture, but that come home with power on the consciences of all men. They are doctrines, the truth of which may be felt by the heart as well as acknowledged by the understanding; and they are doctrines that will command attention, and be followed by good fruits wherever they are faithfully inculcated. Men are conscious that they are sinners; they can understand perfectly what repentance is, and they can see and feel the value of an atonement for their sins. They know not how themselves to appease the offended justice and holiness of God, and they will accept with gratitude the assistance of a Mediator. Such are the doctrines unfolded by the Gospel; such the doctrines that are suited to the moral and spiritual necessities of men; and such the doctrines that the ministers of God must inculcate, if they would do their duty. Faithfully teaching them, we shall fulfil the command of the apostle, "Earnestly contend for the faith once delivered unto the saints."

For the Christian Journal.

Comparative View of the North and South of France.

THE following article has been furnished us by a friend. It is taken from a late English newspaper, and is stated to be a translation of "the most important passages in a speech, on the Effects of popular Instruction on the Prosperity of France, delivered by M. Charles Dupin, on the opening of the Normal course of geometry and mechanics at the Conservatory of Arts and Trades in Paris, November 29, 1826." It is an important and interesting paper, and strikingly exhibits the beneficial effects which intelligence exerts over a community.

"I have divided France into two portions—the northern, consisting of

32 departments, containing 13 millions of inhabitants—and the southern, 54 departments, with 18 millions of inhabitants. The 13 millions of the north send 740,846 pupils to school; the 18 millions of the south send 375,931. Hence it appears, that out of each million of inhabitants, the north of France sends 56,988 children to school, and the south 20,885. So that primary instruction is three times more extended in the north than in the south.

"I shall now proceed to show some remarkable consequences which result from this disproportion.

"In the north of France, notwithstanding the rigour of the climate, which entirely prevents the cultivation of olives, capers, oranges, and lemons, and scarcely allows the growth of Indian corn and the mulberry-tree in some of the departments; which deprives Normandy, Picardy, Artois, French Flanders, and Ardennes, of the culture of the vine; notwithstanding this absence of natural riches, the mass of the people in the north, having more instruction, activity, and industry, obtain from the soil a revenue sufficient to pay 127,634,765 francs land-tax on 18,692,191 hectares;* whilst the 54 departments of the south only pay 125,412,969 francs land-tax on a superficies of 34,841,235 hectares.

"Thus, for each million of hectares, the public treasury receives from *enlightened* France, 6,820,000 francs land-tax, and *unenlightened* France, 3,599,700.

"The superiority of the public revenues furnished by the enlightened part of France is particularly observable in the tax for licenses, which is calculated on the same scale throughout the kingdom. The 32 departments of the north pay into the public treasury for licenses, 15,274,456 francs; and the 54 departments of the south pay only 9,623,133 francs. So that, owing to the superior industry produced by a wider spread of knowledge, a million of Frenchmen in the north bring into the public treasury for licenses, 1,174,958 francs; while a mil-

lion of Frenchmen in the south pay only 534,652 francs for licenses.

"If we sum up these taxes, it will appear that a million of hectares pays as follows:—

<i>In the North.</i>	<i>In the South.</i>
Land-tax, 6,820,000 frcs.	3,599,700 frcs.
Licenses, 817,000	276,216
7,637,000	3,875,916

That is to say, a million of hectares in the north pays exactly twice as much as a million of hectares in the south. Now, the north of France sends 740,846 children to school, & the south 375,931, or about half as many as the north.

"We will now endeavour to point out certain indications of the relative progress of the arts in these two great divisions of France. I have examined the list of patents from July 1, 1791, to July 1, 1825, and from this it appears, that the 32 departments of *enlightened* France have obtained 1689 patents, and the 54 departments of *unenlightened* France 413 patents.

"The colleges of Paris have afforded me another means of forming a comparison. The university annually bestows on all the colleges of Paris and Versailles an immense number of prizes, second prizes, and accessits. In the *university almanack* are printed the names of the pupils rewarded, and the places of their birth. I commenced by taking away all the pupils born in Paris, so as not to give an undue advantage to the northern departments. I then reckoned separately—1. All the pupils from the 31 departments of the north, leaving out the Seine—2. All the pupils from the 54 departments of the south; and the following was the striking result:—

"Pupils rewarded from the 31 northern departments	- 107
"Pupils rewarded from the 54 southern departments	- 36

"But another fact has appeared to me still more remarkable. The 143 rewards consisted of 37 prizes and 106 accessits: now of the 37 prizes granted by the university to the children from the departments, 33 were obtained by children from the north, and 4 by the children from the south.

* An hectare is a superficial measure, containing 100 ares. An are is rather less than four English perches.

"The Polytechnic School, which is noted for the equity of its regulations, requires that the pupils who offer themselves from all parts of France, as candidates for admission, should have already acquired a considerable stock of mathematical and literary information. I have examined the lists of pupils admitted during 13 consecutive years, and have found, that of 1933 pupils admitted, 1233 were sent from the 32 departments of the north, and 700 from the 54 departments of the south.

"The Academy of Sciences, which, it is universally acknowledged, chooses its members with impartiality, from the learned throughout the kingdom, offers a result still more favourable to the north. Of the 65 members composing the academy, 48 are from the 32 northern departments, and 17 only from the 54 southern departments.

"I have reserved, as a last mode of comparison, the rewards granted by government at the periodical exhibitions of the products of national industry. At the exhibition of 1819, the rewards were in the following proportion:—

	32 North. Departments.	54 South. Departments.
Gold medals -	63	26
Silver do. -	136	45
Bronze do. -	94	36
	293	107

"The exhibition of 1823 presented results not less striking.

"Thus, in whatever point of view we regard the two portions of France, whether with respect to their agriculture or their commerce; at whatever period of life we observe the population of the north and that of the south—in tender infancy, at college, at the Polytechnic School, at the Academy of Sciences, in the invention of improvements in the arts, and in the national rewards bestowed on industry—every where we find an analogous, and almost always a proportionate difference. To men capable of comparing effects with causes, this constant uniformity of results, this pervading superiority in favour of that part of the kingdom where instruction has been the most spread, will demonstrate clear-

ly the advantage of this instruction in promoting trade, arts, and sciences, as well as private and public opulence."

The Tenth Annual Report of the Board of Managers of the New-York Protestant Episcopal Sunday School Society.

THE number of scholars included in the several reports of schools in union with this society, is 2235, as follows:

	Male.	Female.	Total.
Zion church -	340	448	788
St John's chapel (parish of Trinity church) -	112	334	446
Christ church -	100	170	270
Grace church -	40	153	192
All-Saints' church -	60	90	150
St. Paul's chapel (parish of Trinity church) -	78	60	138
St. Mark's church -	20	77	97
St. Philip's church (coloured) -	35	48	83
St. Thomas's church -		40	40
Trinity church -		31	31

Grand total - 785 1450 2235

The total number reported exceeds that of last year, 467. The only additional school now reported is that of St. Thomas's church. No reports have been received from those of St. Mary's church, St. Luke's church, and St. Ann's church, in this city, and St. Ann's church, Brooklyn. That of St. Luke's, we understand, has been suspended in consequence of the want of sufficient accommodations for worship in the church; those heretofore used having become required by the congregation.

Our gain of scholars, therefore, within the last year, has been not inconsiderable. And we are fully persuaded, that from the perpetually and largely increasing population of our city, still more good might have been done, had the proper means been adopted; and a proportioned augmentation of good should be anticipated as the only result of our future operations at all commensurate with the extent and force of the claims of the inestimable charity committed to our trust. With the expression of this sentiment, there should be a reserve in justice to the disinterested, faithful, and highly beneficial labours of those who do aid in the holy

work. But what are they among so many? Some of our schools, indeed, appear to command no small degree of the activity and enterprise in their superintendence, care, and management, which they require. In others, however—and we are sorry to say that some of the largest and most respectable are not here excluded—there exists a lamentable degree of coldness and indifference. This circumstance, although it reflects additional credit on the few in those congregations who are still willing to labour for the effecting of so much good, is, in itself, of a very discouraging character. A more generally diffused just sensibility to the importance of this charity in reference to social and civil welfare, and to individual happiness, here and hereafter, would, we are confident, call forth the most beneficial exertions in its behalf. A little experience would prove this to be by no means as inconvenient as might at first be imagined; and the satisfaction arising from it, would, to a benevolent and pious heart, be a rich reward. Complaint has sometimes been made of the behaviour of the scholars during public worship. That our superintendents and teachers most faithfully endeavour to prevent this, we fully believe. Considering, however, the materials of which Sunday schools are generally composed, and the changes to which they are incessantly subject, the wonder is that so much should be effected in preventing and diminishing this evil. Before, however, efforts are made to disparage the faithful labours of the teachers, and to derogate from the immense value of these schools, by such complaints, let the measures adopted in some schools be more generally pursued. Let gentlemen of the congregation, in such rotation as may prevent its being unreasonably burdensome, be with the scholars during public worship. The best effects have been found, and will ever be found, to attend this measure. This may, indeed, involve some inconvenience and self-denial. But where is the Christian who will refuse these in the cause of his Master, and for the temporal and eternal good of his fellow-beings?

Our society is again indebted to the
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liberality of the Auxiliary New-York Bible and Common Prayer Book Society, and the New-York Protestant Episcopal Tract Society, for contributions of books for the use of our schools. These have amounted, during the past year, to 135 Prayer Books, and 3550 Tracts. Upwards of 1600 of the last were given to the scholars at the recent anniversary.

We subjoin, as usual, views of particular schools, as exhibited in their several reports to this board.

ZION CHURCH SCHOOL.

Male Department.

The number of names now on the register is 340—142 scholars having left the school for various reasons since the last report, and 254 having been added. One of the coloured adult scholars has been removed by death. Nineteen coloured adults and 77 coloured boys are enrolled among the other scholars. The school is at present conducted by 2 superintendents, 3 visitors, and 12 teachers.

The average attendance of the scholars, although far from being what we could wish to have it, or even what might be reasonably expected, has yet been rather better during the past year than that of the year preceding; having been nearly one-third of the whole number of scholars, and ranging between 60 and 135. The causes of irregular attendance specified in the last report still exist with equal force, and we lament to add, that a still stronger reason for thin attendance among the scholars is now afforded by the disproportionately feeble numbers of those who are engaged in the business of instruction. It will be perceived that the number of teachers is to that of scholars only as 1 to 20; while experience has fully proved that the proportion of 1 to 8 or 10 is the least that will suffice for vigorous and completely efficient operation.

In the arrangement of the scholars in classes, &c. but little change has taken place. In the method and subjects of instruction considerable alterations, and it is believed, considerable *improvements*, have been made. The interrogatory system has been applied to every department of the school, and all the studies of the scholars have been conducted in strict observance of the principle, that nothing is to be considered as *learned* unless it be thoroughly *understood*. The lower classes have been instructed in the principles of religion, as contained in the 'Catechism broke into short Questions and Answers; even before learning to read, by repetition after the teacher. The middle classes have

studied the 'Scripture Instruction,' and the 'Enlargement of the Church Catechism,' with the assistance of the vivâ voce explanations of their teachers. The upper classes have read, and have been thoroughly questioned on, portions of the New Testament systematically selected, and have also studied Bishop Hobart's Catechism, and received a regular course of instruction on the use of the Book of Common Prayer. All the scholars have manifested a much greater interest in the exercises, and a much better acquaintance with the subjects of instruction, than has ever before been witnessed by their teachers. The higher classes, especially, have, in many respects exceeded the most sanguine expectations of their instructors.

The class of coloured adults, who, at the time of making the last report, were scarcely commencing to read, have made a most satisfactory progress. Their attendance, it is true, has been but desultory, owing to the circumstance that some, being seamen, have but the intervals between their voyages to attend; and others, being at service, cannot always command their time. Notwithstanding this, several begin to read with considerable ease.

The library attached to the school continues to be opened every Sunday, and is found of essential service as a simple and easily regulated system of rewards, besides the material benefit which it has never failed to afford the scholars, and many of the teachers, who are accustomed to derive from its stores employment for their leisure hours.

On the whole, it is thought that there will be found, in a retrospect of the past year's labours, and a comparison of them with those of preceding years, great cause for thankfulness to the Giver of all good gifts, for affording us an increased sphere of usefulness, and for blessing our labours to a degree even greater in proportion to that increased sphere than has ever before been experienced.

Female Department.

During the past year there have been admitted 248 new scholars, and 200 have been discharged—the number remaining on the register being 448. Of these the attendance has been from 80 to 125, except in one or two instances of extremely bad weather, when the numbers were quite small. Amongst the most regular attendants are 4 coloured adults, about 60 years of age, who attend with their children and grandchildren. The number of adults is 25. The whole are divided into classes—viz. Bible, New Testament, Scripture Instruction, Primer, and alphabet classes; which are under the direction of 2 superintendents and 14 teachers.

The improvement and behaviour of the scholars is as great as could be expected,

a great many children having been advanced from low to higher classes since the last report.

ST. JOHN'S CHAPEL SCHOOL.

(Parish of Trinity Church.)

Male Department.

This school is at present in a very good state. The number of scholars within the past year has increased. The Bible and Prayer Book class read exceedingly well, and are instructed in the catechism. The teachers have been very attentive.

The total number of scholars is 112, of whom 15 are coloured.

The deportment of the scholars during divine service, is generally as good as can be expected.

Female Department.

This school is in a flourishing condition, and is daily increasing. Since the last report, it has lost 81 scholars from removals and other causes; but, notwithstanding, the present number on the register is 334, 234 white scholars, the greater part of whom attend regularly, and 100 coloured scholars, the most of whom are out at service, and are not able to attend more than once a-day.

There are 17 teachers, 12 for the white and 5 for the coloured scholars—much too small a number for the school, when the time allotted for instruction is taken into consideration.

CHRIST CHURCH SCHOOL.

Male Department.

The whole number entered on the register since the last annual report has been 204. In July last, 66 attended at one time; since which, the number has fallen off, and there is now an average attendance of about 25. 104 have been stricken from the register for non-attendance, leaving the present number 100. About 30 of these are coloured.

The scholars are generally attentive, and behave well in church. They have been rewarded with Bibles, New Testaments, Prayer Books, tracts, &c. A few take books from the library belonging to the school.

There are 6 teachers engaged at present in the school.

Female Department.

This school was reorganized last spring, and is now under the direction of a superintendent, secretary, and 14 teachers. The school has rapidly increased. At the opening of it last spring, the register number was 30; the attendance from 15 to 20; 4 or 5 new scholars were added nearly every Sunday during the summer. The

register number is now 170; attendance from 50 to 65. Some of the children are far advanced, and read and recite Scripture and catechism. Several of them have purchased Bibles, Prayer Books, and New Testaments with their tickets, which are given as rewards for diligence, punctuality, and good behaviour.

GRACE CHURCH SCHOOL.

Male Department.

This school is increasing in prosperity. The number of scholars is upwards of 40, who are divided into four classes, according to their progress. To instruct these, there are but 2 teachers, so that it is impossible to render to all that attention which is requisite for their improvement.

The library contains upwards of 240 volumes. The average number of scholars (male and female) who have the privilege of taking books, is 20. They manifest a great desire of reading, and the length of time which it has been established (two years) has given full conviction of its great utility.

Female Department.

Since the last report, this school has had an increase of 20 scholars; 18 have left from various causes, leaving 152 on the register, 70 or 80 of whom are regular in their attendance, and are placed under the care of only a superintendent and 2 teachers.

ALL-SAINTS' CHURCH SCHOOL.

Male Department.

In May, 1826, this school consisted of 9 regular attendants, with 2 teachers, and remained so during the greater part of the summer. Since September, the school has gradually increased to 30 regular scholars, with 60 names on the register. In January last, another teacher was received; so that the scholars give better attendance than formerly. Many of them have committed to memory large portions of the catechism and Scriptures, and the school is in an improving condition.

Female Department.

This school has, since December last, assumed a very prosperous and encouraging appearance; and it is earnestly hoped that an anxious spirit will be manifested for the future in this school, for acquiring that knowledge and wisdom, with the value of which no earthly attainments will bear any comparison. Two of the scholars have been removed by death. The present number is 90, who are under the care of a superintendent and 7 teachers. Their behaviour in general is respectful and attentive.

ST. PAUL'S CHAPEL SCHOOL.

(Parish of Trinity Church.)

Male Department.

By referring to the register of this school, it is found that there are now enrolled 78 scholars. Of this number, 30 have been added since the last anniversary. The average number of regular attendants is about 30, several of whom have been attached to this institution from its commencement.

The scholars in general have made considerable proficiency both in spelling and reading, and manifest a desire to improve, and seem to appreciate the privileges they now enjoy.

The school is divided into seven classes, each having a teacher, whose anxiety for the improvement and spiritual welfare of those committed to their charge, is evinced by their regular attendance to the duties which they have undertaken to perform; and it is humbly trusted that their benevolent efforts will not be altogether unfruitful.

It has afforded the superintendent much pleasure to observe the apparent devotion of several of the elder boys in uniting with the congregation in the services of the church.

Of the directors of the school it is gratifying to state, that a number of the gentlemen are very regular and punctual in the duty of sitting with the scholars on Sunday, and visiting the residence of absentees, during the following week, to ascertain the cause of their absence. Such measures, there can be no doubt, from the past experience of this school, exert the most favourable influence on the successful prosecution of this best of charities. Especially the attendance among the scholars, during public worship, of two or three gentlemen of the congregation, has a most happy effect on their deportment; and would be a ready and effectual method of preventing the ill behaviour of which complaints are sometimes made; and on account of which unmerited odium is sometimes cast on this holy and interesting work.

Female Department.

Since the last anniversary, 46 new scholars have been added to the school—39 white and 7 coloured. The school fluctuates between 30 and 40. The number of attending scholars on the register is 60.

On the 18th of June last, the chapel was closed for cleaning, and was not opened until the 15th of August. This was a disadvantage to the school, owing to the difficulty of assembling in one church and attending another for worship.

ST. MARK'S CHURCH SCHOOL.

Male Department.

At the commencement of the last season, the superintendent was highly gratified with the prospect of the school, there being from 35 to 40 regular attendants, which were divided into seven classes, and taught by the superintendent, 2 young gentlemen belonging to the church, and 2 of the oldest of the boys, whom it was thought proper to make teachers. Their improvement is satisfactory, and their behaviour such as to merit the approbation of the superintendent.

But from causes unknown to the superintendent, in November last, the school began to fall away, and is now dwindled to about 20 regular attendants. The superintendent still hopes that, with the opening season, the school will regain its former flourishing situation. Those who remain in school, are principally the oldest attendants; several of them repeat the Church Catechism weekly to the rector.

Female Department.

Thirty-five scholars have been received in this school since the last report; many also have left it—some from necessity, others from choice. It is, however, a source of happiness to state, that there is an increase in point of numbers, both as it regards the names on the register, (now amounting to 77,) and those who regularly attend. Though there still subsists a vast disproportion between the growth of the little flock generally “in the knowledge of the Lord and Saviour Jesus Christ,” and the sanguine expectations concerning them; yet the rapid progress of a few, and the desire of improvement manifested by many of the most unpromising among them, encourages the hope, that the God of all grace has been with the work.

This school is at present under the care of a superintendent and 6 teachers. On Sunday last, a premium was awarded to one of the scholars by the rector of the church, for her knowledge and right understanding of the Church Catechism.

ST. PHILIP'S CHURCH SCHOOL.

(Composed entirely of coloured persons.)

Male Department.

During the past year, this school has been in an improving condition. It is conducted at present by a superintendent and 3 teachers. The number of scholars does not exceed 35; but these are so regular in their attendance, that there are seldom more than 6 or 7 absent, and their improvement has given great encouragement to their instructors. The boys of one of the classes have portions of Scripture given them weekly to commit to memory. In this they appear to take a peculiar de-

light, and have made a highly creditable progress. The school might be much enlarged, could a sufficient number of well qualified persons be found, who were willing to perform the labours of teaching and searching for scholars. But as it is, there is cause of thankfulness to God for what he has enabled us to do, and for brightening the prospects of future usefulness to those engaged in the work.

The present scholars and teachers manifest such a pleasure in their work, as indicates its continuance and increase.

Female Department.

The number of scholars on the list is 48, but the general attendance does not exceed 25. There are a superintendent and 4 teachers.

Since the last report, this school has been in an improving state. The teachers and scholars both manifest an increasing pleasure in their employments. The children have made a satisfactory progress in learning, and conduct themselves with a propriety that shows they have not been instructed in vain. They encourage the hope, that some of the brightest future ornaments of the church will be from among their number.

ST. THOMAS'S CHURCH (FEMALE) SCHOOL.

After several preparatory meetings, this school was opened on the 11th March, 1827, with a very appropriate prayer by the rector, who, at the request of the superintendent, attended on this interesting occasion. Too much praise cannot be given to the young ladies of this church who volunteered their services as teachers, and who have been punctual in their attendance, and unremitting in their endeavours to improve the morals, as well as the minds, of the children committed to their care; many of whom, taken out of the street, had never been at any school, and seldom at church.

The superintendent, in seeking out scholars, met with several Episcopal families who were about placing their children in Sunday schools of other denominations, because there was no Episcopal Sunday school near enough to send their very small children. Others quite unsettled in their faith, are as willing to become Episcopalians as any thing, and very readily and gladly consented to their children being taken into the school. The school consists of about 40 scholars; between 30 and 40 attend regularly. The others, from sickness and other causes, have been prevented attending as regularly as the teachers would desire.

The school is under the care of a superintendent and 12 teachers, and is divided into four classes—1st. the Bible, 2d. cony

reading, 3d. spelling, 4th. alphabet. They are all instructed in the Church Catechism, except the very small ones, who are taught the Lord's prayer, the creed, and the ten commandments, by repeating them after their teachers. Their progress is beyond the most sanguine expectations of the superintendent, many of them receiving no other instruction.

TRINITY CHURCH (FEMALE) SCHOOL.

The superintendent reports, that the school at present consists of 31 scholars, 15 white and 16 coloured. In consequence of having so recently entered upon the duties of her office, she can give but little information respecting the school. It is very desirable that there should be a larger number of teachers, as the school is gradually increasing; and it affords her satisfaction to observe, that the scholars are generally attentive and well disposed, some of them meriting particular approbation.

We cannot close this report without adverting to an event in the history of our church, having the most important bearing on her Sunday school operations, which has characterized the past year. We mean the establishment of "*The General Protestant Episcopal Sunday School Union.*" This event took place in the city of Philadelphia, in the month of November last, during the session of the General Convention. It was the result of the co-operation of bishops, clergymen, and laymen, from all parts of the United States. It has been located in this city; and the executive committee have adopted various measures, the result of which will, probably very soon, be an extensive and efficient prosecution of the good purposes designed by its establishment. We are happy to say, that to the funds necessary to this end, the Episcopalians of this city have contributed with a very commendable liberality. Proportioned contributions from other parts of the United States will make it, indeed, a most efficient and influential institution. Its object is to concentrate information, for the purpose of suggesting the best plans of Sunday school instruction, and disseminating intelligence on the subject of this important department of religious and charitable operation; and especially, to provide a supply of all sorts of books, cards, &c. proper to be

used in Episcopal Sunday schools, so ample as to furnish them at the lowest price to all parts of the country. It is for this last purpose, particularly, that the recent successful application has been made to the members of our church in this city.

Connexion with this General Union does not in the least interfere with the irresponsible control and management which the clergy of the several parishes, and such of their parishioners as may be duly associated with them, ought to have of their respective schools; nor with the similar privileges of any association like ours. It is only intended to afford them facilities in their important operations.

Our society has been placed in union with this general institution; and in perfect consistency with this, will continue to prosecute its own proper work. Its books, &c. will be purchased from the depository of the General Union as soon as that shall be established and in operation; which, it is expected, will soon be the case. Our friends and fellow members of the church will, therefore, distinguish between the contributions which they have generously made towards commencing those operations of the General Union, which will, in a great measure, support themselves by sales of books, &c. to schools in all parts of the country; and the annual appeal, which our society will soon renew, to enable it to furnish to its own schools the requisite supply of those indispensable mediums of instruction.

In contributions to this end, in personal services, and especially in prayers for the direction and blessing of that heavenly grace, without which all human efforts are vain, we ask the co-operation of our fellow-members of the church in the good work which we have in hand. And especially, with gratitude for their past services, would we solicit a continuance of the faithful and successful labours of the superintendents, teachers, and directors of the several schools.

Signed by order of the board,
HENRY ROGERS, Chairman *pro tem.*

Attested,
THOMAS N. STANFORD, Sec'y.
New-York, April 27, 1827.

From the Church Register for May 19, 1827.

Bishop White's Address to the Convention of Pennsylvania.

Brethren, the Clergy and the lay Deputies of this Convention;

My report, at this my forty-third attendance on an annual meeting of the convention of the diocese, is as follows:

In the last week of July, I attended at the annual meeting of the trustees of the Theological Seminary in New-York; when, besides the being again gratified by the display of the abilities of the professors, and the proficiency of the pupils, I became a witness of the progress of the building, which is to be the future seat of instruction.

On the 1st day of August, in the city of Newcastle, and state of Delaware, I ordained to the holy office of deacons, Henry V. D. Johns, in Emmanuel church in that city. On the same day, and in the same church, I held a confirmation, and preached twice.

On the 27th day of August, in Trinity church, Southwark, Philadelphia, I ordained to the holy office of deacons, William Bryant and William Henry Rees, and preached on that occasion.

On the 24th of September, in St. James's church, Philadelphia, I ordained to the holy office of deacons, Benjamin Hutchins, of this state.

On the 25th of September, I set off for Wilkesbarre, and for the Beech Woods; being accompanied by the Rev. Jackson Kemper. On the 28th I preached in the borough of Wilkesbarre, as did Mr. Kemper on the 27th, who, on both of these occasions, performed divine service.

On the next day we entered the Beech Woods, being accompanied by the Hon. Judge Scott, who accommodated us by the furnishing of his carriage and his horses on this tour. On the first evening we were at Springville, where Mr. Kemper read prayers and preached.

On the next day, we reached the furthest point of our destination, the neighbourhood of the church lately built near Wyalusing Creek; where, in the evening, Mr. Kemper read prayers and preached.

On the next day, being Sunday, the

1st of October, I consecrated the church. I also preached, confirmed, and administered the communion in it, Mr. Kemper assisting. In the afternoon, the Rev. Enoch Huntington, who had joined us from Wilkesbarre, delivered a discourse, Mr. Kemper reading prayers: who also preached in the evening, prayers being read by the Rev. Samuel Marks, the minister of the place.

On the next day, in returning, we departed from the direct road, crossing to New-Milford, in which there is a small body of Episcopalians, who had been accustomed to assemble on the Lord's day for divine worship; a discreet and respectable layman reading the service. Here Mr. Kemper preached in the evening, Mr. Marks, who had accompanied us, reading prayers. On the next day, I preached, confirmed, and administered the communion, Mr. Marks reading prayers: after which, towards the evening, we reached Montrose, the county town of Susquehanna county. There is not here the semblance of an Episcopal congregation; but I preached in the court house to an attentive gathering of the inhabitants, Mr. Marks reading prayers. After the finishing of the exercises, we were most agreeably surprised, on finding ourselves approached by my right reverend brother, Bishop Hobart; who, after a visit to a distant part of his diocese, was on his return, through the northern part of Pennsylvania. On hearing of our engagement in the court-house, he repaired to it; and we had the satisfaction of a conversation of an hour or two with him, before our retiring to rest.

In the morning of the next day, we reached Springville, in which there is a congregation recognized by our convention. They are not possessed of a church, but worship in a commodious school-house belonging to them. Here I preached, confirmed, and administered the communion, prayers being read by Mr. Kemper. In the evening, Mr. Kemper preached, Mr. Marks reading prayers. Under his ministry, this place is united with Wyalusing.

The next day we set off for Wilkesbarre, at which we arrived in the evening. Here Mr. Kemper preached on

the evening of the 5th and the 7th, Mr. Huntington reading prayers: and on Sunday the 8th, I preached, confirmed, and administered the communion, Mr. Kemper reading prayers; who also preached in the afternoon and in the evening, Mr. Huntington reading prayers. On the next day we set off for home, where we arrived on the 11th of the month. Our journey, reckoning our deviations from the roads, extended to about four hundred miles.

On the 12th day of November, in St. Peter's church, in the city of Philadelphia, I ordained to the holy office of priests, David C. Page, of this state.

On Sunday, the 24th of December, in Christ church, Philadelphia, I ordained to the holy office of deacons, Pierce Connelly and James May; the former of whom was soon after transferred to the state of Delaware. In the afternoon of the same day, I held a confirmation in St. Paul's church, of the same city.

On Sunday, the 8th of April, I administered the same rite in St. Stephen's church, Philadelphia. On Sunday, the 22d of the same month, I held a confirmation, preached, and administered the communion in St. John's church, Norristown.

The last particular of my report for the year just now ended, are the ordination of the Rev James De Pui to the priesthood, and the administration of the holy rite of confirmation, which have taken place on this day, in the presence of the body now assembled, after the consecration of the church in which those exercises were performed.

The occasions of my holding confirmations in the churches under my parochial care, have not been noticed. The number of my confirmations is two hundred and five.

The changes in our ministry are as follows:—

The Rev William A. Muhlenburg has been transferred from this diocese to that of New-York. It was an omission in my last annual report, not to mention, that in the borough in which we are assembled, he had given a beginning to the organizing of a congregation, which has resulted in the building of the church this day consecrated.

The Rev. Levi S. Ives resigned the charge of Trinity church, Southwark, Philadelphia, and has accepted of the rectory of St. James's church, Lancaster. In the former charge, he has been succeeded by the Rev. William Mead, from New-York, who, soon after the last convention, was chosen to Christ church, Reading, his place there being now supplied by the Rev. Henry J. Whitehouse, from the diocese of New-York.

The Rev. John V. E. Thorn, from the same diocese, is now settled in the church of St. James the Greater, in Bristol. The Rev. Mr. Chaderton, having removed from Mantua, is resident in the same borough, without a cure. The Rev. Enoch Huntington has been transferred from the diocese. The Rev. James May, a deacon, not long since ordained, has been chosen to the church in Wilkesbarre. The Rev. Benjamin Hutchins, also recently ordained a deacon, has been made a missionary, beyond the Alleghany Mountains, in the service of the Society for the Advancement of Christianity in Pennsylvania. The Rev. George Kirk, lately ordained a deacon by Bishop Moore, of Virginia, has been transferred by him to this diocese.

John T. Adderly, Nathan Stem, George E. Hare, and Christian Wiltberger, have been admitted candidates for holy orders. The present number of candidates is nine.

My account of the various institutions of our church is as follows:—

The executive committee of the Domestic and Foreign Missionary Society have still reason to complain that the members of our communion in the other states have not sustained them by supplies adequate to what might reasonably have been expected, in favour of an institution established by the authority of the whole church. We have lately the satisfaction of an improvement of our prospects; and there is the greater call of attention to the subject, not only with a view to more extensive usefulness, but because a disproportionate share of the burden has hitherto fallen on the Episcopalians of the city of Philadelphia, who, with very little aid beyond its vicinity, have also

to support a similar society for churches and missions within the limits of the commonwealth.

The society last alluded to, entitled, "For the Advancement of Christianity in the State of Pennsylvania," has had the satisfaction of causing its energies to be felt in most of the districts of country within the contemplated limits. They are, however, embarrassed occasionally by the circumstance, that the notoriety of their existence continues to increase the claims on them, which they will not be able to meet, to the desirable extent, unless by the obtaining of more ample supplies, as well by congregational collections, as by annual contributions of individuals.

Our Sunday School Society continues its course to considerable advantage. The circumstance ought to be generally known that it has no control over the parochial schools, but is intended to foster institutions of that description generally through the state, chiefly by supplying them with books, on easy terms. It is a satisfaction to be able to state, that the subject has taken a new shape, in consequence of an act of the late General Convention. They have given a beginning to a Sunday school society for the whole union. That of Philadelphia has become auxiliary to it, and have invited the schools in their connexion to do the same.

It is to be lamented that so beneficial an improvement as that of Sunday schools should be made an engine for the invading of the worship and the ministry of any religious communion: but such have been repeated endeavours in regard to ours, under the specious pretence of liberality.

Having been uniform, not only in the instance of such schools, but in regard to some other institutions, to decline the giving of encouragement to them, when a part of the professed design is to be silent in the institutions given, and in the books distributed, on any points coming under the head of gospel truth, it is my design to record the same, as being, in my view of the subject, essential to ministerial fidelity.

The principle is not the dictate of hostility to any denomination of professed Christians, but conduces to the living

in-amity with them, both congregationally and individually, as is attested to me by the experience of more than half a century. But I cannot concur in a profession to explain the word of truth under a stipulated silence as to any part of its contents. This would be the state of my mind on the subject, were I sure that there would be nothing in disparagement of the principles of our communion. But, whatever stipulations there may have been to this effect, they have not been punctually regarded by any institutions of that description coming under my observation.

The fund for the support of a future bishop is still slowly on the increase; much too slowly, since, in the event of the next choice of a bishop, whether in the character of a diocesan or in that of an assistant, considering the extent in which his administrations will be looked for, there is little probability that any particular parish will, as hitherto, consent to the support of an officer who must be occupied in services which will be so great and so increasing a withdrawing of him from their pastoral concerns. It ought to be known generally, that all the additions to this fund, and all the proceeds from it, have been added to the capital; it having been understood all along, that no benefit from it was to accrue to the present bishop. The generous bequest of Dr. Pilmore is still at issue in our courts of law.

In the Society for the Support of the Widows and Children of deceased Clergymen there is still an increasing treasury. If our clergy generally do not see, or do not choose, to avail themselves of the advantage of this fund, for the benefit of their families in the event of their decease, still it is a satisfaction to know, in reference to the few who feel an interest in this matter, that in the event supposed, their families will be benefited much beyond a proportion to their contributions.

The Education Society is still in the struggle of its infancy. Probably the favourers of the scheme have been the more slow, because of the many annual demands on the means of the members of our communion in the city, in favour

of objects interesting to the church at large. We trust, however, that it will increase in efficiency. The present number of its beneficiaries is two.

The Bible Society consists of members of various religious denominations: but, as our clergy in general feel an interest in it, and as some of us have seats at its board of managers, there may be propriety in noticing it, as in former years. It is matter of concern to your bishop, that the frequency of pecuniary calls on the congregations, under his parochial care, have hitherto prevented compliance with a little pressing call of the society, now named on the various religious societies represented in it; but he hopes that he shall find an opportunity of compliance with this additional demand. If it should seem to any, that his countenancing of this society is inconsistent with the dissent which he has declared from the objects of certain other associations, instituted for the dissemination of religious truth, with the pledge of silence on differences between different systems of faith, his defence is, that in this circumstance is to be found the distinction between the two cases. In the latter, there is the disparagement of some points, held by him to be important, and involved in the obligation of declaring the whole counsel of God. In that of the Bible Society, there is the limit of distributing the Bible without note or comment, leaving to every body of men, and to every individual, the explaining of the sacred volume, as may be dictated by judgment and by conscience, but without professing to interpret, or otherwise to improve.

At the special convention, in the last autumn, I thought it my duty to present to that body certain objects, which appeared to me proper to be kept in view, in the choice of an assistant bishop. Those objects will remain on the printed journal; and, whenever such a choice shall take place, whether now, or at any future time, will be accessible to any member who may be disposed to give so much weight to my opinions, as to wish to know them, with the reasons on which they are grounded; still resting on my mind with their full weight.

Before the rising of the body, I was

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asked publicly, whether I would again recommend the measure to the convention, which would be assembled in May. My answer, made publicly also, was, that I would not; although I should naturally be led to mention the subject, as that for which the special convention had been called to no purpose. My reason for the limitation arose from the excitement of feelings which I had perceived to be produced, and out of occurrences which my mind could not reconcile to the integrity of ecclesiastical proceedings; such as I had never before witnessed in our church; and, concerning which I was resolved, that, if there should be a continuance of them, no act of mine should contribute to it.

Soon after the rising of the convention, it was proposed to me, by one of the two reverend brethren who had been ballotted for as assistant bishop, and who had been a deputy from Virginia to the succeeding General Convention, that he should invite to a meeting, to be held at my house, and in my presence, some of the members who had taken opposite sides in the election, with the view of inducing them to drop, for the present, all measures tending to that issue. I consented to the meeting, not considering myself as a party to it, and leaving to the proposer the choice of the persons to be invited. It was held; and the reverend brother alluded to opened his mind on the subject in the persuasive manner natural to him. No objection was made; the company appeared to me to approve, and they separated, under promises of writing to their respective friends, for an expression of their sentiments. It will probably appear during the present session in what extent, and to what effect, they have been ascertained. If it should be the will of the convention to proceed to a choice, I hope and pray that it will be such as shall redound to the glory of God, and the good of the church. On the contrary, if the determination should be conformed to the counsel which has been referred to, I wish it to be understood, that I should disapprove of a determination to delay the choice to the end of my life, without the qualifying circumstance attached to

it;* because, having entered on my 80th year, I ought to be aware of the uncertainty, how soon, even in the event of a longer continuance of my days, I may be disqualified for duty, by the decay either of my bodily, or of my mental powers, or perhaps of both. Hitherto, under the protection of a gracious Providence, I have complied with every call which has been made on me, for the discharge of any duty of the episcopacy; but, how long my ability for this shall continue, must be uncertain. In consequence of late occurrences, there are some matters which press on my mind as worthy of the consideration, if not of this, of some future convention. In proposing them, while I avail myself of the right possessed by me of committing them to your journal, I trust that the right will be construed as exercised not wantingly, nor indelicately, but with a justifiable view to the prosperity of an organization, to which, under the blessing of God, I gave a beginning, and which has been with me, ever since, a subject of deep concern.

The shape into which the constitution has been for some years moulded, but in which it was not exhibited in the beginning, has seemed to me an unnecessary extent of tax, either on the individual deputies, or on the congregational funds; besides, that in consequence of the increase of business, it renders the body too numerous for the despatch of business. If it should not be thought proper to revert to the original idea of voting by churches, I think that necessity will at least dictate the expedient, of restricting the delegation to one deputy from each church. Neither the weight of the laity as an order, nor that of any individual congregation, will be lessened by such an expedient.

There may be perceived the influence of these sentiments on the constitution, as it was originally established; and, indeed, however disposed I may be to acquiesce in the general opinion, when no truth of our holy religion is concerned, it has been a question in my mind, whether the voting by churches,

when called for, or the allowing of representation by a single deputy, be to this day constitutionally abolished.— This was my understanding of the subject when the constitution was modelled into its present shape in 1814, and is the reason why I did not, on that occasion, call the attention to the act of association in 1785, binding together the few churches then in the state; the authority of which is still recognised in the act of 1814; which is, therefore, the paramount law of the church, if my views of the subject be correct.

It may be well for some future convention to consider, whether it will not be wise to require, as is done in a contiguous diocese, a majority of two-thirds for the election of a bishop. Although, even with such a provision, there may occur some plausible ground for disputing the fairness of an election; yet, the bishop, when the election shall have been established, will have a better prospect of confidence and support.

The constitution gives to every clergyman, resident in the commonwealth, the right to a seat in the convention. To the term residence, there is annexed great laxity of interpretation by our civil institutions, which will, of course, govern in the exposition of the word. This may give occasion to great abuse; it being not too much to be expected, from party zeal, that it may make a fictitious residence the mean of accomplishing its designs. At the late General Convention, a canon was unanimously proposed by the bishops, requiring residence of one year. It came before the house of clerical and lay deputies, when they were solicitous to adjourn; and was, therefore, referred to a committee that had been previously appointed on the canons generally to report to the next General Convention. Whether, in this diocese, the subject shall be laid over to that occasion, or it shall be thought necessary to make an intermediate provision, because of the enormity of the possible abuse, must be left to the judgment of this convention, and of the two conventions which will succeed. I have always advocated the principle of having, in our convention, a representation of every description of men who are to be governed by its laws.

* The circumstance referred to, was a previous notice of six months.

But, as in civil concerns, there is exacted not mere residence, real or pretended, but a term of time, to confer the privilege of voting; it would seem that there should be some such requisition in the legislation of our church.

Brethren,

During the long course of my presiding in the counsels of this diocese, I have witnessed the church within it brought from a state bordering on annihilation, and extended as we perceive it to be at present. Within all that time, until lately, there has been felt generally, and especially among the clergy, the influence of the spirit of that peace which our Saviour left as a legacy to his disciples, in his interview with them immediately before his passion. This state of amity has been always considered as one of the best of the blessings which a gracious Providence has bestowed on me. From present appearances, I perceive reason to fear that trials, hitherto unknown, are reserved for the small remainder of my days. I have painfully witnessed the progress of ecclesiastical transactions, in contrariety to the clearest dictates of religious and moral obligation—not without the accompaniment of indignities personally wounding to my feelings—such as I think unmerited, and certainly such as I have been a stranger to in my earlier years. The subject is mentioned, with the view of pledging my assurance to those who seek the integrity of our Zion, that during my continuance in life, and looking to divine aid for support, I will bear my testimony in favour of the truths of our holy religion, as exhibited by the institutions of our church, and against all endeavours directed to their destruction, or to their deterioration. While, in respect to what concerns me personally, I do not affect insensibility to the circumstance, it will be my prayer, that, through the grace of God, I may be preserved from every grade of hostility to any individual in return, and from its being felt in the intercourses and the duties attached to my official character.

I conclude, with the expression of the hope, that the present session will eventuate in the sustaining of the inte-

grity of the church to the glory of God, and the extension of the kingdom of his dear Son.

WILLIAM WHITE.

The Church in Pennsylvania.

THE great question, which has so long and so largely interested the feelings, and engaged the exertions, of our fellow-members of the church in the diocese of Pennsylvania, has, as our readers are probably, ere this, aware, been settled. We allude to the election of a bishop, to assist the present venerated diocesan, and to succeed him in case of survivorship. It was a question, an interest in which was far from being confined to the diocese immediately concerned. It had given rise to measures which could not fail to draw to it the sensibilities and the solicitude, and to engage, in reference to it, the devout prayers, of every good member of our church. And happy, indeed, are we to record, that the result is one for which those prayers may well be exchanged for devout thanksgiving, to Him who has promised to be ever with his church, even unto the end of the world. The choice has fallen on a presbyter of our own diocese, the Rev. HENRY U. ONDERDONK, M. D., rector of St. Ann's church, Brooklyn. Great as will be our regret for the loss of so valuable a labourer in this section of the Lord's vineyard, it would be totally inconsistent with the regard which we feel for the general interests of the Church of Christ, not to rejoice in the issue to which thus, in the course of God's wise and good providence, the question of an assistant and successor to the venerable bishop of Pennsylvania has been brought. In his relinquishing a secular profession, in which he had every reasonable prospect of eminence and wealth; in his first ministerial capacity as a missionary in the western district of our state; in his subsequent settlement as the rector of one of the principal churches in that district, and a church which owes, if not its existence, at least much of its prosperity and stability, under God, to his labours; and in his present connexion with a large and highly respectable pa-

rich, which may be considered as virtually belonging to this city; the most ample evidence has been afforded of his devotion to the great cause of Christ, and his eminent qualifications for usefulness in its service. We cannot doubt that all who truly and sincerely have that cause at heart, will rejoice in his elevation to the episcopacy; and will unite in thanksgiving to the God of all grace, that thus has terminated a question of the most intense interest; and on which depended the peace and prosperity, not only of one diocese, but, in no small degree, of our whole church. And not less fervent, we trust, will be the prayers of all who love the Lord Jesus Christ in sincerity, that an end may now be happily put to the dissensions which have agitated a large, respectable, and influential portion of our Zion; that the grey hairs of the venerable prelate, who has so long presided over it, may, at a period as distant as God, in his providence, may think best, be brought to the grave in peace; and that the elected successor of the apostles, as in his former spheres of ministration, so in that to which he has now been chosen, may be directed and furthered by divine grace, to the promotion of the glory of God, and the best interests of his church.

Convention of Pennsylvania.

THE forty-third annual convention of the diocese of Pennsylvania assembled at Harrisburg, on Tuesday, the 8th of May, 1827. For the following account of its proceedings, we are indebted to the *Church Register* of 19th May; as also for the address of the venerable Bishop White, inserted in a preceding part of this number. When the printed journal of the convention is received, we will add to the present account, should any thing in it appear of sufficient importance to be detailed to our readers.

There were present, at this convention, the bishop, and fifty-one presbyters and deacons, and one hundred and thirty lay delegates, representing forty-nine churches. The convention organized on the first day, and elected, by an almost unanimous vote, the Rev. W. H. De Lancey, secretary, and N. P. Hobart, esq., of Reading, assistant secretary. On Wednesday, the convention attended divine service in the new and very handsome edifice, recently erected by the members of our church in Harrisburg, which was then consecrated to the worship

of almighty God by Bishop White—the Rev. James De Pui, deacon, was admitted to the holy order of priests, and 25 persons were confirmed. The sermon was preached by the Rev. Dr. Wilson, professor in the General Theological Seminary. These services occupied the whole of the morning. The afternoon was occupied by a discussion on a proposition to admit the Rev. Lucius Carter, of the diocese of Maryland, to a seat, he having, the day previous, offered to Bishop White a general dismissory letter from that diocese, but having no residence within this diocese, the application was negatived.

On Thursday morning, the convention, on motion of the Rev. Mr. Sheets, and after the divine guidance had been invoked by the bishop, as president, went into the election of “a fit and qualified clergyman to be assistant bishop of this diocese, and to succeed the present bishop on his demise,” when, on counting the ballots of the clergy, the following result appeared: for the Rev. HENRY U. ONDERDONK, 26 votes—for the Rev. J. H. Hopkins, 18—for the Rev. Dr. Milnor, 2—for the Rev. W. Meade, 2—and, for the Rev. Dr. Wilson, 1, and one vote contained only the words, “assistant bishop.” One clergyman declined voting. The whole number present was fifty-one; of which twenty-six being a majority, it was announced to the lay order by the bishop, that the Rev. Henry U. Onderdonk had been duly “nominated and appointed,” by the order of the clergy, to the office of assistant bishop—when, on motion of Mr. Ingersoll, the question was put, whether the order of the laity would approve of the appointment, and decided by yeas and nays in the affirmative—yeas 72, nays 58. In the afternoon, the convention proceeded to sign the canonical testimonial in favour of the bishop elect; appointed a committee to wait on him with information of his election, and to request his acceptance of the office; and then elected the following officers for the ensuing year:—

Standing Committee.—The Rev. Dr. James Abercrombie, the Rev. James Montgomery, the Rev. William H. De Lancey, the Rev. Dr. Frederick Beasley, and the Rev. Jackson Kemper. Messrs. Cornelius Comegys, James S. Smith, Charles Wheeler, John Read, and William J. Bell.

Delegates to the General Convention.—The Rev. James Montgomery, the Rev. Jehu C. Clay, the Rev. John H. Hopkins, and the Rev. Jackson Kemper. Messrs. William Meredith, Horace Binney, Edward J. Stiles, and James Hopkins.

Missionary Committee.—The Rev. William H. De Lancey, the Rev. William C. Mead, and the Rev. James Montgomery. Messrs. William Meredith, Charles N. Baucker, and Joseph P. Norris, jun.

Treasurer of the Episcopal Fund, James

S. Smith.—*Treasurer of the Convention*, Philip H. Nicklin.

Thirteen new churches were admitted into union with the convention.

The thanks of the convention were, on motion of the Rev. Mr. Bull, offered to the Rev. Dr. Wilson, for his sermon at the opening of the convention. The proceedings were closed by singing the last four verses of the 122d psalm, and the episcopal benediction.

The convention was unusually full, there being about one hundred and eighty members present, and the proceedings were marked by decorum and regularity. Great as was the excitement felt by the members, very few remarks of an offensive or irritating character escaped any of them. It was a subject of congratulation, that there were present, no less than three of the ante-revolutionary clergy, who had participated in the pains and trials of the first organization of our church in this country; who were companions in their youth, and now, at the age of fourscore years, were not restrained, by the love of ease so general in old age, from travelling a hundred miles, to fill their seats on this highly interesting occasion.

We fervently trust that the angel of peace may now again "bend her heaven-anointed wing" over the ground where she had so long sojourned, and, that the few remaining days of our venerable and beloved diocesan, may be as serene and cloudless as the promise of his earlier years. The thanksgiving of many a grateful heart has already ascended to the throne of grace, for the superintendence of divine Providence so evident in the transactions of this convention.

To the Publishers of the Christian Journal.

GENTLEMEN,

I have been much gratified with the engraved sketch of the elevation and ground plan of a pulpit, &c. in your last number, and equally so with the very just and judicious observations and suggestions which accompany it. With a view to further the very proper object of the writer, that of enabling every part of a congregation to see the important offices of the communion table, by increasing its elevation, permit me to add another suggestion, viz. that of raising the pews which line the side walls under the windows, say six or seven inches higher than those in the body of the church. This cannot obstruct the view from any other part of the building, whilst it brings this part of the congregation directly in view of the pastor, and the ceremonies at the altar are more perfectly seen by them, as is illustrated by the example of St Thomas's church, where the plan here suggested has been pursued.

A. B.

St. Bride's Church, London.

The new avenue to St. Bride's church, Fleet-street, London, being now opened, a perfect view is obtained of the most beautiful steeple and spire in that city, which has been concealed from the public eye, by interposing buildings, for more than a century.—A clock is now making for this church, which is to be lighted at nights by gas, and is expected to be a most interesting and useful public accommodation.

Quere. Is it not possible to light the clock of St. Paul's in this city in a similar manner?

Clerical Longevity.

The Christian Remembrancer for April, 1827, states, that "the register book of baptisms, deaths, and marriages, for the parish of Swineshead, Hunts., commences in the year 1550. The entries appear to have been made with great regularity and neatness; and, at the bottom of each folio, there are the attestations of the rector, church-wardens, and two or three parishioners. From the year above written, up to 1635 inclusive, the rector's name appears to the attestations—'P me Thomā Dawson, rect.' and it is evidently throughout written in the same hand; the names of the other attestators vary. In the year 1639, there is the following entry:—'Thomā Dawson rector hujus ecclesie de Swineshead, sepultus erat Dec: b 2, ano ut supr.' Here there is a reference to a note on the back of the register book, apparently a long while written, which is as follows:—

'1639

1550

0089 Mr. Dawson 89 years rector 89

24

1639

E. 113"

Archdeacon Law.

"Tux dean and chapter of Rochester, at a chapter holden this 12th day of February, 1827, sensibly affected by the loss which they have sustained in the death of Dr. John Law, late prebendary of this cathedral church, and archdeacon of the diocese of Rochester, deem it a duty which they owe to his memory, to themselves, and to the church, to record their sentiments and feelings towards him. The dignity and affability with which, during a period of nearly sixty years, he supported and graced the station which he held in this cathedral church; the unremitting diligence and fidelity, the wisdom and firmness, the urbanity and moderation, with which he watched over its interests, and sustained its credit; together with the

zeal and vigilance with which he engaged in the administration of its spiritual concerns; were such as at once to excite admiration, respect, and love, and to throw a brilliant lustre over his name and character. The present dean and chapter can never lose the recollection of his long and faithful services, nor of his numerous and estimable Christian virtues; and they have the highest gratification, in the midst of their regret, of placing upon record this memorial of his excellence, and this tribute of their esteem and affection."—*Ibid.*

St. Paul's Church, Boston.

THE noble organ, lately erected in this elegant edifice, was built by contract, by Mr. William M. Goodrich. It is the largest and most powerful instrument ever constructed in that city, and, on a critical examination by competent judges, has been pronounced a *chef d'œuvre* in the art. An unbounded spirit of liberality is said to have been evinced on the part of the contracting committee, in allowing Mr. Goodrich to follow the dictates of his own judgment, fancy, and taste, in point of construction, combination of the contents, and form and appearance of the exterior. The order of architecture adopted by the builder comports with that of the interior of the church. Its height is 27 feet, breadth 16, and depth nearly 10 feet. It contains three rows of keys, comprising 30 registers, and moving 30 rows of pipes. Its compass is from double G to F in alto, with one and an half octaves of pedal pipes. The whole number of pipes contained in the great organ is 951; in the choir organ 406; in the swell organ 296; pedal pipes 17; making in the aggregate 1,670 pipes, besides shifting pedals for the choir and great organ. The immense space contained in the audience-room of St. Paul's, is far greater than that of any other place of public worship in Boston, comprising a vacuum of 246,000 cubic feet. To fill such a building with sound, requires great volume of tone. Mr. Goodrich, being aware of this fact, has happily succeeded in bestowing a power both rich and mellow, and conformable to the location of his instrument. Its great power and brilliancy of tone, adds the correspondent of the *Boston Traveller*, to whom we are indebted for the above account, must convince the most fastidious critic, of the inexpediency of importing from foreign countries, that which can be obtained at home, equal in quality, and greater in extent, at nearly half the cost.—*Episcopal Watchman*.

Church at Meadville.

The corner stone of an episcopal church, under the name of "Christ church, Meadville," was laid in Meadville, Pennsylv-

nia, on Wednesday, the 11th of May, 1827. As this is the first episcopal church commenced west of the Alleghany river, in Pennsylvania, the circumstance of laying the corner stone attracted much attention, and the attendance was very numerous. The masonic brethren in a body attended, and assisted in the ceremonies. A procession was formed at the Presbyterian church, and marched down to the spot. The services were performed by the Rev. Charles Smith, the rector, assisted by the Rev. Benjamin Hutchins, missionary, and were highly impressive. The prayers were solemn and appropriate, being the same used by Bishop White on a similar occasion. An appropriate and eloquent address was delivered by the rector, the 100th and the 129d psalms were sung; every thing was done "decently and in order," and was such as became the interesting and important object in hand. In a cavity, made for the purpose, in the corner stone, were deposited a Bible, a Prayer Book, Bishop White's sermon on the "True Foundation," &c., a copy of the charter of the church, and a parchment, with an inscription, containing the date of the incorporation of the church, the names of its rector, church-wardens, and vestrymen, of the builders of the church, of the bishop of the diocese, and of the officers of the "Society for the Advancement of Christianity in Pennsylvania."

The style of the contemplated building is Gothic; and the character of that style is much better preserved in the plan than is usual in village buildings. The size is 50 by 40, together with a tower in front serving as a vestibule, of 16 feet square; making the entire length of the building 66 feet. The situation is a beautiful one, on the public square, and convenient to the population of the village.—*Church Register*.

EPISCOPAL ACTS.

In the Eastern Diocese.

On Thursday, the 3d of May, 1827, the Right Rev. Bishop Griswold held an ordination in St. Michael's church, Bristol, Rhode-Island, and admitted Mr. R. B. Drane to the holy order of deacons; and, on the Tuesday following, being the 8th of May, the bishop held an ordination in the same church, and admitted Mr. H. C. Knight to the holy order of deacons, and the Rev. John Bristed to that of priests.

In the Diocese of Connecticut.

On the third Sunday after Easter, May the 6th, 1827, the Right Rev. Bishop Brownell held a confirmation in St. Peter's church, Plymouth, Connecticut, of which the Rev. Rodney Bossiter is rector, when

that holy rite was administered to twenty-eight young persons.

In the Diocese of New-Jersey.

On Wednesday, May 2d, 1827, the Rev. Smith Pyne was admitted to the holy order of priests, by the Right Rev. Bishop Croes, in St. John's church, Elizabethtown, New-Jersey; and, on the day following, he was instituted rector of the same church, having been the officiating minister since June last. On every mention of this favourite scene of long, though humble labours, we adopt, with much tenderness of feeling, the language of the Psalmist—"For my brethren and companions' sake I will wish thee prosperity; yea, because of the house of the Lord our God I will seek to do thee good—Peace be within thy walls."—*Budd's Gospel Messenger.*

In the Diocese of Pennsylvania.

The Right Rev. Bishop White held a confirmation on Wednesday, May 9th, 1827, in St. Stephen's church, Harrisburg, when twenty-five persons were confirmed; and, on Sunday, 13th of May, in St. James's church, Lancaster, when twenty-seven persons were confirmed.

In the Diocese of Virginia.

On the 26th of April, 1827, and the three following days, a clerical association was held in the revived parish of St. James's, Northam, Goochland county, Virginia, of which the Rev. William F. Lee is minister.

On the first day of the meeting, the Right Rev. Bishop Moore consecrated St. James's church, in the said parish, according to the rites and ceremonies of the Protestant Episcopal Church; on which occasion prayers were read by the Rev. Mr. Croes, and a sermon delivered by the Rev. Mr. Meade.

On the 27th, the bishop held a confirmation, when twelve persons received that holy rite. Prayers by the Rev. Mr. Cooke, and the sermon by the bishop.

Large congregations were assembled on every day of the association; and, from the deep and general attention which was paid to the services, there is reason to believe, not only that the prejudices are wearing away, which for a length of time have been nurtured against the "Old Church," but, that a spirit of ardent piety and zeal is about to succeed a period of lukewarmness and indifference.

In the Diocese of South-Carolina.

The Rev. Paul T. Keith, assistant minister of the parish of Prince George, Win-yaw, was admitted to the holy order of priests, on the 20th of April, 1827, by the Right Rev. Bishop Bowen.

St. Luke's Church, Ludlowville.

On the first of January, 1827, an episcopal congregation was organized under this name, at Ludlowville, Tompkins county, New-York. The wardens appointed were Messrs. Samuel Bolt, and Samuel Thorp.

Obituary Notice.

"Died, at his residence, in this city, on the 29th of April, 1827, in the 73d year of his age, the Hon. ROYUS KING. Mr. King entered into public life at an early age. After completing his legal studies, he was chosen, at the close of the revolution, in 1784, to represent the state of Massachusetts in the old continental congress. In this body he acquired great influence, and was the mover of a proposition, which will always render his name distinguished and respected in the annals of his country. We refer to the prohibition of slavery in the old north-west territory. After serving in that body to the entire satisfaction of his constituents, he was deputed by the same state to the convention which formed the constitution of the United States. This instrument having been prepared and submitted to the states for their ratification, Mr. King was sent, by the town of Newburyport, with Mr. Parsons, and Robert Treat Paine, to the state convention, which gave the sanction of Massachusetts to the new constitution. In procuring this sanction, Mr. King was mainly instrumental. Objections were made to it in Massachusetts, as well as in New-York and Virginia; and, whilst the talents of Hamilton and Madison were engaged in surmounting the obstacles opposed to it by the anti-federalists of the two latter states, Mr. King was performing an act of equally vital importance to his country, by soothing the fears and prejudices which operated against it in a state that was still agitated by the feelings which produced the Shay rebellion. When the requisite number of states had signified their assent, and the constitution went into operation, under the auspices of Washington, Mr. King was chosen, by the legislature of this state, their representative in the senate of the United States. Here he acquired the particular confidence of Washington, by whom he was selected as the minister of this country to the court of St. James. Although a federalist, such was the confidence reposed in his talents and character by Mr. Jefferson, that, upon his succeeding Mr. Adams, he expressed his special desire to Mr. King, that he should continue to represent the United States at the British court. In compliance with this request he continued until, having completed all the negotiations intrusted to his care, in 1805, he requested permission to return to his native land, from which t

had been absent about eight years. His patriotic support of the government, during the late war with Great Britain, and his determination to sacrifice party feelings, and to unite with his friends in the common defence, acquired for him the esteem of his political opponents in his own state. This was evinced by his election, by democratic legislatures, to represent this state in the United States' senate for two successive terms. In 1822, he was chosen a member of the convention which formed the constitution of this state; and, in 1825, he was appointed by Mr. Adams, again to represent the United States at that court, where he had before acquired such a distinguished reputation. Expectations were entertained, that the high respect in which he was personally held by the leading members of the English cabinet, would have essentially contributed to a satisfactory arrangement of the unadjusted difficulties between the two governments, and the marked attention paid to him on his arrival by Mr. Canning, and the other ministers, proved that those expectations were not unjustly formed. An overruling Providence, however, did not permit them to be realized. During his voyage, Mr. King was attacked with a disease, often the consequence of a voyage, and which so impaired his health, as to prevent him from an active discharge of the duties of his office. After remaining abroad a year, in the hope of re-establishing his health, without any improvement, he determined to return to die in his native land, in the bosom of his family and his friends. Here, cheered by the attentions of an affectionate family, and in a composed and resigned state, he calmly awaited his approaching end.

"It is, when men like him are taken from among us, that we have cause for grief. We remember the days of his former usefulness, and bend in reverence before the chastening stroke. We rejoice that he should so long have been spared—and that the blow descended not in the hour of his prime and his usefulness. In manner, Mr. King was mild and dignified—in temper, firm and decided. As a speaker, he was a model for parliamentary debate. His compatriots in the senate will long remember the respect which he manifested for their opinions, whilst he firmly maintained his own. As a statesman, prudent, penetrating, and comprehensive in his views; his country will long have cause for gratitude, that his talents were devoted to the promotion of the public good. He was his country's true friend; and, while he did not hesitate to condemn the policy which placed us in collision

with Great Britain, he did not permit his feelings to operate, when his fortune and influence were required to promote the successful termination of the war. His private character was without blemish. As a husband, affectionate and sincere—as a father, an object of veneration to his children, he has descended with lamentations to the tomb—as a patriot, his country mourns his loss."

For the above notice, we are indebted to the *Commercial Advertiser* of the 30th of April. We have to add, that Mr. King, attached from principle to the church of our communion, in the general concerns of which he always manifested a deep interest, was, for many years, an active member of the vestry of Trinity church, in this city, and was, on several occasions, the decided and useful friend of the present bishop of the diocese.

Acknowledgment, &c.

The librarian of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following donations to the library during the months of March, April, and May, 1827:—

From John Pintard, esq.—Simsoni Chronicon Historium Catholicum, folio.—Caussin's Holy Court, with a life of the author, 4to.

From Dr. William Handy—A collection of classical and philological works, comprising works of Homer, Euripides, Xenophon, Cicero, Quintilian, Sallust, Tacitus, Suetonius, Nepos, Eutropius, Justin, Virgil, Horace, Ovid, Terence, Erasmus, Salmasius, Vossius, Lipsius, Buxtorf, Ravisius, Huel, and Moir: 18 vols. 8vo., 6 vols. 12mo., and 8 vols. 24mo.

From the Rev. Thomas Hartwell Horne, of England, through Bishop Hobart—Horne's Romanism contradictory to the Bible, 12mo. London, 1827.

From the Rev. Edmund D. Barry, D. D.—Augustini Opera, ed. Theologor, Lora-niens, 3 tom. folio.

From the Rev. George Weller—Clarkson on Liturgies, 8vo.—Usserii Antiquitates Ecclesiarum Britannicarum, 4to.

Calendar for July, 1827.

1. Third Sunday after Trinity.
8. Fourth Sunday after Trinity.
15. Fifth Sunday after Trinity.
22. Sixth Sunday after Trinity.
25. St. James.
29. Seventh Sunday after Trinity.

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[VOL. XI.

From the Church Register for February 10, 1827.

Memoir of the Right Rev. EDWARD BASS, D. D. first Bishop of Massachusetts.

BUT few memorials are remaining to us, of the men who served the altars of our church, in the burdensome and intolerant period immediately preceding, and during, the war of the revolution. There were many such, who, especially in the eastern states, were called upon to bear reproach, and submit to privations, of which, in these times of peace and prosperity to our institutions, we cannot readily form an idea. Among the small number of those clergymen who, after passing long lives of usefulness, and without reproach, were permitted to take their departure for their eternal home, in the place where they had first devoted themselves to the service of the Gospel and the cure of souls, was the subject of the following sketch.

Edward Bass was born at Dorchester, in Massachusetts, on the 23d day of November, 1726. When but little more than thirteen years of age, he entered Harvard college, and graduated in 1744. From this time, for several years, he was engaged in the employment of instructing a school, devoting his leisure hours to the study of theology. In 1741, he became resident at the college, still pursuing there his theological studies, and occasionally preaching in the congregational churches in the vicinity. In the course of his college residence, which continued for three years, his attention was drawn to the episcopal church, to the ministry of which, upon the invitation of an episcopal society at Boston, which had furnished assistance to several other candidates for the episcopal ministry, he at length determined to devote himself.

The episcopal church in New-Eng-
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land, at this period, was far from being in a flourishing condition. Those who professed themselves members of the English church, and this is believed to have been the case with a large proportion of the more recent emigrants from England to these colonies, were numerous, and rapidly increasing: so much so, indeed, as to create manifest uneasiness in certain other classes of the population. They were estimated, by the late Dr. William Smith, of Philadelphia, in a document formally prepared for the English bishops, in 1762, to amount, in the four New-England colonies, to thirty-six thousand.* In general, they built no churches, until they had obtained a minister of their own persuasion. Wherever there were found among them a few wealthy and liberal individuals, who were willing to provide, at least partially, for the support of a minister, the Society for Propagating the Gospel readily undertook the remaining expense; and, in such cases, which were but few in number, churches were erected, and respectable congregations gathered. But every effort of this kind made them more odious to the dominant sect, and great were the embarrassments thrown in their way.

It was among this obnoxious people

* "We do not assert," says Dr. Smith, "that all these are actually members of any particular episcopal church, nor have they opportunities of being so, as numbers of them live at forty or fifty miles distance from any settled church. But they denominate themselves church people, and are continually expressing their desire of forming themselves into regular churches, if they could be supplied with ministers: for want of which, many of them fall in with the dissenters, who, having the advantage of keeping up the succession of the ministry among themselves, are continually sending forth their young preachers into all parts of the country that are unprovided."—*Dr. Smith's State of the American Church, presented to Archbishop Drummond, &c. 1762.*

that this young and valued preacher determined to cast his lot; and, early in 1752, he embarked for England, to obtain episcopal ordination. He was admitted to holy orders by Dr. Sherlock, then bishop of London, in the month of May, and after spending the summer in England, he returned to Boston in the autumn, and shortly after took charge of the church in Newbury, (now Newburyport) at that time vacant by the death of the Rev. Matthias Plant, who had been the society's missionary at that place; and here he passed the remainder of his days.

It was not the least of the difficulties under which the members of the episcopal church in this country at that time laboured, that they were not able to effect measures for the perpetuating an episcopal ministry among themselves. The consequence was, that in order to become qualified for her ministry, candidates, who did not altogether shrink from the perils of the task, were obliged to cross the Atlantic ocean, and visit a land comparatively of strangers. A voyage over the ocean, was then a much more serious undertaking than now, and the natives of the American colonies were supposed to be peculiarly liable to that hideous disease, the small-pox, and to sink under it much more easily than a resident of England. As early as 1756, seven young men, who had gone to England for holy orders, had perished, away from their homes and their friends. Several others suffered severely from the small-pox, who yet were providentially permitted to return. But the apprehensions, which some sects entertained from a resident bishop, did not pass away till after the independence of the colonies had been effected, nor until a large proportion of the "church people" had become merged in the prevalent denomination. Whenever, antecedently to the revolution, an attempt was made, and in the eastern states there were several attempts to produce correct views and apprehensions on this subject, so important to Episcopalians, they were met by a spirit of uncompromising hostility, and effectually thwarted. It was in vain that men, whose characters were allowed vouchers on all other

subjects for the truth of their declarations, pledged themselves, that no temporal advantages were desired or expected, that they only sought to be placed on an equal footing with their fellow Christians; the opposition, far from relenting, only increased its virulence. The English bishops had repeatedly taken such measures as lay in their power towards complying with the repeated applications which were made to them, in favour of a plan so reasonable in itself, but were always defeated by the reluctance of the king's ministers, who desired that the responsibility should be upon the parliament, and that if steps were taken, they should be first taken there. On the other hand, the law officers of the crown gave their opinion, that it was a part of the royal prerogative, and of course not within the control of the parliament. Some large sums were, at different times, bequeathed by pious individuals in England, for the endowment of one or more bishopricks; and, at one time, measures were so far advanced, that a house was purchased at Burlington, New-Jersey, for the residence of a bishop, who was to have the colonies east of the river Delaware as his diocese.

An accidental connexion had grown up between the bishop of London for the time being, and the churches in the colonies. It was after a time extended so far, that by commission from the king, the bishop of London appointed commissaries in several of the colonies, to exercise a limited jurisdiction, though they might as well have been clothed, so far as regards the injury which could ensue to any one, with the full character and powers of the episcopate. Few men have laboured, in any office, more disinterestedly and faithfully, than did Bray, and Blair, and Garden, in this of commissary.

This was the relation in which the episcopal churches in this country stood to the church of England, at the time Mr. Bass returned from England, and settled at Newbury.

The revolutionary war, which had displaced so many episcopal clergymen from their parishes and homes, found him, at its termination, still dis-

charging the duties of his pastoral office in the humble country parish where he had first commenced his ministry. He was, shortly after, called to act a very delicate part in some important arrangements connected with the organization of the church.

Immediately on the occurrence of the peace, in which the independence of the United States was acknowledged by Great-Britain, Dr. Seabury had been requested, by the episcopal clergy of Connecticut, in convention, to procure episcopal consecration in England, they promising to receive him as their bishop, when duly consecrated. Some of the most respectable clergy in New-York had joined in the request, and furnished him with their recommendations. He proceeded to England, and after spending two years in a vain application to the English bishops, he applied to the bishops of the Scotch episcopal church, was consecrated by them, and, on his return, was formally acknowledged by the clergy of Connecticut as their bishop. This circumstance produced some displeasure on the part of the English bishops, and probably paved the way, not only for the consecration of the bishops of New-York and Pennsylvania, but also for the removal of the penal laws, under which the Scotch bishops were then labouring as non-jurors. A difficulty had occurred in this country, in uniting the episcopate thus derived, with that derived through the English succession. Bishop Provoost, of New-York, "although," says Bishop White,* "he did not appear to be possessed of personal ill will to Bishop Seabury, was opposed to having any thing to do with the Scotch succession, which he did not hesitate to pronounce irregular. Yet, he was very little supported in this sentiment; and least of all by the clergy of his own diocese." Bishop White, with great foresight, had written privately to the Rev. Dr. Parker, of Boston, that as the clergy of Massachusetts had not been concerned in either application for the episcopacy, they had it in their power to act the

part of mediators, in bringing the clergy of Connecticut, and those of the other states, together. A meeting of the small number of clergy in Massachusetts and New-Hampshire was called upon this hint, in June, 1789, at which Mr. Bass presided. The proceedings of this informal convention resulted in the nomination of Mr. Bass as bishop of those states, and a request to the three bishops of Connecticut, New-York, and Pennsylvania, to join in consecrating him to that holy office. This application was laid before the General Convention in July of the same year, and produced a resolution of that body favourable to the desired object, which was effected at an adjourned meeting of the convention, in October of the same year, when Bishop Seabury took his seat in the house of bishops, and the eastern states were represented in the other house. This being accomplished, and the bishops, consecrated in England, being reluctant to proceed until three had been consecrated in that quarter, Mr. Bass, who, in the mean time, had the degree of Doctor in Divinity conferred on him by the University of Pennsylvania,* declined any further steps towards consecration.†

In 1790, Dr. Bass presided at a convention of the churches of Massachusetts and New-Hampshire, which organized, and adopted "a plan of ecclesiastical government for the episcopal churches in Massachusetts, and such others as should be admitted, and accede to the same." This is believed to have been the first formal convention of the churches in that state. The union of churches, in other states, with the convention, was irregular, and so declared by a canon of the General Convention, passed in 1795. In 1796, he was unanimously chosen, by the convention of Massachusetts, a second

* At the Commencement in July, 1789.

† A paper, purporting to be the dissent of two clergymen from his election, had been forwarded to the bishops, but the objections were supposed to receive no weight, from the characters of the two objecting clergymen, who were said to have no attachment to the ecclesiastical system of the episcopal church. Another paper was circulated, purporting to be the dissent of his own vestry, which was denied, and found to be untrue.

time to the office of bishop, and was consecrated accordingly, in Christ church, Philadelphia, on the 7th day of May, 1797, by Bishops White, Provost, and Clagget. On the 27th of the same month, he was received and acknowledged, in the most respectful and affectionate manner, by the clergy of his diocese, then assembled in Trinity church, Boston. A short time afterwards, the convention of Rhode-Island placed their churches, which had been under the jurisdiction of Bishop Seabury, under his charge.

In 1799 he took his seat, for the first and only time, in the General Convention, as a member of the house of bishops.

In the summer of 1803, the convention of New-Hampshire placed their churches under his jurisdiction.

He died on the 10th of September, 1803, after an illness of but two days, having remained in the charge of the same parish for the long space of *fifty-two years*.

The following sketch of his character is believed to have been drawn by his successor in the episcopate, the late Bishop Parker, of whom some account was given in our last* paper:—

“Few men have maintained, through so long a period, a character so entirely conformed to the Christian standard, as did this venerable prelate. It is a tribute due to his memory, and society claims of us, that we record some faint sketch of his life and virtues.

“Bishop Bass was a sound divine, a critical scholar, an accomplished gentleman, and an exemplary Christian. His manners were polished, his disposition amiable, his temper mild, his conversation improving, his benevolence warm, his piety uniform, his charity unlimited. For more than fifty years, he sacredly devoted all his talents to his great Lord and Master, in the affectionate and diligent cultivation of that portion of the Gospel vineyard committed to his care. Seriously impressed with a sense of the duties of his station, nothing short of necessity formed in his mind an apology for the omission of them. In his public dis-

courses he aimed at plainness and usefulness. From subjects the least connected with practical topics, he rarely failed to draw something calculated to mend the hearts or the manners of his hearers. He had nothing of that candour which looks with equal indifference on all opinions. With the most scrupulous respect for the rights of conscience and of private judgment in others, he united a firm and unshaken adherence to that system of Christian doctrine and discipline which he had adopted from conviction. In his devotions he led his people with the winning example of piety, chastised in its manner with the most temperate gravity, never relaxing into formality, nor strained into enthusiasm. Although, from principle as well as habit, he was zealously attached to the forms prescribed by the church, yet, on extraordinary occasions, he exhibited in his devotional compositions a talent rarely equalled, and never excelled by those, whose mode of worship authorizes and requires extemporaneous addresses to the Deity.

“In private life, Dr. Bass was uniformly amiable and respectable, and thus inspired all his associates with affection and reverence.

“But it was in the elevated station of a diocesan that the character of this excellent man was most fully displayed. Anxious, above all things, to approve himself to the great Head of the Church, his humility grew with the honours conferred upon him by his brethren. So far was he from claiming the distinctions appertaining to his rank, that he did not receive them without sensible pain, and constantly exhibited a winning example of meekness and gentleness, which gave lustre to all his accomplishments, and all his virtues. Though at some periods of his life he was severely tried, he maintained a moderation and forbearance which checked the rage of party, and fortified him against suffering, which a mind less correct must have undergone in similar situations.

“Blest by nature with a vigorous constitution, which he sedulously preserved by temperance and exercise, he enjoyed an uncommon share of health

* See *Christian Journal* for June, p. 161.

through the greatest part of his life. He died as he had lived, full of piety, resignation, and humility, and is, doubtless, now receiving the rewards of a long and diligent life spent in the service of his God, and his fellow-men."—*Ed. Ch. Regis.*

From the Evangelical Magazine for April, 1827.

The Old Tree.

IN going out one morning lately to my pastoral duties, I saw by the way side an old tree lying on the ground. None had ever passed that way without being struck with the appearance of this tree in its glory. Its trunk was large, its height was great, and its branches were thick and spreading. There was no tree around so lofty and majestic. Its trunk measured no less than twenty-four feet in circumference. For some seasons past it had exhibited symptoms of decay, and, last summer, there was not a green spot on all its branches, except what two or three twigs presented. Its roots were rotten; and, one night lately, though there was no wind to occasion the least agitation, it fell to the ground. In looking at it, I thought of the kindness of Providence in ordering its fall in the night; for, had it fallen in the day time, it is more than probable, that some of the numerous travellers on the foot-path which it overshadowed, might have been killed or injured. The kindness of Providence is visible in the season in which many similar occurrences have taken place. Bridges have fallen, not when they were crowded with passengers, but when no foot was treading on them; and houses have fallen, not while their inhabitants were asleep, but when previous warning had made them hasten their escape.

The next thought that occurred to me was this, that it was a striking emblem of old age and death. Like this tree, the aged exhibit many traces of bodily and of mental decay. The frame once fresh and vigorous, now shakes with palsy; and the countenance once fresh and blooming, is now ghastly and withered; the imagination once so luxuriant in its varied fancies, is now languid and sluggish, and yields nought but dark forebodings; the memory

once so rich in its recollections, is now like a broken vessel; and the affections once so ardent, are now chilled amidst the peevishness which is produced by infirmity or neglect. To such decay in body and in mind protracted life must lead; and the vigour which some have exhibited on the borders of fourscore is rare, and is not strength in which a wise man would glory. It requires no violence of disease to lay the old man in the dust. The supports of life are exhausted, and so feeble is the vital principle, that, with little or no struggle, his breath departs, and he returns to his dust. To many a passenger it has been a monitor of human frailty. The young may have been reminded by it that favour is deceitful, and that beauty is vain; and the aged may have learned from it, that in their frailty they are the subjects of one common law with every thing that lives. It was an affecting incident in the life of Swift, that in a pleasurable excursion with some friends into the country, he fell behind, and after waiting in vain for his joining them, one of them turned back to seek for him, and found him standing gazing intently on a beautiful tree, whose top had been scathed by lightning. To the friend who interrupted his musings, he said, pointing with his finger to his forehead, "Like that tree, God will smite me here." The presentiment was unhappily realized in his mental imbecility, and he, whose intellect was so quick and powerful, became as a child.

In pursuing my walk, I thought of the care of Providence over this tree. Often had the blasts of winter shaken it, but not a branch had been broken; often had the lightning of heaven moved over it, but it had not been permitted to strike. Hostile armies have passed by it, but they had not done it the least injury. For three hundred years it had stood, and for as many springs had the hand of the God of nature renewed it. And if God is thus incessant in his care of such objects, will he cease to interest himself in his rational and redeemed offspring? Such is the argument which our Lord employs to repress solicitude, and its power has been felt in many trying situations. In be-

holding the tender plants safe after a tempestuous night, the fury of whose winds we thought no shrub could withstand—in seeing them neither torn up nor broken, the reflection has been excited, how God will strengthen his people for enduring the severest affliction; that the feeble and the delicate he can fortify against the fury of disease, and that amidst the pressure of calamity he can maintain the patience and the hope of virtue. My mind was led to the consideration of the benefits which it had yielded. Year after year it was a lodging-place for the fowls of heaven; often too has it sheltered the traveller from the tempest, and from the scorching heat. It was like the gourd of Jonah, which sprung up in a night, and which perished in a night, but for ages it had been a place of refuge.

What changes have taken place around this tree! The noble proprietors of the stately mansion near it have been thrust away from it, and it is now occupied by strangers. To those who have been born to a richer lot than others, it is an aggravation of the day of calamity, that it drives them from scenes of greater beauty, and these never appear so lovely as to the eye that is gazing on them for the last time; and this is one of the pangs of the last hour to those on whom prosperity has smiled to the end, from which the bosom of the poor man is free. How many have passed by it to the places of religious worship in the village near it, who are now silent in the grave. How many processions of joy and grief have passed under its branches—often have the poor passed by it in quest of bread, and the wealthy in the pursuit of pleasure. During its growth the surrounding district has improved amazingly in wealth and population, in culture and beauty; so that were those who lived when it was planted to revisit this quarter, they would recognize nought about it but the mountains which still bound the prospect, and the sea which still washes its borders. The great features of nature never vary; it is on the lesser that the hand of man works.

A plantation not far distant, was the scene of a suicide awfully instructive. The wretched victim once seemed des-

tined to a happier fate; he received a good education, and was settled in a respectable line of business; but he was enticed by loose companions to scenes of dissipation; his morals were debauched by their vile conversation, and his principles were ruined by their infidel sophistry. He became embarrassed in his circumstances; the profligates who had corrupted him were unable or unwilling to aid him, and the sober and the virtuous felt that in him they could put no confidence. Too proud to labour for his support, and to accommodate himself to his altered circumstances, and destitute of contrition for his folly, and of that hope in God which would have led him in tears to his footstool, he resolved to terminate his existence, and he did it there. Nothing can show more strikingly the influence of infidelity in hardening the heart to every emotion of benevolence and commiseration, than this circumstance, that his associates lamented nought about his exit but its vulgar mode; and said, with an air bordering on derision and contempt, that he ought to have died by a pistol-bullet like a gentleman, and not like a felon by a halter. The feeling heart will listen to the warnings of such a scene. For many a day the remembrance of his fate filled the passer-by with horror; and, amidst the gloom of night, it seemed a spot where the demon of despair had triumphed.

There were ages of superstition in the land, in which such a tree would have been the object of worship, and in which its fall would have been deplored as the presage of some dreadful calamity; but God is the Lord who hath dispelled our darkness, and wisdom and devotion shed their light on every object. In the age of the Druids, this tree would have been the favourite retreat of its priests; under its branches their mysterious rites would have been performed, and the melody of their sacred harps would have been mingled with the waving of its branches, and the rustling of its leaves. Let us think, with gratitude, to what nobler purposes nature now consecrates her productions, and how they are called to magnify the grace by which men have been saved.

"Sing, O ye heavens, for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains; O forest, and every tree therein, for the Lord hath redeemed Jacob, and hath glorified himself in Israel!"

There were some tender plants growing near this tree; which were crushed by its fall; and I could not but be reminded, by this circumstance, of the miseries in which men are involved by their connexion with the calamities of others. The bankrupt has reduced to poverty the simple who confided in him, and he, whose seemingly prosperous establishment gave employment to workmen of various descriptions, has, in his fall, brought them low. Few are so insignificant or obscure, as not to implicate others in their misfortunes, or their crimes; and this operates as a powerful motive to keep parents from indulging in sloth, and from the commission of iniquity, that by their indolence, they may not bring misery on those whose happiness is dear to them, nor entail disgrace on those to whom they should transmit an unsullied name. It is one of the sweetest rewards of beneficence and wisdom, in this world, when others are enlightened and purified by their influence; when the young learn to fear God from a parent's prayers, and to resist the enticements of sinners, by the happiness prepared for them in a sweet home.

The next time I passed that way, there were persons employed in cutting this tree in pieces, that what of it was still sound might be turned to some account. At a former period it might have formed part of a ship, and have ploughed the ocean, or have been used in the erection of a building, but now it is fit only for some humbler purpose, and thus it teaches us not to throw aside as useless what cannot answer any great object; but to improve it for advantage so far as it will go. Gather up the fragments, that nothing be lost. The old may learn from this, to be content with the humblest offices of utility. Let them not say, because to others are allotted the tasks for which they are no longer competent, "I will do nothing;" but let them say, "I will do what I can."

It will be a most delightful reflection, amidst the infirmities of age, that you are not altogether useless; and, to the eye of heaven, an old person dedicating his remaining strength to the means of support, or to the lessons of experience, is as pleasing an object as any of the pursuits of active manhood, or laborious zeal. He hath this hope amidst all his weakness, that he will soon be made a pillar in the temple of his God. I have never passed that way since the fall of this tree, without feeling that there was a blank in the spot: and in how many scenes of life are we reminded of objects whose loss has not been supplied to us, whose counsels we have found in no human wisdom, whose support we have felt in no human arm, and whose kindness we have seen in no human heart. Such blanks remind us that this is not the place of our rest. There is only one Being in whom the human heart can be fully and for ever blessed, for he is God all-sufficient and unchangeable, and in no situation shall they that trust in him be desolate. There are seasons in a good man's life when he can say, I sat down under his shadow with great delight, and his fruit was sweet to my taste; but there is none in which God leaves himself without a witness, and in which piety seeks his shade in vain.

I ought to have mentioned sooner, that the spot in which this tree was planted, was in the direct line of the wall formed by Antoninus, betwixt the Forth and the Clyde, and that the most distinct of all the traces of it are within a few yards of it. These are the memorials of a power which has long since passed away, and whose expeditions were, in the early ages of the Gospel, a preparation of its way. Happy is it when conquerors leave their traces, not merely in ramparts for security, engines for oppression, or pillars for triumph, but in establishments for learning, hospitals for the relief of the afflicted, in the improvements they have made in commerce and in agriculture, and in the mounds which they have reared to keep back the devouring sea.

There are three texts of Scripture which have occurred to me in thinking of this tree. Solomon saith, "If the

tree fall toward the north, or toward the south, in the place where the tree falleth, there it shall be." This text has been justly considered as an intimation, that man's state after death is unalterable, and that grace will issue no pardon for the damned, nor make the least effort for the sanctification of those who have died in their sins; and how desirable then is it, that when death comes, we may be found united to the person of the Lord Jesus, formed to righteousness, and pointing to heaven.

In the book of Job, it is said, "There is hope of a tree if it be cut down that it will sprout again, and that the tender branch thereof will not cease; but man dieth and wasteth away." If the soil is moist, branches will shoot forth from the stock, and in process of time may become a large tree; but no breath, no dew can revive the bodies of the dead, and, till the resurrection morn, they must abide as dust among dust.

I shall only refer to another text, and it is to a passage in the prophecies of Isaiah, where, in describing the duration of the millennium, and the health, peace, and felicity of that era, he says, "As the days of a tree shall be the days of my people, and mine elect shall long enjoy the work of their hands." The miseries and evil passions by which life is embittered and shortened, shall then cease from troubling, and contentment, temperance, and peace, shall be health to the countenance, and marrow to the bones.

Falkirk.

H. B.

We are indebted to some friendly hand for the *Virginia Herald* of the 19th May, 1827, printed at Fredericksburg, containing Bishop Moore's Address to the Convention of the Protestant Episcopal Church then in session at that place. The proceedings of the convention have not yet been received. When they come to hand, our usual abstract will be given. In the mean time we insert the address.

Bishop Moore's Address to the Convention of Virginia.

BRETHREN,

The indisposition under which I laboured, the last year, prevented me from entering as extensively as I should have done, in the discharge of those duties peculiar to my office, and con-

fining my episcopal labours within a smaller space than they would otherwise have occupied. Indisposed, however, as I was, I did not remain altogether unemployed, but devoted my attention to those parts of the diocese which, from their situation, required the least fatigue.

At the meeting of the last convention I consecrated to the service of Almighty God, the church erected in the town of Lynchburg, under the ministry of the Rev. Franklin G. Smith, and preached on that occasion, embracing in my discourse some of the peculiarities of our polity; representing the excellencies of our liturgy, and its fitness for the public worship of God; and admitted to the priesthood the Rev. Mr. Croes, the Rev. Mr. Gunter, the Rev. Mr. Chevers, the Rev. Mr. Brooke, and the Rev. John McGuire.

After the adjournment of the convention, I passed into the county of Bedford, and consecrated two new churches—churches owing their existence to the pious and disinterested labours of the Rev. Mr. Cobbs. Since the ordination of Mr. Cobbs, several offers have been made to him, by the acceptance of either of which his situation would certainly have been much improved; but, with a magnanimity of mind, which rendered him superior to pecuniary considerations, and with that regard to the infant state of the church, which reflects the greatest credit on his piety, he declined them all, and determined to remain in his present situation. I mention this circumstance, not only because it is honourable to the character of Mr. Cobbs, but from a hope, that his parishioners will consider it their duty to use every means in their power to contribute to the comfort of himself and his family.

From Bedford I passed into Amherst county, and preached in one of the old churches; and, the next day, I rode to another place of worship, lately erected at New-Glasgow; at which place the Rev. Mr. Page preached, after which I concluded with an application to his discourse.

From Amherst I proceeded, in company with the Rev. Mr. Croes and the Rev. Mr. Lee, to Charlottesville; and

in that place I consecrated a new church, preached, administered confirmation and the Lord's supper. In the afternoon of the same day, the Rev. Mr. Croes preached, and in the evening the Rev. Mr. Lee officiated. The congregations upon those occasions were large and attentive.

From Charlottesville I rode to Mr. Hugh Nelson's, officiated in Walker's church, and returned home.

In the beginning of July, I visited the church in the town of Norfolk, where I officiated, on the morning of the Sabbath, to a large and respectable auditory; and in the afternoon passed over to Portsmouth, and preached in that church to an attentive audience. The next day I rode to the town of Suffolk, in company with the Rev. Mr. Ducachet, and the Rev. Mr. Chevers; at which place both Mr. Ducachet and myself officiated to large and attentive congregations.

Upon my return to Norfolk, I took passage in a packet, and crossed the Chesapeake Bay, into the counties of Northampton and Accomack. Upon my arrival in Northampton, I preached in the court-house, and the next day proceeded, in company with the Rev. Mr. Gunter, to the county of Accomack, and preached in the village of Onancock, in the Methodist church. On the Sabbath subsequent, I officiated in one of the churches, and administered the Lord's supper to a number of pious communicants. The congregations in Accomack are at this time destitute of a minister, and are very anxious to obtain the services of a clergyman. The parish is large, and the people highly respectable. I should conceive few places in the diocese more entitled to attention, and few congregations better able, or more disposed to render a faithful minister happy.

From Accomack I returned to Northampton, and preached in Hungar's church to a large and respectable assembly, and then rode to the court-house, where I again officiated to an attentive congregation.

In the middle of July I visited Petersburg, in company with the Rev. Mr. Ducachet, and the Rev. Mr. Lee; at which time I admitted to deacons' or-

ders, Mr. John Grammer, Mr. Benjamin Peers, Mr. Henry Aisquith, and Mr. Leonard H. Johns; and administered the Lord's supper. The Rev. Mr. Ducachet preached in the morning, and the Rev. Mr. Lee in the evening. Upon both occasions the congregations were numerous and attentive.

In the month of September I went to the county of Hanover. In that section of the district I passed several days in company with the Rev. Edward M'Guire, and the Rev. Mr. Croes. The Rev. Mr. Croes preached the first day; on the second, the Rev. Mr. M'Guire preached an ordination sermon, after which I admitted to the priesthood the Rev. Mr. Cooke, and administered the Lord's supper. On the third day, Mr. Croes preached at the house of the venerable Mrs. Nelson, at which time I administered the Lord's supper to herself, and upwards of 30 members of her numerous connexion.

On the last of September I went to the north, with an intention to attend the General Convention; but, in consequence of the most severe illness with which I was ever visited, I was not only prevented from carrying into effect that design, but also from returning to this diocese until the month of March. I should deem myself deficient in gratitude to the inhabitants of Hartford, in Connecticut, and wanting in respect to Virginia, whose adopted son those people considered me, were I not thus publicly to acknowledge the weight of obligation under which their kindness has placed me. The attentions of Mr. Samuel Tudor and lady, of that city, were the attentions of children to a parent. Language is too feeble to express the affectionate treatment I received at their hands; and, while memory retains its seat in my mind, I can never forget them. May the almighty God remember them for good, and prove their friend in every time of need.

In the month of March, I held an ordination in the Monumental church, in the city of Richmond; on which occasion the Rev. Mr. Croes delivered a discourse, proving satisfactorily and conclusively the ministerial office of deacons, and enforcing their duties—

after which I admitted to the holy order of deacons, Mr. George Kirke.

The secretary, brethren, will produce to the convention a letter from the Secretary of the General Convention, on the subject of certain proposed alterations in the Liturgy of the Church. It is my duty to mention, not only to the members of this convention, but also to the members of the church throughout the diocese of Virginia, the fears with which my mind is impressed on this important subject. The church has hitherto prospered in the use of the liturgy, as it has been handed down to us by our fathers. That uniformity of worship which has distinguished us as a society, should the proposed alterations be carried into effect, will be destroyed. Instead of uniting in the same devotional exercises, as we hitherto have done, every clergyman will have it in his power to select his own lessons, and to read such portions of the Psalms of David as he pleases—by which means the public worship of God, in these particulars, will be as various as the constitutions of our minds. The old members of the church, who have been taught to view the liturgy through a medium the most sacred, will be grieved. The guards to uniformity being once removed, one innovation will succeed another, until our people will lose that reverence for our incomparable services by which they have been actuated, and the church receive the most vital injury.

When we reflect upon the general esteem in which the liturgy is viewed, by the reflecting and considerate of other denominations, our opinion of its excellence should be strengthened and increased. The celebrated Dr. Clarke, of the Methodist church, has declared, that the liturgy of the church is second to no volume, except the sacred writings; and the Rev. Mr. Hall, of the Baptist society, has expressed himself in similar language. To touch a matter of so much consequence without the deepest reflection—to alter a service of such acknowledged worth without years of prayerful consideration, should not be ventured on. When we enter the threshold of this inquiry, we should take the shoes from off our feet, as

the ground whereon we tread is holy ground. The church in Virginia will never be induced, I trust and pray, to depart from her prescribed forms; but will defend the liturgy in all its integrity, and prove to the Christian world, that we reverence the opinions of our fathers, and are satisfied with that system of doctrine which they venerated, and which they so highly valued.

Such, brethren, are the outlines of the views I entertain of the contemplated measure: I should have considered myself deficient in duty to the church committed to my care by you, and by Heaven, did I not raise my warning voice in behalf of the liturgy, and thus express the fears which have disturbed my quiet.

Since our last meeting, we have been deprived of the labours of our affectionate brother, the Rev. Mr. Dunn. The humility for which he was distinguished, the fidelity with which he laboured, and the evangelical views he entertained on the subject of religion, endeared him to us all. His death was marked with the strongest features of resignation to the will of the Almighty, and his views of that rest which remaineth for the people of God, comforted him in his last moments, and rendered the termination of his life truly triumphant. He has entered, I trust, into the joy of his Lord, and now rests in peace on the bosom of his God.

In the beginning of the present month, I visited the county of Goochland, in company with the Rev. Messrs. Meade, Cooke, Croes, and Jones.

Although the present incumbent has been settled in that parish but one year, still the church, the concerns of which had been dormant for 30 years, now discovers a state of energy of no inconsiderable character. The people, animated by the laborious efforts of the Rev. Mr. Lee, have repaired one of the old churches, and put it in complete order. Agreeably to their request, I consecrated it to the service of God, and confirmed 12 persons. We all preached, in succession, to large and attentive auditories. The holy communion was administered, the day after I left the parish, by the Rev. Mr. Meade,

and the church was joined by several new members.

On the last Sunday, I visited the church on Richmond Hill, which is under the superintendence of the Rev. Mr. Hart; on which occasion I preached to a very large congregation, and administered the rite of confirmation to 19 persons. It is with great pleasure I mention the present prosperous state of that parish. The church has been put in complete repair, through the efforts of a few spirited gentlemen, and is second in its internal appearance to very few of the churches in this diocese.

With my prayers to heaven, that our conventional proceedings, at this time, may be as distinguished by that peace and harmony which has characterized our former deliberations, I now conclude this address.

RICHARD C. MOORE.

The following remarks, on the foregoing Address of Bishop Moore, we copy, at the request of a friend, from the *Church Register* of the 9th of June.

The Liturgy.

The worthy bishop of Virginia, in his address to the convention, has fallen into a strange mistake as to the proposed alterations in the liturgy. These are as follows, (p. 76 of the *Journal of the General Convention*,) "The minister, instead of reading from the Psalter, as divided for daily morning and evening prayer, may read one of the selections set out by this church, or any other psalm or psalms, except on those days in which proper psalms are appointed."—"The minister may, at his discretion, instead of the entire lessons, read suitable portions thereof, not less than fifteen verses; and, on other days than *Sundays and holy days*, in those places where morning and evening prayer is not daily used, he may read other portions of the Old and New Testament instead of the prescribed lessons; it being recommended, that unless circumstances render it inexpedient, on the stated prayer days of Wednesdays and Fridays, the lessons for those days, or for one of the intervening days, be read."

How the bishop could suppose, as he asserts in his address, that according to the foregoing proposed alteration,

"every clergyman will have it in his power to select his own lessons," is to me astonishing. As plain as language can make it, he has that power only on other days than *Sundays and holy days*, and on these days he is confined to the appointed lessons, having only the discretion of reading a portion of the lessons instead of the whole.

The bishop does not notice another proposed alteration, whereby the rubric relative to the use of the ante-communion service is so amended, as to render the use of that service imperative, which, under the present rubric, alleged by some to be of doubtful construction, is often omitted.

The above alterations, whereby the minister, confined on *Sundays and holy days* to the prescribed lessons, has only the discretion of reading a portion instead of the whole, and, on other days, of selecting his own lessons; and instead of the psalms for the day, may read any psalm or psalms; and will be compelled to use the ante-communion service, are the only ones proposed by the convention, in the *liturgy*, strictly so called. And is it possible that any candid and dispassionate person can consider them as authorizing the alarm, that "the uniformity of our worship is to be destroyed," that "the worship of God will be as various as the constitutions of our minds," that "one innovation will succeed another, until the people lose that reverence for our incomparable services by which they have been actuated, and the church receive the most vital injury."

How stands the matter now, particularly in that diocese over which the worthy bishop, who expressed these sentiments, so respectably presides? Many of the clergy take the liberty, on the plea of the length of the liturgy, of omitting what parts of it they please. Sometimes the exhortation is shortened, sometimes one of the lessons omitted, sometimes the psalms, sometimes the litany, or some of the prayers, and more frequently the ante-communion service. And the writer of this happens to know, that the bishop of Virginia, who professes this laudable zeal for the liturgy, has, and that very recently, expressed the opinion, that he

thought these liberties with the liturgy ought not to be taken in the congregations in our cities, but that in country congregations they were allowable.— Does this state of things prove, as the bishop thinks, that “uniformity has hitherto distinguished us as a society?” On the contrary, does it not authorize the fear, that indeed “the public worship of God will be as various as the constitutions of our minds?” Are these unlicensed alterations of “our incomparable service” calculated to secure “reverence” for it? Surely, surely, such a state of things must excite the deepest solicitude, lest indeed “the people,” accustomed to these unwarrantable liberties with the liturgy, will “lose their reverence for it, and the church receive the most vital injury.”

Under this impression, it is to be presumed, “with deep reflection” and “prayerful consideration,” the house of bishops unanimously proposed these alterations. Their object evidently was, to remove every reason for omitting any part of the service; to correct the present discrepancy which prevails in the use of it; to secure the reading of that invaluable portion, the ante-communion service, and thus to produce *legal uniformity*—to save the liturgy from serious innovation, and to preserve it in all its *integrity*.

With regard to the proposed discretion in the use of the lessons for *week days*, I am fully persuaded that the worthy bishop, if he has always used the prescribed lessons, has often found them very inappropriate. And his experience must be very different, it is thought, from that of the bishops and clergy in general, if he is not satisfied that the office for confirmation, excellent as it is in substance, does admit of improvement in those points in which the General Convention propose to alter it.

A misapprehension prevails as to the object of making known proposed alterations in the liturgy to the state conventions. It is for the information of the church generally, and to give the state conventions an opportunity, *if they please*, of expressing their opinion on the matters submitted to them. But it is not essential that they should

act upon them. For whether they approve or disapprove of them, their decision will not be final. Perhaps the best way is, to leave the subject entirely to the next General Convention, who must finally approve or reject these propositions.

When it was *unanimously* agreed in the house of bishops to propose these alterations, there were present, the Right Rev. Bishop *White*, of Pennsylvania; Bishop *Hobart*, of New-York; Bishop *Griswold*, of the Eastern Diocese; Bishop *Kemp*, of Maryland; Bishop *Croes*, of New-Jersey; Bishop *Chase*, of Ohio; Bishop *Brownell*, of Connecticut; and Bishop *Ravenscroft*, of North-Carolina. Bishop *Bowen*, of South-Carolina, was absent in consequence of severe domestic affliction; and Bishop *Moore*, of Virginia, through indisposition. The former has since declared, in his address to the convention, that he had approved substantially of these alterations. They have thus received the sanction of all the bishops, except Bishop Moore, of Virginia. In proposing these alterations, the leading motive of the bishops, as stated by them, was, to “preserve unimpaired the liturgy of the church, and yet to remove the reasons alleged for omitting parts of the service from its supposed length.” It is believed, that neither in opinion nor in practice, in city or in country, have they sanctioned any deviation from the liturgy, except in those cases where the absence of episcopal worshippers rendered it *impossible* for the clergyman to perform the whole of the service as enjoined by the rubrics. It would seem, that individually satisfied with the liturgy as it now stands, they are yet ready to allow a discretion as to the length of the lessons, and the quantum of the psalms, in order to preserve the ante-communion service, and the rest of the liturgy, inviolate; to allow a “little legal liberty,” in order to prevent “license without bounds.” Should the proposed alterations take effect, there will be more uniformity in the use of the liturgy than at present. All its parts will be preserved; the lessons also, and the psalms; the only variety, in this respect, being in the quantity of each which is read,

And this surely cannot be so serious a matter, when, at present, several of the lessons do not amount to the fifteen verses, which, according to the proposed alterations, every minister *must* read. And one of the selections of psalms, and more than one of the portions, are very short.

The other policy is that pursued by those who indulge in professions of zeal for the liturgy, which, when the practice is conformable thereto, are deserving of all commendation. But, though bound by the solemn promises of ordination, and by canons, to use the Book of Common Prayer, they do not hesitate to omit the ante-communion service, and, in other respects, to alter the liturgy at pleasure. And yet indulging thus in "license without bounds," by a strange contradiction, some of them are opposed to granting a "little legal liberty." What would be thought of that state of civil society in which the laws were habitually violated, for reasons erroneous indeed, but, in the opinion of the individual, justifying the violation to his conscience, and obtaining the powerful sanction of custom?

Let the candid judge which policy is most consistent with the great principles of legislation, of social order, and of moral obligation; and which is best calculated to secure reverence for "our incomparable service," and to transmit it "unimpaired," the safeguard and the blessing of the church, to the latest posterity.

A. B.

From the Christian Observer for March, 1827.

Ancient and Modern Waldensian Confessions.

CONSIDERABLE attention has of late been attracted towards the various confessions of the Protestant churches of Europe. These venerable documents have been closely catechised, as to their testimony respecting various subjects which divide the members of the reformed religious communities of Christendom, whether it be the five celebrated doctrinal points, or questions of church discipline, or the books included by them in the sacred canon. But among these formularies, the most an-

cient of them all, and that which has formed the ground-work of several, if not all, of the others, and which, in a particular manner, has been made use of by the compilers of the Thirty-Nine Articles of the Church of England, namely, the original Waldensian Confession of Faith, dated in the year 1120, has been singularly neglected. The document is not long, and deserves transcription. It is as follows:—

"ARTICLE I.—We believe and firmly hold all that which is contained in the twelve articles of the symbol, which is called the Apostles' Creed, accounting for heresy whatsoever is disagreeing, and not consonant to the said twelve articles.

"ARTICLE II.—We do believe that there is one God—Father, Son, and Holy Spirit.

"ARTICLE III.—We acknowledge, for the holy canonical Scriptures, the books of the Holy Bible, namely, the books of Moses called Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua; Judges; Ruth; 1 Samuel; 2 Samuel; 1 Kings; 2 Kings; 1 Chronicles; 2 Chronicles; Ezra; Nehemiah; Esther; Job; Psalms; the Proverbs of Solomon; Ecclesiastes, or the Preacher; the Song of Solomon; the Prophecy of Isaiah; Jeremiah; the Lamentations of Jeremiah; Ezekiel; Daniel; Hosea; Joel; Amos; Obadiah; Jonas; Micah; Nahum; Habakkuk; Zephaniah; Haggai; Zachariah; Malachi.—Here follow the books apocryphal, which are not received of the Hebrews; but we read them (as saith St. Jerome, in his Prologue to the Proverbs) for the instruction of the people, not to confirm the authority of the doctrine of the church, namely, Esdras; Tobit; Judith; Wisdom; Ecclesiasticus; Baruch, with the Epistle of Jeremiah; Esther, from the tenth chapter to the end; the Song of the Three Children in the Furnace; the History of Susanna; the History of the Dragon; 1 Maccabees; 2 Maccabees.—Here follow the books of the New Testament: the Gospel according to St. Matthew, Mark, Luke, John; the Acts of the Apostles; the Epistle of St. Paul to the Romans; 1 Corinthians; 2 Corinthians; Galatians; Ephesians; Philippians; Colo-

sians; 1 Thessalonians; 2 Thessalonians; 1 Timothy; 2 Timothy; Titus; Philemon; the Epistle to the Hebrews; the Epistle of St. James; the First Epistle of St. Peter; the Second Epistle of St. Peter; the First Epistle of St. John; the Second Epistle of St. John; the Third Epistle of St. John; the Epistle of St. Jude; the Revelation of St. John.

"ARTICLE IV.—The books above said teach this, that there is one God, almighty, all-wise, and all-good, who has made all things by his goodness: for he formed Adam in his own image and likeness, but that, by the envy of the devil, and the disobedience of the said Adam, sin has entered into the world, and that we are sinners in Adam and by Adam.

"ARTICLE V.—That Christ was promised to our fathers who received the law, that so knowing by the law their sin, unrighteousness, and insufficiency, they might desire the coming of Christ, to satisfy for their sins, and accomplish the law by himself.

"ARTICLE VI.—That Christ was born in the time appointed by God the Father. That is to say, in the time when all iniquity abounded, and not for the cause of good works; for all were sinners: but that he might show us grace and mercy, as being faithful.

"ARTICLE VII.—That Christ is our life, truth, peace, and righteousness; also our pastor, advocate, sacrifice, and priest, who died for the salvation of all those that believe, and is risen for our justification.

"ARTICLE VIII.—In like manner, we firmly hold, that there is no other mediator and advocate with God the Father, save only Jesus Christ. And as for the Virgin Mary, that she was holy, humble, and full of grace; and in like manner do we believe concerning all the other saints, namely, that, being in heaven, they wait for the resurrection of their bodies at the day of judgment.

"ARTICLE IX.—*Item*, we believe that, after this life, there are only two places; the one for the saved, the other for the damned; the which two places we call paradise and hell, absolutely denying that purgatory invented by

antichrist, and forged contrary to the truth.

"ARTICLE X.—*Item*, we have always accounted, as an unspeakable abomination before God, all those inventions of men, namely, the feasts and the vigils of saints, the water which they call holy; as likewise to abstain from flesh upon certain days, and the like; but especially their masses.

"ARTICLE XI.—We esteem for an abomination, and as antichristian, all those human inventions which are a trouble or prejudice to the liberty of the spirit.

"ARTICLE XII.—We do believe that the sacraments are signs of the holy thing, or visible forms of the invisible grace, accounting it good that the faithful sometimes use the said signs or visible forms, if it may be done. However, we believe and hold, that the above said faithful may be saved without receiving the signs aforesaid, in case they have no place nor any means to use them.

"ARTICLE XIII.—We acknowledge no other sacrament but Baptism and the Lord's Supper.

"ARTICLE XIV.—We ought to honour the secular powers by submission, ready obedience, and paying of tributes."

Since the date of this simple and venerable exposition of faith, the evangelical churches of the Piedmontese Valleys have issued other documents, in reply to the accusations of their enemies, and for the edification of their own members. The chief of these is the confession of 1655; a translation of which, from a manuscript at Cambridge, may be found in Mr. Gilly's "Excursion." This confession consists of thirty-three articles; to which is added a peroration, in which the compilers remark, that,

"For a more ample declaration of our faith, we do here reiterate the same protestation which we caused to be printed in 1603; that is to say, that we do agree in sound doctrine with all the reformed churches of France, Great-Britain, the Low Countries, Germany, Switzerland, Bohemia, Poland, Hungary, and others, as it is represented by them in their confessions; and also we

receive the confession of Augabourg, and as it was published by the authors, promising to persevere constantly therein, with the help of God, both in life and death, and being ready to subscribe to that eternal truth of God with our own blood, even as our ancestors have done from the days of the apostles, and especially in these latter ages."

A still more modern exposition of faith has been found by Mr. Sims among the manuscripts of M. Peyrani, the late moderator of the Waldensian church. It is signed by the moderator, "with the consent of all his brethren," under the recent date of February 20, 1819. At first sight, it seems to be merely a republication of the declaration of 1655; but, upon further inspection, it appears that the modern pastors have made a few alterations, some of which deserve notice.—They have also reduced the number of articles to thirty-two, by the omission of the twenty-seventh of the confession of 1655; which is as follows:—"That all men ought to join that church—[namely, 'the company of the faithful elected and called,' as described in the twenty-fifth article]—and to continue in the communion thereof." The reasons for omitting this article it is unnecessary to conjecture; the fear of giving offence, by an apparently exclusive or proselyting spirit, may sufficiently account for it, without supposing that the writers were themselves indifferent to the distinction between a true and a false church. This confession is, on various accounts, well worth examination. A few of the chief differences between this document and the declaration of 1655, will be pointed out: the merely verbal ones are not ascertainable, for want of the original Latin document of 1655. For the convenience of the general reader, both declarations are given in English. The articles of 1819, were drawn up expressly in reply to some charges urged against the Waldenses in some of the London Journals.

Confession of Faith of the Waldensian Pastors residing in Piedmont, dated February 20, 1819.

I. We believe (with respect to na-

merical unity) that God is one; and by this word we understand a spiritual, eternal, boundless, infinitely wise, merciful, and just—in one word, a most perfect Being; and that, in that simple essence, there are three Persons, or Hypostases, namely, the Father, the Son, and the Holy Spirit.

II. We believe that the same God has manifested himself to men by his works, both of creation and providence; and by his word, revealed in the beginning "in divers manners," written and contained in books, which are called the Holy Scripture.

III. We believe that the Holy Scripture should be received (and we do receive it) as divine and canonical; that is to say, as the rule of our faith and conduct; that it is contained in the books of the Old and New Testament; that in the Old Testament are contained only those books which God intrusted to the Jewish church, and which that church always approved, and acknowledged as of divine authority; namely, five books of Moses, Joshua, Judges, Ruth, the first and second of Samuel, the first and second of Kings, the first and second of Chronicles, the first of Ezra, Nehemiah, Esther, Job, the Psalms, the Proverbs of Solomon, Ecclesiastes, the Song of Solomon, four greater and twelve lesser Prophets; and, in the New Testament, four Gospels; the Acts of the Apostles, the Epistles of St. Paul, one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, the Epistle to the Hebrews, one of St. James, two of Peter, three of John, one of Jude, and, lastly, the Revelation.

IV. We acknowledge the divine authority of these books, not merely on the testimony of the church, but more especially on account of the eternal and unquestionable truth of the doctrine contained in them; the excellence, sublimity, and divine majesty which shine throughout; and by the operation of the Holy Spirit.*

* The confession of 1655 adds, "who gives us to receive with reverence the testimony of the church in that point, and opens the eyes of our understanding to discover the beams of truth."

V. We believe that God made all things out of nothing, of his own perfectly free will, and by the infinite power of his word.

VI. We believe that he undertakes the care of all things by his providence, and that he is neither the author nor the cause of the evil which men practise; "for God cannot be tempted with evil, neither tempteth he any man."

VII. We believe that the angels were created pure and holy; that some of them have fallen into an irreparable state of corruption and perdition; but that others have persevered in holiness, through the divine goodness, which confirmed them.

VIII. We believe that man, who was created pure and holy, deprived himself, through his own fault, of the happiness allied to purity and holiness, by listening to the tempter, that is, the devil.

IX. That man, by his transgression, lost the righteousness and holiness which he had received, and incurred, with the wrath of God, death, and captivity under the dominion of him who "hath the power of death;" so that our free will is in a fallen condition, and we are become the "children of wrath," "dead in sins;" and are not able of ourselves, and without grace, to cherish a good thought.*

X. That all the descendants of Adam are guilty of his disobedience, infected with corruption, and have fallen into the same calamity; whence that infection proceeds, to which the fathers have given the name of original sin.†

XI. That from that corruption and condemnation, God delivers men whom

celestial light which shines in the Scripture, and prepares our taste to discern the divine favour of that spiritual food."

* The corresponding article of 1655 is fuller and stronger: it says, "in so much that our free will is become a servant and a slave to sin: and thus all men, both Jews and Gentiles, are by nature the children of wrath, being all dead in their trespasses and sins, and consequently incapable of the least good motion, or inclination to any thing which concerns their salvation; yea, incapable to think one good thought without God's special grace, all their imaginations being wholly evil, and that continually."

† The article of 1655 adds, "even the very infants from their mothers' womb."

he has chosen through his mercy in his Son Jesus Christ.*

XII. We believe that Jesus Christ was ordained by God, by an eternal decree, as the only Saviour and Leader of his body, that is, of the church; that he redeemed it by his blood in the fullness of time; and presents to it all benefits by the Gospel.

XIII. We believe that there are two natures in Christ, the divine and the human, truly in one sole person; neither confounded, nor divided, nor separated, nor changed; each nature preserving distinct properties; and that Jesus Christ is very God and very man.

XIV. That "God so loved the world,"† that he gave his Son to save us by his most perfect obedience—especially that which he displayed by enduring the death of the cross; and by the conquests he achieved over the devil, sin, and death.

XV. That Jesus Christ effected the complete expiation of our sins by his most perfect sacrifice once made upon the cross; and that, therefore, a repetition of that sacrifice, neither can nor ought to be made.‡

XVI. That the Lord Jesus, when he had reconciled us to God by his blood, became our Leader; and that we are not absolved and justified by our own works, but by his merit.§

XVII. That we have fellowship with Christ, and participate in his benefits, by faith, which strives to obtain the promises of life which are offered to us in the Gospel.

XVIII. That this faith proceeds from the gratuitous operation of the Holy Spirit, who illuminates our souls, and

* The article of 1655 says—"That God saves from that corruption and condemnation those whom he has chosen from the foundation of the world, not for any disposition, faith, or holiness that he foresaw in them, but of his mere mercy in Jesus Christ his Son; passing by all the rest, according to the irreprehensible reason of his free will and justice."

† The corresponding article of 1655 had, in the true spirit of party controversy, qualified the scriptural expression, "the world," by adding, "that is to say, those whom he has chosen out of the world."

‡ The older confession adds, "as they pretend to do in the mass."

§ That of 1655 adds, "neither is there any other purgatory besides his blood, which cleanses us from all sin."

induces them to place all their hopes in the divine mercy; that we may impute to ourselves the merits of Christ; and that we may most firmly believe, that without him we cannot be saved.

XIX. We believe that Jesus Christ is our Mediator, not only for the purpose of redemption, but for that of intercession also; and that, through his merits and mediation, we may have access to the Father, to call upon him with confidence, that we shall be heard.*

XX. We believe, that since God promises us regeneration in Jesus Christ, we, who are united to him by a lively faith, ought strenuously to perform good works.

XXI. We believe good works to be so necessary to believers, that they cannot attain to the kingdom of heaven without such good works, which God (it is most certain) "hath foreordained that we should walk in them;" and, in like manner, that we should shun every vice, and cultivate all the virtues that Christ hath taught us.†

XXII. We believe, that although our works cannot, in the strict sense of the word, merit, yet, that the Lord will reward them with eternal life;‡ his promises being unchangeably constant.

XXIII. We believe that we ought to regard those who have attained to eternal life, as the reward of faith and good works, as worthy of praise and imitation; but that they ought not to be adored nor invoked by us, since to God alone should prayer be offered through Jesus Christ.

("Let us not adopt the worship of the dead as our religion, since, if they lived a devout life, they are not to be deemed such as seek those honours, but such as desire that we should worship him, by whose illumination they rejoice that we are partakers of their

merit. They should be honoured, therefore, as objects of imitation, but not adored as objects of religious worship."—Augustine.*)

XXIV. We believe that God gathers together† a church in the world for the salvation of men; and that this church has one Leader and Foundation, namely, Jesus Christ.

XXV. That this church consists in the union of believers, who, "chosen of God before the foundation of the world," and "called with an holy calling," are united to follow God's word, and cherish a salutary religious fear, namely, such as is productive of holiness, and a reformation of manners.‡

XXVI. That this church cannot be destroyed, but is necessarily a perpetual church.§

XXVII. That in the church God not only teaches us by his word, but has moreover instituted sacraments, as means whereby we might be united to Christ, and might participate in the benefits which he has obtained for us. We believe, that under the New Testament dispensation, there are only two sacraments common to all the members of the church; namely, Baptism and the Lord's Supper.

XXVIII. We believe that God instituted the sacrament of Baptism for a testimony of our adoption, and that we might be washed from our sins in the blood of Christ, and renewed unto holiness of life.

XXIX. That he instituted the sacrament of the Lord's Supper, in order to nourish our souls; that when, with a true and lively faith, (through the incomprehensible power of the Holy Spirit) we eat the flesh, and drink the blood of Christ, and are one with him, we may have spiritual and eternal life.

XXX. We believe it to be neces-

* That of 1655 adds, "it being needless to have recourse to any other intercessor besides himself."

† That of 1655 has, in a parenthesis, "and do really perform."

‡ That of 1655 says, "making use of fasting, and all other means which may conduce to so holy a thing"

§ That of 1655 adds, "through the merciful continuation of his grace," and it has no such qualifying expression as, "in the strict sense of the word."

* The passage from Augustine is not in the articles of 1655.

† The older formulary says, "hath chosen"

‡ That of 1655 says simply, "living in his fear."

§ The old document adds, "and that all the elect are upheld and preserved by the power of God, in such sort that they all persevere in the faith unto the end, and remain united in the holy church, as so many living members thereof."

sary, that the church should have learned pastors of blameless life, (bishops, priests, and deacons, as was usual in the primitive church,) to preach the word of God, to administer the sacraments, and to watch over the flock of Christ according to rules of good and holy discipline, after the example of the primitive church.*

XXXI. We believe that God has appointed kings, princes, and magistrates, for the protection of the people; and that we should obey them, (agreeably to this precept, "Let every soul be subject to the higher powers, for there is no power but of God, &c.—Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake,") in all things that agree with the word of God, who is "King of kings, and Lord of lords."

XXXII. Lastly, we declare that we receive the Apostles' Creed, the Lord's Prayer, and the Ten Commandments, as rules of faith and conduct; from which we believe that we should not recede, even in the least degree.

Such is the confession of our faith, which we, the Waldensian pastors residing in Piedmont, oppose to the calumnies published against us, and printed in the London journals; and this our professed faith we have not received from Waldo of Lyons, nor from Luther, nor from Calvin, but we have inherited it from the earliest times, from our forefathers, who had received it in like manner from their remote ancestors; as is evident from various confessions presented to our princes, the dukes of Savoy, and princes of Piedmont; and from a work of the most reverend James Usher, formerly archbishop of Armagh, and primate of all Ireland, which contains an historical explanation of the important question respecting the continued succession and condition of Christian churches, especially those in the west, from the time of the apostles to the seventeenth century.

In this faith we desire to live; and we desire still to persevere in it to the

end; and to be ready to evince our attachment to it, even, if required on that account, to endure torture and torments, the loss of our possessions, and death at the stake.

Moreover, we declare that we cheerfully accede to the sound doctrine taught in the reformed churches of England, the Netherlands, Germany, Prussia, Switzerland, Poland, Hungary, &c.; and we humbly entreat all those churches, and others settled in America, to regard our's, though few and destitute, as members of the mystical body of Christ.

With regard to the style of this composition, which is not in every instance distinguished for classical purity, it is the less necessary to offer an apology on this score to our readers, since even Cicero allows, that "whatever is perspicuously expressed on a useful or important subject, should be considered as well expressed; to lavish embellishments on subjects of that nature, being in fact a puerile attempt, since it is quite sufficient for a learned and intelligent man to state them in a clear and perspicuous manner."

JOHN RODOLPHE PEYRAN,

Pastor of the Church of Pomaret,
and Moderator of the Waldensian
Churches, (with the consent of all
his brethren.)

It would be beyond the limits and design of the present paper, to detail the various reflections which must occur to every thoughtful mind, on the perusal of the above-cited documents. The pious Protestant cannot but feel deeply grateful to the great Head of the Church, for having, in the darkest ages of popery, raised up and maintained a Christian communion, whose articles are in the main so strongly marked by the great outlines of scriptural truth. The member of the church of England, in particular, will rejoice to find in the articles of this sister church—a church cemented by the blood of innumerable martyrs for the cause of Christ—a confession resembling, in many important respects, the articles of his own revered communion; though, upon careful comparison, he will be disposed to give a very decided preference for his own, as more full, and less marked by the pe

* The confession of 1655 gives some extracts from the formularies of the Vaudois church, in proof of their belief on this subject. It has not the word *bishops*.

cularities of human system. Alas! that with the Scriptures in our hands, and professedly adopted as the rule of our faith and practice, any such formularies should be necessary; yet, necessary they are, and will be, as long as men are found to corrupt the truth for secular and selfish purposes. The minor discrepancies in these documents in the churches of Protestant Christendom, are triumphantly quoted by the Roman Catholic to disparage our ecclesiastical reformation, and, by the infidel, to wound Christianity itself; but, amidst many differences, there is also much in common, and that which is in common happily includes, in almost every instance, whatever is most essential to purity of faith, and to the advancement of a holy and devoted life.

PASTOR.

From the Christian Observer for June, 1826.

On the improper Application of the Texts of Scripture.

It is undoubtedly the duty of every Christian, in reading the Scriptures, "which were written for our learning," to endeavour to derive from them the instruction which they were intended to convey, by no means excluding the historical, parabolical, and other parts, the practical use of which is not always so immediately evident, as that of the more directly doctrinal or horatory passages. But, at the same time, we should beware of allegorizing the narratives of the Bible, or of eliciting from circumstances which were only intended to complete the description, (as is frequently the case in the parables,) a meaning which, however in itself useful or instructive, they do not legitimately afford. It is with some surprise that I observe, even in such works as Cruden's Concordance, and Goode's Essays upon the Names and Titles of Christ, (vol. iii. p. 95) the *fatted calf* mentioned as one of those titles, with a reference to Luke xv. 23:—"Thy brother is come, and thy father hath killed the *fatted calf*, because he hath received him safe and sound." I cannot see any one single circumstance in the passage to justify the application of this title to the Redeemer: the cir-

cumstance seems to have been added, merely to represent the festive joy which followed the return of the prodigal to his father's house. Mr. Goode considers it as a feast and a sacrifice; but I think he confounds the sacrifice of joy, and the sacrifice of propitiation. He writes—"Bring forth the fatted calf, says the Eternal Father, and kill it; or, in prophetic language more expressive and significant, 'Awake, O sword, against my Shepherd, against the man that is my fellow, saith the Lord Almighty.'"—"The fatted calf," he adds, "is indeed represented as slain when the prodigal returned; whereas this sacrifice is already finished, never more to be repeated. But even in this we may be led to admire the fulness and all-sufficiency of the Redeemer's sacrifice, and the unchangeableness of its virtue. As he is said to be crucified again by the rejecting of him, so he is set forth as crucified afresh to every returning sinner, and again exhibited in all his dying love to the eye." Mr. Goode here evades the objection; and, like Samson from his antagonist, obtains "sweetness from the strong, and meat from the eater."

There are various other passages of the Bible which might be mentioned with the same view; one of which is an expression used by Solomon, when, in his prayer at the dedication of the temple, he beseeches God to "hear in heaven what prayer and supplication soever be made by any man, or by all his people Israel, which should know every man *the plague of his own heart*," (1 Kings viii. 38.) This phrase is a well-known Hebraism, and corresponds in meaning with the words in 2 Chron. vi. 29, "his own sore and his own grief." "The former petitions," (says Mr. Scott, in his Commentary, very justly) "particularly respected public judgments and distresses: but this passage related to private afflictions and trials, and whatever should fill the heart and conscience of any individual with anguish and dismay."—"This interpretation," Mr. Scott proceeds, "doubtless includes, though it is not confined to, that meaning which is very frequently given to the expression, 'the plague of his own heart;' namely, the

prevalence of indwelling sin, which, as a *plague*, or pestilential disease, is the grief and sore of every true believer." A marginal note, in Charnock's excellent discourse on Providence, also remarks, "Sin is called the plague of the heart," (1 Kings viii. 38.) Now, I do not see how the expression, as it stands in the prayer of Solomon, in close connexion with the preceding verse, "If there be in the land famine, pestilence, blasting, mildew, locust; if their enemy besiege them in the land of their cities; whatsoever *plague*, whatsoever sickness there be," can be interpreted to refer to *indwelling sin*. This interpretation seems to have arisen from the use of the word *plague*. Had the Hebrew word been translated *sorrow*, *affliction*, or *distress*, the idea would not perhaps have occurred. The expression in Prov. xiv. 10, is exactly parallel. "The heart knoweth *its own bitterness*; and a stranger doth not intermeddle with its joy;" and though it might with truth be applied to indwelling sin and spiritual joy, yet I think it is evident, that, as in his prayer at the dedication, Solomon here refers to individual and temporal sorrows.

I would not object to every quotation of a text except in its strict and literal sense. Passages of the Old Testament are frequently cited by accommodation in the New; and much valuable instruction may often be derived from the practical application of an historical passage. But when the interpretation is unauthorized by the original, and is incongruous with the context, such an application of Scripture, besides being improper in itself, tends to injure the cause which it is intended to strengthen, and excites prejudice in the minds of those who are but too ready to imbibe it. N. I. N.

From the Christian Mirror.

On the Practice of Criticising Religious Services.

CRITICISM, when confined to moderate limits, may be useful; but, beyond these bounds, it is pernicious. There is no work of man, however perfect, in which even bungling observers may not find defects. No sermon can be so ac-

curately composed, or be so imbued with the spirit of the Gospel, as not to afford either substantial or plausible ground for severe criticism. Mere dunces can criticise; and, because they can criticise, they think they can write. They acquire a knack at criticising, (I will not call it by a more dignified name) and they love to indulge their skill, and they feel a sweet complacency in sitting in the critic's chair, and exposing the defects of the work of some master of eloquence.

I fear this business is carried to an extreme in a preparation for the sacred office; and in the means employed for improvement in the ministry.

Men will never be eloquent as long as they think of criticism, and rhetorician's rules. Rhetoricians make men eloquent! Criticism make men eloquent! The speakers whom I have seen catch every eye of their audience, and excite one feeling in every heart, have been men who would laugh at criticism, and who would trample Quintillian's rules under their feet.

In mere declamation, no word must be out of place; no motion must be awkward, or contrary to the rules of rhetoricians; but where an object is to be gained; where an orator speaks on a topic of the deepest moment to his audience, and of the deepest interest, therefore, to himself, I wish to see him so absorbed by his subject, as that he cannot think of criticism and rhetorical rules. Then he will be eloquent as far as his intellectual powers will allow him; you may call his gestures uncouth; his illustrations homely; and his language coarse and often ungrammatical: but the effect on your own mind will tell others he is eloquent; the general aspect of the audience will declare that he is eloquent.

There must be warmth; there must be boldness; there must be entire ease and indifference about all criticism, or we shall never have genuine eloquence in the pulpit. Let us have none of this fastidious criticism, then.

A sermon is well written, the language is fine, the thoughts are correct; they are even original; the method is clear, and important truth is exhibited, and it is delivered in an audible voice,

and in words correctly pronounced. What then? The hearers, or those who should be hearers, are slumbering. I doubt not, I could lull many a person asleep in a congregation, even by reading the noble, heart-stirring addresses of Saurin or Massillon.

Does a man declare evangelical truth clearly? Does he utter it earnestly? Does he proclaim and apply it with feelings corresponding to his nature? If he does, he is eloquent. If he aims directly at this, he takes the turnpike road to eloquence. You may fill a speaker's head with all the precepts of Cicero and Quintillian, Campbell and Blair; and if his heart is cold, he will never move an audience. You may rake over the coals on a hearth, and transpose the fuel all day, but if there are no sparks of fire, you will raise no flame.

We cannot urge too much the importance of ministers being eloquent: but, the more we criticise, the more we multiply rules, the farther we shall be from true eloquence. Our ministers, especially our young ministers, must not dread the keenness of criticism; they had better not know what nice criticism is. A sincere desire to win souls will most effectually make them eloquent. When they have a thorough, systematic, scriptural view of divine truth; when they have carefully observed the manner in which men are moved by preaching; when they have made themselves acquainted with mankind, and have conversed with them much on religious subjects; and when they have an anxious, deep-felt concern for their salvation—then they will be eloquent.

M. N.

First Annual Report of the Theological Scholarship Society of St. Thomas's Church, New-York, attached to the General Theological Seminary of the Protestant Episcopal Church in the United States.

AT the annual meeting of the Theological Scholarship Society of St. Thomas's Church, New-York, held at the church on Tuesday afternoon, 5th of June, 1827, the following report being submitted, was unanimously accepted,

and, together with the constitution, ordered to be printed. And, immediately thereafter, an election being held, the following gentlemen were chosen to constitute a board of direction:—

The Rev. Cornelius R. Duffie, *ex officio*, president; John Pintard, John Slidell, and J. Florentius Cox, vice-presidents; Robert Gracie, secretary; John Rogers, treasurer.

Managers.—Beverly Robinson, William H. Jephson, Henry Hone, C. N. S. Rowland, William C. Rhinelander, H. Baylies, M. D., Isaac C. Kendall, Benjamin M'Vickar, M. D., Robert Gill, V. R. Ten Broeck, M. D., Eleazar Parmly, John M. Forbes, J. W. Kearney, Robert C. Ludlow, and Henry Ogden.

Report.

The object of this society, though generally understood, may, perhaps, still require to be explained. It is to raise such a sum of money, as that the interest thereof will entitle this church and congregation to have always one student maintained, during the prosecution of his studies, at the General Theological Seminary of the Protestant Episcopal Church, established under the authority of the General Convention, and now permanently located in this city.

The amount proposed to be raised for this purpose, is \$2,500, which, when placed in the hands of the treasurer of the seminary, will constitute "*The Scholarship of St. Thomas's Church, in the city of New-York.*"

The trustees of the seminary will thenceforward be pledged to pay over to such scholar as shall be designated by the rector, wardens, and vestrymen of this church, the annual income of the above fund, or otherwise to apply it for his use and benefit, agreeably to the rules of the seminary. The instruction itself being in all cases gratuitous, this provision for the support of the student admits him to all the advantages of the institution free of charge.

No one can doubt how important such an arrangement is, in order to remove the difficulties which often lie in the way of pious young men, anxious to avail themselves of the great oppor-

tunities of instruction thus freely extended, but without the means of defraying their intermediate expenses.—This objection being obviated, and the way being opened for an unembarrassed pursuit of theological knowledge, we may confidently anticipate, for our church, a long succession of well educated young men, reared on this foundation, entering upon their ministry under circumstances calculated to reflect honour upon themselves, and usefulness upon her cause; and who, going forth under her auspices, bearing the good seed of the Gospel, shall extend still more widely those spiritual blessings, which it is our privilege to enjoy.

This is the object intended to be effected by the society, whose first year has now terminated; and it ought to be deemed highly creditable to the zeal of a congregation so newly organized, and subject necessarily to large expenses, not only that they have had the enterprise to make a beginning of so good a work, but also that much has been done to ensure its accomplishment.

The report of the treasurer shows that there are twenty-one life subscribers, whose subscriptions amount to \$525, the rector having been constituted one by the contributions of several ladies of the congregation—\$23 have been received in donations—and there is also a list of thirty-six annual members, whose subscriptions amount to \$103. From these sources, together with the accumulation of interest, there is now in the treasury, after deducting some expenses of printing, &c. the sum of \$656 76 cents.

All sums received are regularly and safely invested, and the interest will continue to be added to the principal, until the contemplated amount is raised.

To this report the board annexed a list of those who have become life members, and also of the annual subscribers; and while, in behalf of the society, they respectfully solicit the addition of the names of all such as are favourable to the object in view, they commend its interests to the care of Him whose cause it is intended to advance.

Constitution.

The object of this association is to contribute to the more extensive usefulness of the General Theological Seminary of the Protestant Episcopal Church, established in the city of New-York, by founding a scholarship in that institution.

ARTICLE I. The name of this society shall be, "*The Theological Scholarship Society of St. Thomas's Church, New-York.*"

ARTICLE II. The officers of this society shall be a president, three vice-presidents, fifteen managers, a secretary, and a treasurer.

ARTICLE III. The rector of St. Thomas's church shall be, *ex officio*, president. All other officers of the society shall be elected, by ballot, at each annual meeting. They shall remain in office until others are appointed in their places, and any five members shall be a quorum for the transaction of business.

ARTICLE IV. The annual payment of not less than one dollar shall constitute a member. The payment of twenty-five dollars shall constitute a member for life.

ARTICLE V. The sums collected shall be invested by the treasurer, with the advice of the vice-presidents; and, as soon as the same, together with the accumulation of interest thereon, shall amount to twenty-five hundred dollars, the whole shall be paid to the treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, to form a scholarship, to be called "*The Scholarship of St. Thomas's Church, in the city of New-York.*"

ARTICLE VI. The sum of twenty-five hundred dollars having been raised, and the scholarship instituted, the object of this association shall be considered as accomplished; and the presentation of a candidate on this foundation shall thereafter be with the rector, wardens, and vestrymen of St. Thomas's church: *Provided*, that if such presentation be at any time omitted for the space of six months, it may be made by the proper authority of the General Theological Seminary, the right reverting, as herein intended, as often as a vacancy may occur.

ARTICLE VIII. The annual meetings of the society shall be held on the first Tuesday of June in each year. No alteration of this constitution shall be made but by the consent of two-thirds of the members present, at an annual or other general meeting of the society duly called.

From the London Morning Chronicle of May 3, 1827.

London University.

THE foundation stone of the London University was yesterday laid. The day was delightful, and the ceremony drew an immense crowd to the spot.

This event will, in all probability, have a powerful influence on the destinies of this country—we may say of the world. If, from the position, the activity, and power, and resources of England, every change, which materially affects her condition, is felt in the most distant parts of the globe, with equal truth it may be said, that the rest of England must always sympathize greatly with every change in London, which may be described as being to the nation what the heart is to the body. Mr. Brougham, in his admirable speech at the dinner, very appropriately introduced the mention of the origin of the project, with a tribute to the city of London, “the cradle of civil and religious liberty in this country—of liberty, which had been nurtured and watered by the precious blood of its noblest citizens.” To London, England owes almost all that distinguishes her—its noble river, and happy situation, drew together, at an early period, a large population, not dependent, like the population of most other capitals, almost exclusively on the presence of a court and state functionaries, but existing by industry and commercial enterprise. Man is strong only by union, and the confidence which is the parent of civil liberty can only exist in perfection in great cities. Other countries had their *Magna Chartas*, and their contests between their kings and their feudal barons; and without London, England would probably, at this day, have been like other feudal countries. *But London may be said to have balanced the rest of the kingdom, and to*

have counteracted the feudal and aristocratical spirit which would otherwise have prostrated the nation. We do not merely allude to the support which liberty found in her powerful corporation, but to the incalculable benefit which liberty has derived from the existence which this great city has been able to give to able and intrepid writers, who, depending on a circulation sufficiently large for the supply of their wants, were able to set the little tyrants of the country at defiance. An independent press can only flourish in populous places. Long all the independent publications of the country were confined to London. Other towns have arisen of late years sufficiently large to benefit by the example set by London; but it will be found, that in all other parts of England, the press and public opinion are in a miserable state of prostration, and the local writers in a state of degrading subserviency to the squirearchy. We may truly, therefore, be said to owe the spirit which characterizes England, to the protection afforded to independence by this immense metropolis, which independence has gradually penetrated the country, and restrained and corrected, by the influence of opinion, one of the strongest and most powerful aristocracies in Europe.

If London, then, is of so much importance to England, every change in the character of its immense population must, for good or evil, have a prodigious influence on the character of the nation generally. But, though the number of publications of merit prove that London has always possessed many enlightened inhabitants, yet it is impossible to deny, that from the want of an institution for affording a generous education, difficulties almost insurmountable have been thrown in the way of the acquisition of liberal knowledge by the youth of the metropolis. When we consider how large is the proportion of the population of the metropolis, which must have been reared in it, we may be able to form some idea of the stimulus which will be given to the country, by the placing within the reach of the London youth such an institution as that of which the foundation was laid yesterday. We anticipate, therefore,

from this institution, incalculable benefit. We view it as an immense engine for the achievement of infinite good; and we think Mr. Brougham was, therefore, amply justified in declaring, that "the fabric they had erected, they all felt would be an eternal pillar, consistent with the best interests of mankind; and handing down their names, would recal the founders of the university to the gratitude of posterity." The conquests of science are the noblest of all conquests; and we heartily agree with Mr. Brougham, in thinking that the passing events of the day are insignificant indeed, compared with the great work in which he was yesterday engaged.

The laurels which Mr. Brougham will derive from his incessant efforts to diffuse instruction and intelligence among the people of England, will be fresh when those of the mere politician will have been long faded.

Mr. Brougham took occasion to give an idea of the mode of communicating instruction which it was proposed to adopt. "Instead of the lecturer giving a single lecture of an hour each day, it was proposed that each professor should lecture an hour each day, and that he should, during another hour, examine the pupils successively, to ascertain if they had comprehended the lecture, and if he had made himself understood. A third hour was to be employed, at least three days each week, if not six, in discussions, to which such pupils should have access as chose to push their studies, and they should attend the levees of the professors, who would have the power of dispensing the highest titles and honours which a sovereign could confer on a subject—he meant the power of helping the pupils in their labours, and directing the higher studies of those who felt disposed to examine into the operations of nature. The professors should, in these meetings, more fully explain to the ambitious students the prodigies of science, and encourage them, not only to learn whatever was already known, but they should put them in the proper path to become discoverers themselves."

Mr. Brougham paid a happy com-

pliment to Cambridge, while deprecating the foolish attempt which had been made to cause it to be supposed, that the establishment of a university in London was an act of hostility to the two existing universities. The Marquis of Lansdown, himself a student of Cambridge, alluded also with great judgment and good feeling to this subject. It is, in fact, an insult to the members of the two universities, to suppose for a moment that they grudge the benefit of education to a large class of their countrymen, unable to obtain it from them. But such mean illiberal jealousies cannot exist among men of science and learning. Learning enlarges the mind, and purifies the heart. Besides, even in a commercial point of view, all learned institutions must benefit by the diffusion of the desire to obtain liberal knowledge.

It would be strange, indeed, if a seat of learning were to suffer from the more general diffusion of the desire to learn.

Laying the Foundation Stone of the London University.

ORDER OF THE CEREMONY.

His Royal Highness the Duke of Sussex arrived on the ground, where the foundation of the London University is constructed, at three o'clock yesterday afternoon, and was received by the Stewards and Council; who proceeded with his Royal Highness to the spot where the stone was to be laid.—The stone was then raised by the machine, and Dr. Maltby came forward and delivered a prayer. The coins were placed in the stone, during which time the band played. The stone was then lowered, and fastened in the usual way. Dr. Lushington addressed his Royal Highness, thanking him for his attendance on the occasion; and his Royal Highness in return addressed the proprietors. He hoped that the present institution would contribute to the increase of learning and knowledge, and trusted that it would powerfully co-operate with the other universities, and have a tendency to remove some of the impediments which were hitherto found to check the spread of useful knowledge. The ceremony was wit-

nessed by a very numerous and elegant assemblage, among whom we observed the Duke of Norfolk, the Duke of Leinster, Lord Nugent, Mr. Abercrombie, Mr. Brougham, Mr. J. Smith, Mr. Goldsmid, Dr. Birkbeck, &c.

[The inscription on the foundation stone being in Latin, we have thought proper to omit it, and to give the translation as published in the paper from which the account is taken.]

Translation of the Inscription on the Foundation Stone.

By the good Providence of the great and blessed God, the Eternal Creator of the world, (and may his favour grant prosperity!) in the eighth year of the reign of George the Fourth, King of the United Kingdom of Great-Britain and Ireland, the illustrious Prince Augustus Frederic, Duke of Sussex, Patron of all the Liberal Arts, and Grand Master in England of the very ancient order of Free and Accepted Masons, laid, with his own hand, the first stone of the University of London, amidst the plaudits of surrounding citizens and brothers, on the 30th day of April, 1827.

This work, long and ardently desired, and adapted to the wants both of the metropolis and the country, has now at length been begun, in the year of our Lord, 1827, and of the World, 5827.

The names of the eminent men who form the council are: Bernard Edward Duke of Norfolk, Henry Marquis of Lansdown, Lord John Russell, John Viscount Dudley and Ward, George Baron of Auckland, the Hon. James Abercrombie, Sir James Mackintosh, Alexander Baring, H. Brougham, Isaac Lyon Goldsmid, George Grote, Zachary Macaulay, George Birkbeck, Thomas Campbell, Olinthus Gregory, Joseph Hume, James Mill, Benjamin Shaw, John Smith, William Tooke, Henry Warburton, Henry Waymouth, John Whishaw, Thomas Wilson, William Wilkins (architect.)

The Tunnel under the Thames.

Mr. Brunel, jun., and Mr. Gravat, his colleague, not satisfied with the usual means of ascertaining the nature of the strata of earth they were about to encounter,

on Saturday last determined to descend, by means of a diving bell, at the spot where the excavation is now carrying on. At seven o'clock, all the arrangements having been completed, Mr. Brunel, jun., and Mr. Gravat, entered the machine, and were lowered amidst the anxious anticipations of the surrounding visitors. The usual signals were given, and promptly answered; and after remaining about twenty minutes under the water, and completing the object of their visit, the subaqueous adventurers returned, and were received with the high testimonies of approbation and good feeling by the surrounding group. It was stated, on very good authority, that the result of this descent, on which occasion additional borings took place, was so satisfactory, that no reasonable apprehension of final success could possibly exist. Throughout the whole of Sunday, those borings were continued, and, at one period of the day, Messrs. Brunel and Gravat were under the water upwards of three hours.—*English paper.*

The Scriptures translated into the Armorican Language.

At the celebration of St. David's Day, at Brecon, (Wales) the Rev. T. Price stated, that, two or three years ago, he had the honour of setting on foot a collection for the purpose of translating the Scriptures into the Armorican language. At that time there were many who doubted the practicability of the object, and asked where a translator could be found? But while such persons were doubting and hesitating, the work was commenced and actually accomplished; and, in the course of the last month, the translation of the New Testament was concluded in the language of Armorica, and was in progress through the press.—*London Christ. Observer.* April, 1827.

The Kent East Indiaman.

Our readers will remember the affecting narrative of the loss by fire of the Kent East Indiaman, and the support and consolation which true religion afforded to some of the sufferers on that melancholy occasion, as exhibited in Major M'Gregor's deeply interesting and Christian recital. This statement is affectingly corroborated by the following circumstance: "A bottle," says a Barbadoes Journal; "was picked up on the 30th September, at a bathing place to windward of this island, by a gentleman, who, on breaking it, found the following account of the fate of the ship Kent, contained in a folded paper, written with pencil, scarcely legible.—The ship Kent, Indiaman, is on fire: Elizabeth, Joanna, and myself, commit our spirits into the hands of our blessed Re-

deemer: his grace enables us to be quite composed on the awful prospect of entering into eternity. J. W. R. M'Gregor, (in a cypher) 15th March, 1825. Bay of Biscay. On the back is endorsed, 'John M'Gregor, esq., Commercial Bank, Edinburgh.'—*Ibid.*

Sandwich Islands.

In the account lately published of the voyage of Captain Lord Byron to the Sandwich Islands, after a statement that the greater part of the people have already professed, or will soon profess, the Christian religion, the following incident is recorded:—"Kapiolani, a female chief, of the highest rank, had recently embraced Christianity; and, desirous of propagating it, and of undeceiving the natives as to their false gods, she resolved to climb the mountain, (a volcanic mountain, with a burning crater of prodigious extent,) descend into the crater, and by thus braving the volcanic deities in their very homes, (the prevailing belief was, that the gods of the islands resided in these fires,) convince the inhabitants of the islands, that God is God alone, and that the false subordinate deities existed only in the fancies of their weak adorers. Thus determined, and accompanied by a missionary; she, with part of her family, and a number of followers, ascended Peli, (the mountain:) at the edge of the first precipice that bounds the sunken plain, many of her followers and companions lost courage, and turned back; at the second, the rest earnestly entreated her to desist from her dangerous enterprize, and forbear to tempt the powerful gods of the fires. But she proceeded, and on the very verge of the crater, caused the hut we were now sheltered in to be constructed for herself and people. Here she was assailed anew by their entreaties to return home, and their assurances, that if she persisted in violating the houses of the goddess, she would draw down on herself, and those with her, certain destruction! 'I will descend into the crater,' said she, 'and if I do not return safe, then continue to worship Peli; but if I come back unhurt, you must learn to adore the God who created Peli.' She accordingly went down the steep and difficult side of the crater, accompanied by a missionary, and by some whom love or duty induced to follow her. Arrived at the bottom, she pushed a stick into the liquid lava, and stirred the ashes of the burning lake. The charm of superstition was at that moment broken. Those who had expected to see the goddess armed with flame and sulphureous smoke, burst forth and destroy the daring heroine, who thus braved her in her very sanctuary, were awe-struck when they saw the fire remain innocuous, and the flames roll harmless, as though none were present.—

They acknowledged the greatness of the God of Kapiolani; and, from that time, few indeed have been the offerings, and little the reverence, offered to the fires of Peli."—*Ib.*

For the Christian Journal.

Episcopal General Theological Seminary.

THE Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, met in this city on Tuesday, the 26th ult., and adjourned on the 29th; the trustees attending, in the intervening period, the examination of the students, on Wednesday and Thursday, the 27th and 28th, and the Commencement on Friday, the 29th.

There were present at the board four bishops, from Pennsylvania, New-York, New-Jersey, and Connecticut—nineteen clergy, from five states—and thirteen laymen, from four states—seven states in all being represented.

Information was communicated, that a scholarship society had been formed in St. Thomas's church, New-York, the funds amounting to eight hundred dollars. The funds of the scholarship forming in New-Jersey amount to about one thousand eight hundred dollars. Other accessions have been made to the funds of the seminary; but, owing to the expense incurred in erecting the building, there is still a deficiency in the required annual income.

The seminary building is nearly complete; and parts of it have, for some time, been occupied by one of the professors, and by several of the students. The whole will be in readiness by October next.

The examination of the students, and the exercises at the Commencement, were, as usual, highly satisfactory, and bore evidence of the zeal, diligence, and fidelity of both the professors and the students.

The following is the order observed at the Commencement:—

A procession was formed at the residence of the Right Rev. Bishop Hobart, and walked thence to St. John's chapel in the following order: Janitor—Students—Faculty and Librarian—Wardens and Vestrymen of Churches—Officers of Education and Scholarship Societies auxiliary to the Seminary—Trustees—Clergy—Bishops.

As the procession entered, a Voluntary on the Organ—Introductory Devotions by the Presiding Bishop—*Singing*, last four verses of the 122d Psalm, with the Gloria Patri—A Dissertation on "The Nature and Extent of the Inspiration of the Scriptures," by *Edward W. Peet*, A. M., of Connecticut—A Dissertation on "The Importance of Correct Views of the Nature and Attributes of God," by *William A. Curtis*, A. B., of New-York—A Dissertation

on "The Liturgy," by *Hiram Adams*, of New-York—*Anthem* by the Choir—A Dissertation on "The Miracles of Christ," by *George L. Hinton*, of New-York—A Dissertation on "The Advantages of the Historical Interpretation of Scripture," by *Samuel Fuller*, jun., A. M., of New-York—A Dissertation on "The Book of Job," by *John W. Curtis*, A. B., of New-York—Presentment of the First Class, by the Faculty, to the Presiding Bishop, for receiving their Testimonials—Address by the Right Rev. William White, D. D., Bishop of the Diocese of Pennsylvania—Testimonials given—Singing, five verses of the 56th Hymn, beginning at the 2d verse, with the Gloria Patri—Concluding Devotions by the Presiding Bishop—Voluntary on the Organ.

We understand that the proceedings of the board will be published; as will also the interesting address delivered at the Commencement by the venerable presiding bishop.

Notice.

The next session of the General Theological Seminary of the Protestant Episcopal Church in the United States, will commence on Monday, the first day of October next. The students and candidates for admission, will assemble in the library apartment in the new seminary building, at 12 o'clock on that day.

The following are the qualifications for admission into the seminary:—

Persons producing satisfactory evidence of their being candidates for holy orders in the Protestant Episcopal Church, with full (that is, including *literary*) attainments, agreeably to the 8th canon of the General Convention of 1820,† will, on application, be received into the seminary.

All others will be admitted who produce satisfactory evidence of religious and moral character, and a diploma from some college; or, if they have not been through college, stand a satisfactory examination by the faculty, on the general principles of Natural and Moral Philosophy, and Rhetoric; and in the Latin and Greek languages, on the following works, or such others as shall be considered an

equivalent substitute:—Sallust, Virgil's *Æneid*, Cicero's Orations, or *De Officiis*; and the Four Gospels, Xenophon's *Cyropædia*, and the first three books of Homer.

Every candidate must enter the third or lowest class, at the commencement of the fall session; or stand a satisfactory examination on the studies which have been pursued by the class into which he seeks admittance.

The board at the seminary is two dollars and fifty cents per week.

The Editors of the several episcopal periodical works in the United States are requested to insert the above notice in their respective magazines and papers.

Sunday School Union.

THE annual meeting of the Board of Managers of the "General Protestant Episcopal Sunday School Union," was held at St. Paul's chapel, on Thursday evening, the 28th of June, 1827, at which were present the venerable and Right Rev. Bishop White, president, Bishops Hobart and Croes, and a number of clerical and lay managers from five or six different states. The report of the executive committee, required by the seventh article of the constitution, was presented and read. This document (which, we understand, gave great satisfaction) will be published in a pamphlet form. In a future number, we shall probably furnish our readers with extracts from this interesting paper. In the mean time, we would take occasion to say, that the receipts from all sources have been nearly *eleven hundred dollars*—that several of the works recommended to be used are now in the hands of the stereotype founders, and will be put to press with all possible expedition. Our distant friends are, perhaps, but little aware of the labour and difficulty in getting all the preliminary arrangements made for such an institution. We make this remark with reference to the supposed delay on the part of the executive committee, who, we are happy to assure them, have been as faithfully employed as was at all consistent with the many other private and professional duties which necessarily claimed their attention.

St. Paul's Church, Troy, New-York.

THE ceremony of laying the corner stone of a new edifice to be erected in Troy, for the use of the episcopal congregation known by the name of "St. Paul's Church in Troy," was performed on the 26th of April, 1827, by the Rev. David Butler, the venerable rector of said church, with appropriate religious ceremonies. In the cavity of the corner stone, made for the purpose, a glass vase was deposited, containing the Holy Bible, and Book of Common Prayer, enclosed in leather and cover-

* The following was the Anthem:—

Solo—How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things.

Quartette and Chorus—Their sound is gone out into all lands, and their words unto the ends of the world.

Duetto—How beautiful are the feet of him that bringeth glad tidings of salvation, that saith unto Sion, Thy God reigneth.

Full Chorus—The Lord gave the word.—Great was the company of the preachers.

† This should be particularly noted in the certificate, as the mere fact of their being candidates for orders is not sufficient.

ed with wax; a manuscript history of the origin and progress of the episcopal church in that place, and numerous other documents, religious and civil. The church is to be 103 feet in length, and 70 feet in width. It is to be built of Amsterdam stone, in the pure Gothic style, and its estimated cost is thirty-one thousand dollars. The ceremonies were performed in the presence of the officiating clergymen of Troy of every denomination, and were highly appropriate and impressive. This is the second corner stone which has been laid by the Rev. Mr. Butler in this city. The first was laid on the 2d day of July, A. D 1804. The church then erected was enlarged in 1819. The increase of this flourishing parish is the cause of the erection of the beautiful building now commenced.—*Episcopal Watchman.*

Kenyon College.

THE corner stone of Kenyon College was laid on the site, six miles from Mount Vernon, Knox county, Ohio, on the 9th of June, 1827, by Bishop Chase, with all appropriate ceremonies.—*Western paper.*

We copy from a late paper the following as the list of the faculty of this institution, and the course of study to be pursued in it:—

This institution, for the present located in Worthington, (to be finally established near Mount Vernon, Knox county,) is under the direction of the Right Rev. Philander Chase, D. D., President, and Professor of Moral and Intellectual Philosophy and Political Economy, assisted by the Rev. William Sparrow, Professor of Languages, to whom for the present are assigned the departments of Greek, Mathematics, and Natural Philosophy.—M. T. C. Wing, A. B., whose branches are Hebrew, Latin, and English; and C. W. Adams, Tutor. The studies of the Grammar school, preparatory to entering the Freshman Class, are as follows:—Gould's edition of Adams' Latin Grammar, excepting the Prosody, in room of which Anthon's Latin Prosody is used; Anthon's edition of Valpy's Greek Grammar, including Syntax and Prosody; Cæsar's Commentaries; Sallust; Cicero's Orations against Catiline, and for Archias and Milo, Six Books of Virgil's Æneid; St. John's Gospel and the Acts, in Greek; Jacob's Greek Reader, or Græca Minora; Anthon's edition of Nelson's Greek Exercises; Mair's Introduction; and Arithmetic to the end of the cube root.

The Freshman Class pursue the following studies:—Day's Algebra, Euclid's Elements begun, Woodbridge's and Willard's Geography, Adams' Roman Antiquities, 1st vol. of Græca Majora, (Hopkin's edition) Latin and Greek Exercises

revised, and Excerpta Latina begun; Reading, Declamations, and Bible Recitations.

The Sophomore Class—Euclid finished, Day's Trigonometry and Mensuration, 1st vol. of Græca Majora finished, 2d vol. begun, Excerpta Latina finished, Horace begun, Potter's Greek Antiquities, Tytler's Elements of History; Compositions, Declamations, and Bible Recitations.

The Junior Class—Day's Surveying and Navigation, Conic Sections, Spherical Trigonometry, Fluxions, Græca Majora finished, and Horace finished; Logic, Rhetoric, Paley's Evidences, Physical and Political Geography, with the use of the Globes; Compositions, &c.

The Senior Class—Cavallo's Philosophy, Paley's Moral Philosophy, Brown's Intellectual Philosophy, Butler's Analogy, and Say's Political Economy; Forensic Disputations, Compositions, &c.—Stuart's Hebrew Grammar, and the Hebrew Bible, will be studied by those designed for the Christian Ministry.

The Bible Recitations of the higher classes will be with reference to the original.

Expenses are as follows:—Tuition in Grammar school studies per year, ten dollars; in Collegiate studies, twenty dollars; Board per week, one dollar; contingent expenses, including fire-wood, washing, &c. per week, 25 cents.

Public Schools.

Extracts from the Twenty-Second Annual Report of the Trustees of the Public School Society of the City of New-York.

THE Public Schools, now fifteen in number, are very satisfactorily conducted by able teachers; are held, with one exception, in large commodious brick edifices; are well furnished with all the necessary school apparatus, including maps, globes, libraries, &c.; and the trustees are confirmed, by increased experience, in the conviction, that the general system now pursued in them, offers advantages possessed by few common schools, and places them on a par with, or above, many which are considered of a higher grade.

The houses erected by the society are all substantial brick buildings of two stories, and will average in size about 42 by 85 feet. They are now seven in number, and the eighth will be added in the course of the present season. The value of the lots, buildings, and school furniture, which will be sold by the society, when the house in Duane-street shall be completed, may be estimated at one hundred and fifty thousand dollars, and the incumbrances thereon for money borrowed for the purchase of lots and the erection of school houses, will, at that time, probably

be what it now is, viz. fifty thousand dollars.

The present number of scholars on the register of the several schools is 4,564: of whom 2,874 are pay, and 1,690 free scholars. The last reports from all the schools, except No. 8, show, that on the 1st of April, of 3,925 children on the registers, 2,463 belonged to Sunday schools, and of the remainder 1,142 were attendant at the various places of worship to which their parents were attached, leaving but 326 unaccounted for, or who are negligent in this important duty.

Although the trustees believe, that it would be preferable that most, if not all of the poor, should be encouraged to pay a trifle for the schooling of their offspring, they wish it to be distinctly understood, that no child is to be excluded or denied admittance, whose parents shall decline paying, unless in special cases, where it may be evident to the school committee, that the applicant is an improper object of gratuitous instruction.

The board, therefore, with confidence, call on all whose benevolent feelings may lead them to an intercourse with the lower classes of society, to lend their assistance in the great cause of moral good, as most efficiently advanced by means of general education. A seasonable word of advice and encouragement from such persons, would, doubtless, have a great effect in filling the Public Schools with the children of the poorest; and it is this class the trustees most desire to see deriving the benefits of their establishments.

Enormous Bones.

THE *Charleston Courier* of the 4th of June, contains the following account of the extraordinary bones lately discovered near the mouth of the Mississippi. It is contained in a letter from a physician to his friend in Charleston, and is dated at New-Orleans, 4th of April, 1827.

"The bones at present exhibiting in this city, I cannot but consider, in common with every one who has seen them, as one of the greatest curiosities in natural history. They evidently belonged to an animal, or rather, I should say, a monster, whose species, like that of the mammoth, has long since become extinct. If the creature who once wielded them be not of aptediluvian age, we can scarcely conceive how the tradition of its existence has not been preserved; but the tale, however, may once have been told, and might have even now been familiar to us, but for the ignorance and rapacity of the original Spanish settlers. These bones were discovered by accident, in one of the extensive prairies near the mouth of the Mississippi, and contain the following portions,

to wit:—fifteen or twenty vertebra; one of the bones of the cranium; two ribs, and a part of a third; one thigh bone; two or three bones of the leg; and several large masses of cancellated structure.

"To what description of animal these once belonged, remains yet to be determined; and, until more of the skeleton be discovered, any opinion on this point can be but idle conjecture. Although it is evident these could have composed but a small part of the animal, yet still they are sufficient to assure us, (as will appear in the description I shall attempt to give of them,) that the monster of which they formed a part, must have been of enormous dimensions; of a size, indeed, which to those who have not seen the specimens before us, would border on the fabulous.

"To begin with the vertebra—these are regularly formed, and in a tolerable state of preservation. They have a body, and oblique, transverse, and spinous processes. The mean diameter of the bodies of the vertebra measure 16 inches, and they are 12 inches in depth. The passage of the spinal marrow is 9 by 6 inches; the spinous processes stand off, backwards and downwards, 14 inches in the dorsal, and somewhat less in the lumbar vertebra—three of which latter are entire; the bodies still retain their annular tip of hard bone, and have the general aspect of those of other animals, but of gigantic proportion.

"2d. The cranial bone, which is among the collection, measures, in its greatest length, 20 feet and some inches, and 3 or 4 feet in its extreme width, tapering to a point, and of the enormous weight of 1200 pounds!

"From its shape and general appearance, I should call it the temporal bone, and what confirms me in this belief is, a large process standing out in an oblique direction from its dorsum, bearing a strong resemblance to the zygomatic process in man, and other animals. Behind this process, say about one foot, indeed I may say at its root, is a large foramen passing through the bone, and opening inwardly, which possibly may have been for the exit of some large nerve, or the passage of an artery.

"It is the opinion of several, that the process above mentioned was a weapon of defence for the animal, but this, though a plausible conjecture, I cannot subscribe to, inasmuch as there are on the dorsum of what I would call the squamous portion, or ala, a number of rugæ, or furrows, which were evidently formed by the attachment of muscles; and, as these furrows all radiate towards this process, I cannot but regard it in the manner I have expressed above. Still, however, candour cautions me not to insist on what I have said to the contrary, for having had as yet

but few opportunities for the prosecution of the study of comparative anatomy, I cannot say that the peculiarities, which this process presents, may not justify the opinion, that it is a weapon of defence.—These peculiarities are few, and I shall briefly state them. The process is of triangular and pyramidal shape, with its base attached to the main bone, and having its flat surfaces grooved its whole length. It projects from the bone about one foot from the foramen above mentioned, forming with it a very acute angle, and running in the same direction with the tapering extremity of the main bone. Its structure does not differ, so far as I have examined it, from other bones; and instead of being of the close compact texture we should look for, were this process a weapon of defence, it is cancellated with merely an external covering of hard bone. The internal surface or costa of this bone is smooth, and has several furrows formed by the ramifications of what I suppose to have been the meningeal artery. The squamous suture is very distinct, and there is evidently a petrous portion. This bone has, towards its pointed extremity, a hard external, and comparatively thin vitreous internal table, with the intermediate diploe.

"3d. The ribs are well formed, and in a perfect state of preservation, measuring nine feet along the curve, and about three inches in thickness.

"4th. The thigh bone is short, being no longer than one foot six inches, but very thick. The *head* of this bone is fully as large as that of an infant six months of age.

"5th. The bones of the leg are as long, though not so thick, as that of the thigh.

"I should not omit to mention, that three of the teeth are also exhibited, which are of the canine shape, six inches in length.

"Of the nature or species of this monster, we have yet to learn. It has been conjectured that it was amphibious, perhaps of crocodile species, and in this opinion I certainly concur, inasmuch as the great length and flatness of the head, (judging from the specimen of cranial bone) and shortness of the feet, would justify such an idea. It has been stated, as the calculation of a professor of the Transylvania University, that the animal, when alive, could not have measured less than 25 feet around the body, and 130 feet in length."

Meteoric Stones.

A FALL of meteoric stones took place on the 9th of May last, in Summer county, about eighteen miles from Nashville, Tennessee. The following account of this

phenomenon, published in the Nashville paper, was addressed to the Editor by the Rev. Hugh Kirkpatrick, in whose neighbourhood it occurred:—

"To the Editor of the National Banner.

"I will now give you a statement, as correct as is within my power, respecting a phenomenon which has taken place in my neighbourhood. In doing this, I will confine myself to facts, and submit them to philosophers to explain.

"On Wednesday, the 9th instant, about four o'clock P. M., the day being as clear as usual, my son and servants were planting corn in the field, they heard suddenly a report similar to a cannon, which was continued in the air, resembling that of a battle, the firing of cannon, or muskets by platoons, and the beating of drums. Some small clouds made a terrific appearance, with a trail of black smoke, from which came (no doubt) a number of stones, with a loud whizzing noise, which struck the earth like that of a ponderous body. One of these stones my son heard fall about fifty yards from where he was. In its descent to the ground, it struck a pawpaw tree, about the size of a small handspike, and tore it to pieces like lightning, by which means he immediately found the spot, and there saw the stone, about eight or ten inches under ground, which weighed five pounds and a quarter; Mr. James Dugger was present. They state that the stone was cold, but had the scent of sulphur.

"On the same day, and about the same time, my son-in-law, Mr. Peter Ketring, with his hands, was in a field about one mile distant, when a stone fell, which weighed eleven pounds and a half. This took place near him, his wife, and three other women. A number of respectable men were present when it was found and taken up; it was twelve inches under ground. I have seen one that fell at Mr. David Garret's, on Station Camp, and part of one that fell at Mr. John Bones'. I have also heard of one more that has been found. These stones are perfectly similar, glazed with a thin black crust, and bear the marks of having passed through a body of fire and black smoke. Many gentlemen have been excited within a few days to come to my house and see them, and say they never saw such before.—At the request of some gentlemen, I took them to Gallatin on Monday last, which was the first day of our county court, where they were shown publicly. I design to send the largest of them to Nashville in a few days. Yours, respectfully,

"HUGH KIRKPATRICK.

"Drake's Creek, Summer County, }
"May 18, 1837."

EPISCOPAL ACTS.

In the Eastern Diocese.

On Tuesday, the 12th of June, 1827, in St. Paul's church, North-Kington, Rhode-Island, during the sitting of the convention of that state, Mr. Clemeat F. Jones, of Philadelphia, was admitted to the holy order of deacons by the right Rev. Bishop Griswold.

In the Diocese of Connecticut.

On Whitsunday, June 3d, 1827, the Right Rev. Bishop Brownell held a confirmation in St. Luke's church, Glastenbury, Connecticut, when 21 persons partook of that holy rite.

In the Diocese of New-York.

On Whitsunday, the 3d of June, 1827, in St. John's chapel, New-York, Mr. Albert Hoyt was admitted, by the Right Rev. Bishop Hobart, to the holy order of deacons. Morning prayer was read, and the candidate presented, by the Rev. Benjamin T. Onderdonk, D. D., an assistant minister of Trinity church, New-York, and the sermon preached by the bishop.

On the third Sunday after Trinity, July 1, 1827, the Right Rev. Bishop Hobart held an ordination in St. Thomas's church, New-York, and admitted to the holy order of deacons the following gentlemen, who had, at the Commencement on the preceding Friday, received the honours of the General Theological Seminary of the Protestant Episcopal Church in the United States; viz. Hiram Adams, John W. Curtis, A. B., William A. Curtis, A. B., Samuel Fuller, jun., A. M., and George L. Hinton. The morning prayer was read by the Rev. Cornelius R. Duffie, rector of St. Thomas's church, assisted by the Rev. Wm. H. Lewis, deacon, minister of St. Andrew's church, Coldenham, Orange county, New-York; the sermon preached by the bishop; and the candidates presented by the Rev. Samuel H. Turner, D. D., professor of Biblical Learning and the Interpretation of Scripture in the Theological Seminary.

In the Diocese of Pennsylvania.

On Saturday, the 16th of June, 1827, St. Mary's church, Hamiltonville, was consecrated to the service of Almighty God, by the Right Rev. Bishop White.

In the Diocese of Maryland.

On Saturday, the 31st of March, 1827, by the Right Rev. Bishop Kemp, the first African church in Baltimore was consecrated to the Christian worship of Almighty God, by the name of St. James's church. Our readers will recollect, that Mr. William Levington, a coloured man, was not long since admitted to deacons' orders, and has now the charge of this church.

On Wednesday, the 23d of May, 1827, the new episcopal church in St. Margaret's Westminster parish, Ann Arundel, Maryland, was consecrated by the Right Rev. Bishop Kemp. The services upon this occasion were in the highest degree interesting and impressive.

The morning service being concluded, the bishop delivered a very interesting and appropriate discourse from the first verse of the 84th Psalm—"How amiable are thy tabernacles, O Lord of hosts." At the conclusion of the sermon, the bishop administered the rite of confirmation, when ten persons were confirmed—two of whom were coloured. He then delivered a most excellent exhortation, addressed principally to those who had participated in this holy ordinance, and impressed upon them, in the most earnest and affectionate manner, the importance and necessity of their leading holy lives; of exemplifying, by their conduct and practice, the sincerity of the solemn profession which they had that day made at the holy altar, in the presence of God and the congregation. He also took occasion to speak of the solemn obligation which was imposed upon all who profess to be Christians, to keep the "Sabbath day holy." He said, that if this day were properly and universally observed, according to the precepts of the Bible, he could conceive of no scene that could be presented on earth, which would more resemble the happiness and tranquillity of heaven. But the limits within which this account of the occurrences of this interesting day must be confined, forbids a more minute detail of the excellent and impressive advice contained in this exhortation, and will not admit of any thing being said of the no less excellent and impressive sermon.—*Church Register.*

In the Diocese of Virginia.

On the fifth Sunday after Easter, May 20th, 1827, in St. George's church, Fredericksburg, Virginia, the Right Rev. Bishop Moore admitted to the holy order of deacons Mr. Alva Sanford, and Mr. George L. Mackenheimer.

In the Diocese of South-Carolina.

On the fourth Sunday after Easter, May 13th, 1827, in St. Michael's church, Charleston, the Rev. Edward Neufville, deacon, minister of Prince William parish, was admitted to the holy order of priests by the Right Rev. Bishop Bowen.

In the Diocese of Quebec.

On Sunday, the 10th of March last, in the cathedral church of Quebec, Mr. George M'Leod Ross, of Drummondville, and Mr. — Burwell, of Lennoxville, Lower Canada, were admitted to the holy order of deacons by the Lord Bishop of Quebec.

Obituary Notices.

THE subject of the following brief notice was nephew to the publishers of the *Christian Journal*, and son of the late Henry Brewerton, esq., of this city. He in a high degree merited the character which is given of him. The notice is copied from the *Franklin Gazette* of the first of June, and is inserted here as well in regard of his memory, as gratefully to acknowledge the kind attentions which strangers administered to him on the bed of sickness in a foreign land, and the high respect paid to his remains after death.

"Died at Valparaiso, Chili, on the 31st of January, 1827, Lieut. GEORGE D. BREWERTON, of the United States' marine corps, and senior marine officer of the Pacific squadron. He was a gallant soldier, a high-minded gentleman, and a firm friend. His illness lasted for 73 days; and he died at last in a far distant land, away from the friends of his youth, and the home that he loved. Yet it will be a consolation to his relatives to know, that he had every comfort that kindness and humanity could suggest, and that one friend was with him until the close of his life. Eulogy ever awaits on wealth and power: he possessed not the one nor the other; yet, he had the intrinsic merit which far surpasses either, and which will sink his memory deep in the hearts of those who knew him. He was buried with the honours of war by a marine guard; and his funeral was attended by the governor of Valparaiso and suite, officers of the Chilean army and navy, the representatives of various nations at the place, together with his brother officers, and a detachment of United States seamen, with a large assemblage of foreign merchants and citizens."

Death of Major Laing.

ENGLISH papers announce that the Pacha of Tripoli communicates the following from a letter of the governor of Ghadames:—"By the assistance and hospitable care of a merchant he was enabled to reach Tombuctoo—but, shortly after his arrival, the Fellahs, to the number of 30,000, demanded his death, 'to prevent Christian nations from profiting by his information, to penetrate some day into those distant countries for the purpose of enslaving them.' The Prince commanding at Tombuctoo refused to deliver him up, and sent him out of the place privately, under an escort of fifteen of his own guard. The Fellahs, however, having discovered this, pursued him, and murdered both Major Laing and those who were guarding him. Such is the fate of this interesting traveller, the first who ever entered this mysterious town."

PROPOSED NEW PUBLICATIONS.

Horne on the Study of the Bible.

ON the cover of the June number of the *Christian Journal*, proposals were inserted for an American edition of Mr. Horne's *Compendious Introduction to the Study of the Bible*. Very soon after the publication of that number, it was ascertained that Mr. Horne had already given in London a second and improved edition of this interesting and highly valuable work. The printing of the proposed edition was consequently delayed, and it will not be proceeded in until a copy of the improved one is obtained. In the mean time, subscriptions are solicited, and will be received on the terms stated; and, when the improved copy is received, it will be immediately put to press, and finished with all speed. Our clerical friends and others will oblige the publishers by circulating this information, and procuring for the work the patronage to which it is so eminently entitled.

Wyatt's Prayers.

Proposals are issued at Baltimore, for the publication of a volume under the title of "Prayers for the use of Families and Individuals, compiled from the Liturgy of the Protestant Episcopal Church, and from the Devotional Writings of various Authors; together with a Calendar, pointing out a suitable portion of Scripture for the Family Worship of every day in the year: and also a selection of Psalms and Hymns. By William Edward Wyatt, Associate Minister of St. Paul's Parish, Baltimore."

This work will make about 350 pages, and will be delivered to subscribers, bound, at one dollar and a quarter a copy. Subscriptions will be received at the Office of the *Christian Journal*, where the prospectus may be seen.

Paley's Sermons.

Proposals are issued in Boston, for the publication of two volumes of Sermons by Archdeacon Paley, recently published in England by the Rev. Edmund Paley, Vicar of Easingwold, and not included in the collection of his sermons heretofore presented to the public. They are to be neatly printed in octavo, on good paper, at four dollars a copy. Subscriptions will be received at the Office of the *Christian Journal*.

Calendar for August, 1827.

- 5. Eighth Sunday after Trinity.
- 12. Ninth Sunday after Trinity.
- 19. Tenth Sunday after Trinity.
- 24. St. Bartholomew.
- 26. Eleventh Sunday after Trinity.

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No. 8.]

AUGUST, 1826.

[VOL. X.]

For the Christian Journal.

Some Quotations from the Rev. Mr. Baxter.

MESSRS. EDITORS,

In your last number I observe a piece with the title "*Gleanings*," in which there are extracts from that eminent Puritan divine, Richard Baxter. The subject of those extracts was the *rights of conscience*; and the writer who sends them to your Journal thinks, that in pleading those rights there is often a degree of "self" in the form of latent *pride*. I was the other day looking over the same work of Mr. Baxter, and found several passages which express very nearly the same opinion: and the object of this communication is to offer you these passages for publication, should you deem them worthy of it.

The paragraphs I send you from this work, were doubtless aimed by Mr. Baxter, like those contained in the article *Gleanings*, against the wilder sectaries; while it seems never to have occurred to his thoughts, that the church had but to borrow his ammunition for his own complete discomfiture. Mr. B. is describing the "signs of pride;" and the following occur, among numerous others:—

"A proud man is unsatisfied with his standing in communion with the church of Christ, and is either ambitiously aspiring to a *dominion* over it, or is inclined to a *separation* from it: they are *too good* to stand on *even ground* with their brethren: if they may be *teachers* or *rulers*, they can approve the constitution of the church; but otherwise, it is *too bad* for them to have communion with: they must be of *some more refined* or *elevated society*. They are not content to come out and be separate from the *infidel*

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and idolatrous world, but they must also come out and be separate from the churches of Christ; consisting of men that make a *credible profession of faith and godliness*. They think it not enough to forbear *sin themselves*, and to have no fellowship with the *works of darkness*, but reprove them; nor to separate from men as they separate from Christ, but they will also separate from them in *their duty*, and odiously aggravate every imperfection, and fill the church of Christ with clamours and contentions, and break it into fractions by their schisms; and this not for any true reformation or edifying of the body, (for how can division edify it?) but to tell the world that they account themselves more holy than the church. Thus Christ himself was quarrelled with as *unholy* by the Pharisees, for eating with publicans and sinners; and his disciples, for not washing before meat and observing the traditions of the elders, and for rubbing out corn to eat on the Sabbath day: and they that will not be strict in their *conformity to Christ*, will be *righteous overmuch*, and stricter than Christ would have them be, where pride commandeth it; they will be of the strictest party and opinions, and make opinions and parties that are stricter than God's command; and run into errors and schisms, that they may be singular, from the general communion of the church: and will be of a *lesser [flock]* than Christ's *little flock*." P. 190.

To me it appears strange, nay, almost unaccountable, that, with such instruction, the Puritans should have become separatists. One can scarcely believe that Mr. Baxter himself should sanction their doing so by his own example! Were the rights of conscience concerned? or was it only what Mr.

Admirable maxims, I think. And yet the individual who penned them, and his compeers, were guilty of encouraging the very fault here condemned: they set the people upon criticising their teachers in the *established church*, that they might be drawn within the pale of *dissent*. Can it be questioned, that this class of teachers stirred up multitudes of the weak and ignorant against their mother church, and called the objections thus created those of *conscience*? Yet in what did such a conscience differ from the *pride* which is pourtrayed, by Mr. Baxter, in the last extract?

I would not willingly make offensive remarks; yet I cannot but agree with *Gleanings*, that there is much of *self*, though in a latent form—and with Mr. Baxter, that there is much *pride* [I mean, *hidden pride*] in the case of many of those who are most earnest for the *rights of conscience*. The cause of truth will be essentially promoted by exposing the incorrect views of this subject too generally entertained. For, the reformation from Popery, and a sound profession of the Gospel, were, and are still based on the *genuine* rights of conscience; and to preserve these, the *pretended* rights of conscience ought to be stripped of their veil. Let the *pretended* rights be once abandoned, let *self* and *pride* be once detected and quelled; and conscience will have much less difficulty in perceiving its *true rights*, and in learning the truth and acting in accordance with its dictates.

The deceptiveness of the heart renders a candid investigation and a true understanding of this matter very necessary. The heart may be wrongly affected towards the truth by causes of which a man is scarcely sensible; most fanatics have an overrunning measure of self-conceit, yet it would be very hard to convince them of it. This is the kind of pride of which I speak—a *latent pride*, wearing the disguise of conscience. If the person *knew* that he was proud and opinionated, yet pretended conscience, he would be a wilful hypocrite.

With such hypocrisy I am not at present concerned; but with those

pleas of conscience, in behalf of error, which the individual affected does not see in their true light, and will not take pains to understand more correctly. I cannot think myself guilty of any breach of Christian charity, when I wish all thus deluded to perceive, with Mr. Baxter, that to follow a conscience in error is *sin*—whatever they may think to the contrary. Saul of Tarsus “obtained *mercy*” for opposing the church “ignorantly, in unbelief.” it was as strong a case of the “rights of conscience” as need be supposed: yet he never justified his course on that plea: no, when he acknowledged the “*mercy*” he had obtained, he, by so doing, acknowledged his *sin*; for, if conscience alone could have justified him, he would not have needed “*mercy*.”

I am very respectfully

Your obedient servant,

A CHURCHMAN.

Bishop Ravenscroft's Charge, delivered to the Convention of North-Carolina on the 22d of May, 1826.

My Brethren of the Clergy and Laity,

THE important interests to which your attention has been directed during the session of this convention, are calculated to engage the most earnest endeavours, that the counsels agreed upon for the advancement of the church and the kingdom of the Redeemer, should be successful. But to this end, it is not only necessary that the measures directed by this body should be correct in principle, and required by the interests of the church, but practically attainable also by the reasonable ability of the members. That such is the character of the resolutions you have now come to, must be evident to all who consider the magnitude of the objects to be attained, with the means which are at the reasonable disposal of the representatives of the church.

Past experience, however, teaches us, that neither the necessity or the advantage of a particular measure, nor yet the ability to carry it into effect, are in themselves sufficient to ensure general co-operation. The convention of the church, though the proper in-

representative of the particular congregations comprising it, and in fact a legislative body; yet, as it is clothed with no coercive power, is liable to find its best devised and best intended measures paralyzed, if not altogether defeated, by the negligence or indifference of its constituents.

That this every way indefensible, and, if much longer continued, most ruinous state of insubordination to the fundamental principle of all regularly associated bodies, is, in our particular case, my brethren, the consequence of inconsideration in some, and want of proper information in others, I am well persuaded, and am, therefore, induced to give my annual charge to the diocese such a direction as may tend to obviate this evil, by laying before the members of the church such a plain, yet concise view of the popular nature of our frame of ecclesiastical government, as shall tend to engage and secure the ready concurrence and co-operation of all our members in favour of the measures agreed upon, either for particular or general good, by the regularly elected representatives of the particular congregations and of the diocese at large.

The first delegation of power and authority by the members individually, is that committed to the vestries of each particular congregation. These are bodies of men varying in number according to the constitution of particular dioceses, but most commonly limited to twelve, annually chosen by a majority of the votes of each particular congregation, and form, as it were, the legislative council of the parish or congregation by which they are elected. To the vestries it appertains to direct and transact the secular concerns of the congregation; to assess and collect the pecuniary contributions required of the members; to appoint the delegates to the diocesan conventions; to elect the church-wardens out of their own body; and to act as counsellors and assessors with their clergyman, if required, in cases of discipline, and other matters of common concern. They are also required to keep a regular record of the members of the congregation; of the marriages, baptisms, and burials in the congregation; and to enter a

statement of their proceedings at every meeting.

To the church-wardens it more especially belongs, to take care of the church buildings; of the communion plate, books, and vestments; to provide the elements for the holy communion, at the common expense; to maintain order and decorum during public worship; and to regulate the necessary provision for the poor of the parish. It is their duty also, in the absence, or at the desire of the minister, to preside, according to seniority of appointment, at all meetings of the vestry; to direct the entries to be made by the secretary, according to the determination of the majority; to sign the proceedings of each meeting; and to certify all extracts from the records, particularly all certificates of delegation to the diocesan conventions.

From this brief view of the appointment and purpose of vestries, it must be evident, I think, that provision is made for the administration of parochial affairs upon the most popular model compatible with order and effect. The vestrymen being themselves members of the congregation, must be intimately acquainted with the condition and circumstances of their constituents; and as they must themselves be affected, in a proportional degree, by the resolves of the vestry, every security is obtained that nothing like oppression or injustice towards the rest of the members will be attempted. But even if such a case should occur, the congregation retains the remedy in their own hands, in the annual elections.

The next delegation of power and authority from the members of the church, is that which is exercised, mediately through the vestries, in the appointment of lay delegates to the diocesan conventions.

These bodies are to the diocese at large, what the particular vestries are to the several congregations composing them; the only difference between them being that which arises from the charge and management of general and particular interests, and the consequently superior importance of their determinations.

To the diocesan conventions, and of course to this body as such, it appertains to consult and provide for the general interests of the diocese; to enact, amend, or repeal canons or laws ecclesiastical, for the regulation of the members at large; to elect the bishop; to appoint the standing committee, or council of advice for the bishop; to choose the clerical and lay delegates to represent the diocese in the triennial conventions of the general church in these United States; and to assess and regulate the pecuniary contributions which are required for the general interests. And as the particular vestries are the organs through which the enactments of the diocesan conventions are carried into effect, so are the diocesan conventions also the organs whereby the General Convention fulfils its still higher and more comprehensive duties. Through these, as links in the chain, the frame of our ecclesiastical government is compacted together by joints and bands which are essentially popular. It is based upon the will of the majority of the members, personally exercised in the immediate election of the vestries, and it returns to them again in the annual control which they retain over those elections; and that they may act with judgment on their affairs, provision is made for their full information, by the public manner in which the conventions hold their sessions, and by the general dissemination of the annual journal of their proceedings.

With a frame of ecclesiastical government as directly assimilated to, and equally congenial with the civil institutions of our country, as that of any other known religious denomination in it, Episcopalians may surely be permitted to express their sorrow, that so persevering an effort should have been made to impress upon the public mind the false and unfounded persuasion, that the principles of their government, and the tenets of their religious belief, are alike hostile to the free and happy institutions of this favoured land; and to indulge the hope, that both those who circulate, and those who receive so injurious and uncharitable a misrepresentation, will at least

take the pains to be more truly informed. As, however, this remainder of a most unhappy prejudice has been widely spread and long entertained, I feel it due to the interests committed to me, to show farther, that in the administration of the frame of government adopted by the Protestant Episcopal Church in these United States, nothing contrary to the will of the individual members of the church, expressed by a majority of their representatives, can be forced upon them. Every bishop is elected by the votes of the clergy and laity of the diocese assembled in convention; every pastor of a particular parish or congregation is called to the charge by the vestry of the parish; and the vestry being elected by the members themselves, every precaution is taken, that as the whole is instituted for the common benefit, common consent shall be the basis from which all necessary power and authority to administer the system with advantage and effect shall spring. Nothing despotic, nothing unregulated by laws passed by the representatives of the members of the church, is admitted in the constitution of the Protestant Episcopal Church. Even the bishop is only an executive officer, restrained and directed by express canons in the exercise of the authority committed to him; the only absolute power possessed by him being that of a negative nature, and this confined to matters purely conscientious; such as the refusal to admit a candidate for ordination, although recommended by the examiners as, in their judgment, qualified to receive orders, and cases of a like nature. A bishop can neither suspend, displace, or degrade a clergyman, otherwise than as the canons direct. Nor can a clergyman exercise the discipline of the church upon a communicant, except according to the rubrics and canons, and ultimately liable to the decision of the bishop, to whom, in every such case, an appeal lies.

Every security being thus taken against the oppressive exercise of the authority confided to the different officers who are appointed to administer its affairs, and no authority being conferred but what is absolutely necessary

for the edification of the body, it should surely be a prevailing argument with Episcopalians, to respect and support their ecclesiastical constitution by the observance of all the duties it imposes upon them.

And first, they owe to their own interest, to the credit and welfare of the church, and to the advancement of true religion, a conscientious performance of their right and duty in the election of the members of the vestry. On this every thing may be said to depend, because to the vestries all subsequent measures for the year are referred. And not only is it a conscientious duty that every member of the church should personally attend on the annual election day, but that he should vote also for those persons who, for their piety, their standing in public estimation, and other qualifications combined, give the best assurance of a faithful and profitable performance of the trust committed to them. In electing these men, respect should be had, in the first place, to their standing as Christians; a Christian body should surely be represented by Christians. In truth it is desirable, that in every case the representatives of the church should be communicants. But as this, unhappily, is not in all cases possible, it is therefore not insisted upon; nor is any particular congregation, or the church at large, debarred, by any regulation, from the services of those friendly laymen whose orderly lives and respect for religion encourage the happy hope that they are not far from the kingdom of God.

Secondly, they owe it to conscience and to consistency to obey the regulations, and carry into effect the lawful resolutions and enactments of their representatives. As the members of a particular church are morally bound by the acts of their vestry; so are all the congregations in a diocese equally bound by the acts of their convention; and all the conventions of this country by the acts of the General Convention of this church. And the ground of this obligation is plain and obvious. As the individual members are bound by every principle of right reason to perform the duties and fulfil the engagements growing out of the lawful acts of

their immediate representatives; so are these also, in the same manner, equally bound by the lawful acts of their immediate representatives, up to the highest judicatory known to the church.

From this very brief but just statement of the popular principle upon which the frame of our ecclesiastical government is founded, the members of the church in this diocese, I trust, will be induced to pay more attention to the election of their immediate representatives, and feel that the carelessness and indifference too frequently manifested as to this duty, is, in fact, a surrender at once of private and public obligation, and a mark of great laxity of principle, both as churchmen and Christians.

As an additional and very powerful reason to give to the whole of this subject the serious consideration its real importance demands, I would remark, that as the whole power possessed by the administrative bodies of the church is of a moral nature, and dependent for its effect on the influence of this principle over the members, all unnecessary neglect of the personal duties consequent on the right of election by them, of the relative duty of representatives, with all refusal to carry into effect the decisions of the vestries and conventions, is so far very conclusive proof of the weakness of the moral principle of indifference to the interests of religion, and of disregard for the only just and safe ground on which either civil or religious liberty can be maintained, viz. submission to the will of the majority constitutionally declared.

Let not then the church of which we are happily members, have to take up the reproach of her great Founder and Head, as expressed by the prophet Isaiah, "I have nourished and brought up children, and they have rebelled against me." Our nursing mother appeals to us for support; let us not prove ourselves unnatural children, by devouring the breasts which we have sucked, and refusing the support and defence which our spiritual parent requires in the day of her need. She has given all to her children; she has reserved nothing for herself, but the comfort and consolation which springs

from unfeigned love and devoted attachment in them, grounded on the irrefragable testimony of heaven and earth united in favour of her divine origin and saving purpose, as held and maintained by the Protestant Episcopal Church in these United States.

For the Christian Journal.

An Address delivered in St. Michael's Church, before the Charleston Protestant Episcopal Sunday School Society, at their Seventh Anniversary, May 16th, being the Tuesday in Whitsun-Week, 1826. By FREDERICK DALCHO, M. D. Assistant Minister of St. Michael's Church, Charleston.

It is not often that occasions like the present produce addresses of equal merit with the one before us. The author has well considered his subject, and has embraced a wide field of research on the moral and religious instruction of the rising generation. The whole of his remarks, extending, with an appendix, to 26 closely-printed pages, are excellent, and would well repay a perusal. The address, however, is too long for insertion in our Journal, and we must therefore content ourselves with extracts. He commences his subject by stating, that

"However interesting and useful the annual commemoration of political, and sometimes of military events, may be; of empires founded, or of liberty attained or secured; yet there are none which so deeply affect the sympathies of our nature, as the anniversary celebration of institutions founded for the glory of God, and the religious improvement of man."

And after depicting the emotions arising from the latter case, and moralizing on the benefits to be derived from them—contrasting the mere moral man with the Christian one, and secular education with religious; showing that "the effects of secular schools are immediately seen and felt in the ordinary concerns of life; while the benefits dispensed by Sunday schools will chiefly be experienced in another world;" he proceeds—

"Sunday schools are admirably calculated to lay the foundation of religious

knowledge in the youthful mind, and more particularly when they are seconded at home by the catechetical instruction and Christian demeanour of parents. It is not, however, without the most painful anxiety that the clergy have often to lament that many in every community, and in every class of society, appear to be regardless, or ignorant, of the vital importance of domestic religion and parental example. Is it probable, my friends, that a parent will be able to convince his child by any arguments he may use, of the scriptural obligation of reverencing God's holy name, his sanctuary, and his Sabbaths; of praying to him in private, and worshipping him in public; when the practice of the parent contradicts his precepts? Will he not place his child in this distressing dilemma—either, from the parent's practice, not to believe in the necessity of these duties, and thereby defy the authority of God—or, from his precepts, believe them to be necessary, and his parent guilty of hypocrisy and impiety? Would not this weaken the claim which every parent has by nature upon the respect and love of his child? And how lamentable is it to know that this case, though strong, is a fearful reality.

"The moral and religious instruction of children, by example as well as precept, is a duty which parents cannot neglect without sin. Revelation, reason, parental affection, all conspire to render the duty imperative. Children are the heirs of immortality, and are born for another world as well as for this. The promises of old were made to them, as well as to their fathers; and if they are trained up in the school of virtue and piety, they may, through the grace of God, reap the unspeakable blessings which he has promised to faith and obedience. So highly important is this duty considered by the Almighty, that he made it one of the excellencies in Abraham's character, that he brought up his household in the knowledge of God: 'For I know him,' said our heavenly Father, 'that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment.' And we are equally bound, my friends, to do every thing which has but the smallest tendency to 'keep' our children in the 'way of the Lord,' and save them from irreligion and ruin. If we watch over the health of their body with unwearied solicitude, and carefully guard it from every thing likely to do it injury; how much more ought we to guard the health of the soul! Moral evil will as effectually ruin the one, as natural evil will destroy the other. Their souls as well as their bodies are intrusted to our care, and we shall be held accountable to God for the means of grace which we may not have permitted

them to enjoy, or they have been suffered wilfully to neglect. Although this responsibility belongs in a much greater degree to parents, yet a portion of it rests upon others; for it is the duty of every virtuous and religious man to lessen, as far as in him lies, the moral want of his fellow-creatures, to increase and to cherish the means devised by the pious and benevolent for their spiritual improvement, and, if it were possible, to bring every child of Adam into the fold of the great 'Shepherd and Bishop of our souls.'

"Let me then affectionately urge upon the attention of parents the important duties of which we have been speaking: let me entreat you to consider, that religion is all-important to the human race, both here and hereafter. Whatever opinion the world may hold upon this subject is but of little moment, when it contradicts the word of God. 'Bring up' your children 'in the nurture and admonition of the Lord,' are the words of inspiration and of command. Nothing is here left to our choice but unqualified obedience, or a contemptuous rejection of the authority of the Lawgiver."

Our author then answers the objection raised by persons who have little or no religion themselves, "that children ought not to be instructed in any peculiar doctrines, lest they may change their opinions in maturer age." And in discoursing on this subject, and on the particular advantages of Sunday school instruction, he thus remarks:—

"There is nothing too preposterous for the human mind to cherish, if it be not disciplined in the school of vital piety. The young soon begin to assume the right of thinking for themselves; and if for no other reason than to obtain a little notoriety among their companions, they will sometimes espouse principles which they do not believe, or consider a matter of perfect indifference whether they be true or false. They first, perhaps, impose upon others; but, at length, deceive and ruin themselves. This, however, may be as much the fault of their education as of their nature; for it is very possible to give them a speculative knowledge of religion, without improving the heart by vital piety; and if they be left to find out a religion for themselves, they may 'know Christ,' but not 'him crucified' for the sins of the world. We must, therefore, be careful not to mistake an outward respect for Christian principles for Christianity itself, or confound mere animal excitement with serious devotion. If we are convinced that the faith of our church is pure, her ordinances scriptural, her ministry apostolical, and her worship in ac-

cordance with primitive usage—if we believe her to be, for these reasons, 'the Church of the living God, the pillar and ground of the truth'—it is natural that we should desire our children to be taught, and to 'hold fast the form of sound words,' and to be partakers of the same privileges with ourselves. It is unquestionably our duty to guard them against error in religious principles as well as in moral practice, and to promote an ardent and lasting attachment to those vital truths and virtuous habits which, we confidently believe, will make us acceptable to God. If our own principles are 'grounded and settled in the faith, and we are not moved away from the hope of the Gospel,' this will certainly be the course we shall pursue. The slightest reflection on the subject will convince us that we must not, through an affectation of liberality, which is only another name for religious indifference, leave their doctrinal impressions to 'time and chance;' but we must endeavour, by every possible means, to give them a scriptural knowledge of the 'faith once delivered to the saints,' as we firmly believe it to be taught in its purest form in our apostolic church. But if we believe it to be unimportant what religion they profess, it must be a matter of indifference whether they have any or none. Where this would be likely to end requires no great foresight to tell.

"To those who ask what we can teach in Sunday schools which cannot be learned at home? we may briefly reply, nothing; and yet very consistently urge their importance. For we may in our turn ask—Will, or can every family undertake to give Christian instruction to its children, adapted to their several ages and capacities? Have all the time, the inclination, and the ability to teach what it is the immortal interests of children to learn? Do not many heads of families in every community, and more particularly among the poor, stand in need of instruction themselves, even in 'the first principles of the oracles of God?' And do we not know from experience, that Sunday schools have imparted to children the knowledge of which their parents were ignorant; and that they have been, under God, the happy instruments of instructing those who ought to have instructed them? Do parents, generally, teach their children to love, to court the favour, and to dread the displeasure of their Maker? Do they make them study the Scriptures, that the numerous rules of moral obligation may be indelibly stamped upon their heart? Do they make them repeat the portions they have learned, and explain to them what they do not understand? Do they instruct them in the formularies of the church, that they may join in public worship with understanding and edification? Do they

teach them by precept and example 'the beauty of holiness,' and the guilt of sin? Do they endeavour to excite their adoration and love for the unspeakable mercies of redemption through Christ, and for all the other blessings which God so graciously bestows, and we so unthankfully receive? Do they persuade them to lead a virtuous and a Christian life, in conformity with the spirit and precepts of the Gospel, and to approve themselves before God 'in all holy conversation and godliness?' Do they teach them the vanity of those things which mere men of the world so anxiously desire, and so eagerly pursue; and do they recommend that their adorning be not that 'outward adorning' of which an apostle speaks, 'the plaiting the hair, and the wearing of gold, or the putting on of apparel; but much rather the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price?' Do they admonish them not to be 'lovers of pleasures more than lovers of God,' and tell them that 'without holiness no one can see the Lord?' And, in short, do they earnestly and affectionately entreat them to cultivate all the graces of the Christian character, that they may, by faith and obedience, attain a blessed existence beyond the grave? Are you not, my friends, assured in your own minds, that if these important subjects be early pressed upon the attention of youth in an interesting and persuasive manner, they would induce, by the grace of God, a serious habit of thinking on divine things, which might continue with them the rest of their lives, reclaim them if they went wrong, and ultimately preserve them from misery and ruin? And yet, I fear, there are many families in every community who call themselves Christians, who do none of these things. But if these things be promotive of the everlasting salvation of children, and if they be not taught at home, where can they be more readily learned than in Sunday schools? For what are

"The late Mr. Newton, rector of St. Mary Woolnoth, London, has left on record the advantages he derived from the instruction of a pious mother. 'She stored my memory,' says he, 'which was very retentive, with many valuable pieces, chapters and portions of Scripture, catechisms, hymns, and poems.' The viciousness of his life when he first grew up is well known; and his subsequent return to the paths of virtue, and his eminent usefulness as a Christian minister, are in some measure attributed by him to the early instruction which his mother had given him. 'These early impressions,' he says, 'were a great restraint upon me, they returned again and again, and it was very long before I could wholly shake them off; and when the Lord at length opened my eyes, I found great benefit from the recollection of them.'

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these institutions but so many churches in miniature, where religious instruction is brought down to the capacity of children, and personally applied by the teachers to individual understanding.

"In pointing out a few of the more obvious advantages of Sunday schools, I may state that their influence is immediately perceived in the concerns of life. When a youth, through love or fear, obeys and honours his Maker, he will, from the impulse of the same feeling, obey and honour his parents. The mild virtues and spiritual graces of Christianity will make him more docile at home, and more patient of instruction in the secular schools; and as a religious foundation has been laid in the Sunday schools, he may pursue his studies in the history of antiquity, without the fear of imbibing false notions of morality and religion, and of forgetting the moral code of Christianity, in his admiration of the pagan philosophers and deified men. And here it may be remarked, that there is nothing to prevent us from giving our children an accomplished education, while, at the same time, we earnestly endeavour to instil into their minds the piety of Christians.

"Another advantage to be derived from Sunday schools, and that none of the least, is, that our pupils, being accustomed to repeat their exercises aloud to their teachers in the presence of their class, and oftentimes in the hearing of their minister and many of the congregation, they acquire a confidence in the expression of their religious principles, which, otherwise, they would not be so apt to feel. The happy consequence of this will be, that, in riper years, should they hear the libertine, the infidel, and the scorner sneer at the doctrines of revealed religion, they will neither be overpowered by fear, nor confounded by false reasoning. They will stand as an host 'on the Lord's side,' to combat infidelity and vice, and to 'put to silence the ignorance of foolish men.' They will, we trust, be strengthened by our Lord, as he has promised his disciples—'I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.'"

We shall make but one extract more from the address, which relates to the number of Sunday school pupils in the United States and in Great-Britain.

"Sunday schools are moral engines of great and increasing power, which are calculated to produce, at some future time, a wonderful influence over the civilized world. Some opinion of this happy effect may be formed from the great extent of their operations. The number of pupils in the United States is considerably

more than 100,000, and in Great-Britain and Ireland there are between 8 and 900,000 children now receiving Christian instruction in these schools. And the fact has often been published, that in Great-Britain and the United States but few of the number who have received the advantages of these, or similar institutions for religious instruction, have been arraigned for crimes in courts of justice.* Such, then, being the transforming influence of religion over the human character, what friend of the Redeemer, what friend of the best interests of his country and his species, would hesitate one moment to promote the religious and moral condition of the rising generation?"

We cannot however close this article without copying the following interesting narrative of an amiable child, introduced, and added by way of note to the address, to elucidate some remarks of the author, tending to show the uncertain tenure of life, particularly as respects children, and the duty of parents and guardians "to prepare them for an immortal existence in glory beyond the grave."

"Mary D., the only surviving child of Dr. Horatio S. and Henrietta Waring, was born in this city, December 7th, 1815.—The character of this amiable child was peculiarly interesting. At an age when children usually enjoy the amusements of the nursery, her mind was bent on other pursuits. She delighted in the acquisition of new ideas from surrounding objects, and was accustomed to consider with seriousness those religious principles which improve the heart and regulate conduct. When but five years old, she derived great pleasure from listening to her mother while she read to her some of the many beautiful and instructive stories in the Bible. When called for this purpose, she suffered no engagement to prevent her immediate and cheerful attendance. Her temper was amiable and meek; her mind ingenuous and active, though inclined to be serious; and as she was early accustomed to attend

with her parents upon public worship, it acquired a devotional cast. She never thought the service of the church too long: young as she was, she remained without complaining of fatigue, and frequently staid until the communion was finished. Her private devotions were regularly performed. For several years she used the following little prayer, which she had composed for her own use:—'I pray to God to bless my dear father and mother—all my relations and friends; to bless me, and make me a good child; for Jesus Christ's sake. Amen.' She was very inquisitive about the laws and operations of nature, and would often remark to her parents, 'You know I am a curious, singular child.' On some occasion of this kind her father said to her, 'Well, my daughter, what do you think of things generally?' To which she replied, 'I think upon God.' 'And what next?' she was asked. 'My school and my learning.' When collections were made in the church for charitable purposes, she displayed considerable sensibility in bestowing her mite. She contributed towards the education of a child, and belonged to some juvenile charitable societies. Thus early accustomed to feel for the wants of others, and to practise charity as a religious duty, she learned to value and to be grateful for the blessings of her own condition in life; and these principles would, most probably, have strengthened with her years and increased with her ability to be liberal. What added probably to the seriousness of her character, was a fondness she had contracted for the company of aged persons. She took a particular delight in visiting and conversing with the venerable Josiah Smith, who soon followed her to the grave, at the great age of 94 years.

"Thus her life glided smoothly along. Mary was happy, was greatly beloved by her friends, and daily acquiring those intellectual and pious principles which made them anticipate her future usefulness in society. But in an unlooked-for hour their expectations vanished, and she was called to participate in far different scenes than this fading world affords. Returning from school on Thursday, January 5th, 1826, a dray casually run over her, and injured her so severely that she died in a few days.

"How often is the uncertain tenure of human existence made the theme of public exhortation in vain! Notwithstanding we are so frequently reminded of the awful truth, that 'in the midst of life we are in death,' how little do the generality of mankind regard the monition! We travel the dangerous path of life, expecting that 'to-morrow shall be as this day, and much more abundant.' But, alas! 'we know not what shall be on the morrow. For what is our life? It is even a vapour,

* It is stated by Dr. Watkins, on the authority of the late recorder of London, that from 1814 to 1819, there were committed to Newgate 497 juvenile culprits, of whom only 14 ever belonged to the schools which are under the auspices of the National Society for the Education of the Poor in the Principles of the Established Church. *Grant's Hist. of the Church of Eng.* iv. p. 413. Lond. 1825.

"The philanthropic Howard discovered that in Switzerland crimes were but seldom perpetrated, and capital punishment had been inflicted but once in 17 years: and he ascribes this moral condition of society to the religious instruction of the poor."

that appeareth for a little time, and then vanisheth away."

"The Christian fortitude displayed by this amiable child under the severest anguish of body, was much above her years; and proves, in a very striking manner, the importance of giving a right direction to the feelings of children by religious instruction, and at the same time shows the advantages they derive from the example of pious parents. On the day following the accident, Mary said to her agonized mother, 'Mother! if I die, shall I die a Christian?' evidently showing that this had been the subject of her anxious thoughts and pursuits while in health. How many persons, I fear, much older than Mary, leave this world without asking themselves the same important question! She was heard to pray in the words of the collect for the Sunday after Christmas, that she might be 'daily renewed by the Holy Spirit.' This is a strong argument in favour of our practice of making the Sunday school children commit the collects to memory, that they may imbody them in their private devotions. Her attendants frequently heard her repeat the words, 'our righteousness, our righteousness.' She probably had in her mind something which she had either heard or read of the difference between the righteousness of Christ and any that we can possibly pretend to, and was in her heart trusting alone to the righteousness of her Saviour. Perfectly calm and collected, she would speak of heaven, and say, that 'she wished to die; she wished to leave this wicked world, and go to that happy place, to join the angels round the throne.' She would endeavour to assuage her parents' grief, by wiping the tears from their eyes, and telling them that 'she was happy.' From Saturday to Wednesday, her sufferings, though known to be acute, appeared absorbed in strong devotional feelings. The frequent repetition of hymns and religious sentiments seemed to animate her sinking frame on the way to the grave. Among the hymns she selected were the 41st, 'When I can read my title clear, to mansions in the skies,' and the 46th, 'Glory to thee my God this night.' Part of the latter she sung with great animation but a few hours before her death; this was in the stillness of night, and was so impressively solemn, that several of her friends were brought into her chamber from an adjoining room. She then repeated the Lord's Prayer distinctly, joining her little hands in the usual posture of prayer. She evidently was strengthened by the grace of God; for though her bodily suffering was great, yet her countenance beamed with mildness. She asked her friends around her to pray for her. When she had just awoke out of sleep, she told her mother, with an

interesting smile on her countenance, 'she had dreamed that she had seen Jesus, and that he had kissed her.' It may be presumed that the love of the Redeemer had been a frequent subject of her meditations when awake. At another time she said to herself, 'A time to live, and a time to die.' While all about her were in tears, she alone was unappalled at the scene which was closing around her. She placed her hand upon her father's head, and looking at him with great composure, wiped the tears from his face, and said, 'Don't cry; I am happy.' Then turning to her mother, she wiped her eyes, and said to her, 'Be calm, be still, mother.' In making the former remark, 'a time,' &c., she probably had in her mind, 'a time to be born, and a time to die,' Eccl. iii. 2. And the latter she probably paraphrased from psalm xlv. 10, 'Be still, and know that I am God.' Mary probably had learned these passages in some of her Sunday school exercises, or from the pious readings of her parents. Her favourite chapter of the Scriptures was John xiv. which she requested her mother to read to her. It was well adapted to the afflictive scene, and to her own entire submission to the will of God. It begins thus: 'Let not your heart be troubled: ye believe in God.' Her amiable disposition, and her desire to do good according to her ability, are seen in the following circumstance:—The servant who attended her when the accident occurred, sat weeping at the foot of her bed. She called her with great animation—'Margaret! what do you cry so for? If I die and go to heaven, I will come back and see if I can't do something good for you.'

"This amiable child had long been a pupil in the Sunday school of St. Michael's church, where her attention and intelligence had endeared her to the excellent lady who was her teacher, and for whom she expressed, on her death-bed, the greatest affection. As she earnestly desired to see her, it was proposed to her on Sunday to send for her. But she replied, 'No; Miss R. does not visit on Sundays.' Mary had forgot to discriminate between acts of mercy and visits of mere ceremony or amusement. The first are praiseworthy, and pious, and acceptable to God; the others profane the Sabbath day. She was naturally of a timid disposition, but education had given her a considerable degree of religious fortitude. In the midst of her sufferings she was often heard to say, 'Patience, patience, you know,' as if reproving herself for some momentary feeling of disappointed hope.

"It will not be matter of surprise, that the loss of such a child was deeply afflictive to her parents; and that nothing but

a strong sense of religious feeling, and entire resignation to him who 'doeth according to his will in the army of heaven, and among the inhabitants of the earth,' could have supported them through the severity of their trial. What an admirable lesson does the royal psalmist read us on such an occasion! 'While the child was yet alive, I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? *I shall go to him, but he shall not return to me.*' The will of God be done.

"She died January 11th, 1826, aged 10 years, 1 month, and 4 days."

For the Christian Journal.
Maryland Convention.

THIS convention was held on the 24th, 25th, and 26th of May, 1826.—The Right Rev. Bishop Kemp, and a number of clergymen and laymen, being assembled in St. Paul's church, at eleven o'clock on the 24th, divine service was conducted by the Rev. Mr. Gilliss, and a sermon preached by the Rev. William E. Wyatt, D. D. The Lord's supper was then administered by the bishop, assisted by the Rev. Mr. Gilliss.

Mr. Richard M. Hall was chosen secretary, and Mr. Thomas Billop appointed assistant secretary.

The bishop then delivered his annual address, as follows:—

*My Reverend Brethren of the Clergy,
and Gentlemen of the Laity,*

The visitations that I have made during last year are few, on account of domestic afflictions which it has pleased the Almighty to bring upon me. I trust, however, that the diocese has suffered little injury, because visitations had been performed with considerable regularity heretofore, and no necessary episcopal act has been omitted or postponed.

On the 16th of July I crossed the bay to Talbot county, and on the next day I preached in Easton, and administered the Lord's supper. On the day following I attended at St. Peter's, performed divine service, preached, and confirmed eight persons. My plan was to have visited both the parishes in that county at the same time, but my letter conveying notice to the clergyman of St. Michael's had not reached him, and of course no preparation was made.

On the 25th of July I set out for New-York, to attend the examination and com-

mencement of the Theological Seminary of the church. The examination began on the 27th, and was continued for two days. Great joy seemed to be manifested that this institution, in so short a time, had attained such a degree of eminence, as, with the blessing of the Divine Head of the church, to secure to her a learned, pious, and well-principled ministry. On the afternoon of the 28th, the trustees assembled at the residence of Professor Moore, who had most generously given a beautiful spot of ground on the bank of the North River for a site to the seminary building. From the house of the professor, the trustees, faculty, students, clergy, and a considerable assemblage of citizens, walked in procession to the spot, where, after an address and prayer by the venerable presiding bishop, the cornerstone was laid by him, assisted by the bishops of New-Jersey, Connecticut, and Maryland.

The commencement was held on the 29th, when three young gentlemen received the honours of the institution. An address was delivered by the bishop of Maryland, and the exercises of the day closed by the presiding bishop.

On the 30th we all attended the consecration of a new church in Brooklyn. The occasion was truly solemn and interesting. The act of consecration was performed by the bishop of New-Jersey; morning prayer was conducted by the Rev. Mr. Duffie and the Rev. Robert B. Croes, and the sermon preached by the presiding bishop. On Sunday, the 31st, two of the pupils of the seminary were ordained; and thus ended, to our high gratification, the duties of the occasion.

On the 13th day of October I held an ordination in Christ church, George-Town, when the Rev. Horatio Nelson Gray, minister of that church, was admitted to the sacred order of priests.

On the 7th day of November I went to the eastern shore, to visit the parishes in Kent and Queen Anne's counties. On the day following I performed divine service, preached, and confirmed five persons in Shrewsbury church. This parish is in a state of great depression; although, from the inquiries I made, there is a sufficient number of members, both wealthy and respectable, to support the church and to maintain public worship.

On the 9th I preached in the church in Chester-Town, and confirmed seventeen persons. In the evening I examined the Sunday schools, and had the happiness to find them in a state of good order and prosperity, particularly the female one.

I next visited St. Paul's, in Kent, where I found a remarkably orderly and devout congregation. I administered the holy ordinance of confirmation to 17 persons. The prosperous condition of these two

parishes filled my heart with gratitude to God.

Next day I passed on to Church-Hill, where there has been no clergyman regularly settled for several years. The church is in a most ruinous condition. Very few persons attended, and only five were confirmed.

On the Sunday following I performed divine service and preached in Chester church, near Centreville. This church has been lately repaired, and is now a very neat and comfortable church. The congregation was large and respectable. Eight persons were confirmed.

Inasmuch as I had omitted St. Michael's, in Talbot, on a former occasion, I now proceeded to that parish, where I performed divine service, preached, and confirmed three persons. In this parish there is a very handsome new church, and by a judicious exchange of property by the vestry, the living is quite comfortable, but the congregation very small.

On the 19th of November I held an ordination in St. Paul's, in this city, when the Rev. Mr. Blanchard and the Rev. Mr. J. E. Jackson were admitted to the holy order of priests.

Early in December I visited St. James's parish, in Baltimore county. I preached, and held a confirmation in Trinity church in that parish, when nine persons were confirmed. On the next day, being the Lord's day, I performed divine service in the manor church, in the same parish, and confirmed 31 persons.

Inasmuch as we expect an accession of communicants on the anniversary of the birth of our blessed Saviour, I generally hold a confirmation every year a few weeks previously to that distinguished day. In conformity to this regulation, on the 18th of December I confirmed, in my own parish church, 17 persons.

At the request of the rector, the Rev. Mr. Bartow, on the 15th of January I confirmed 32 in Trinity church, in the city of Baltimore.

On the 18th day of January, in the year 1826, I consecrated to the service of Almighty God a new church near Vanville, in Zion parish, Prince George's county. The sentence of consecration was read by the Rev. Mr. Tyng, morning prayer by the Rev. Mr. Hawley, and the sermon by myself. The congregation was large and attentive. The church is a neat brick building, and well arranged in the inside for the purposes of religious worship.

Here my visitations ended. The afflictions of my family assumed so distressing an aspect, that my feelings and my affections would not permit me to be absent one night from my own house, if I could possibly avoid it.

From the foregoing minutes it appears, that during last year I consecrated one

church, visited eleven, and confirmed 153 persons. I have also ordained during the year, one deacon, four presbyters, and licensed one lay-reader. The Rev. Mr. Weller, formerly rector of St. Stephen's, Cecil county, has removed to the diocese of Pennsylvania. The Rev. Mr. Somers, rector of Somerset parish, Somerset county, has moved to Connecticut, and been succeeded by the Rev. Mr. Covell, from Vermont. The Rev. J. E. Jackson has gone to Virginia, and the Rev. Mr. Cruse, of Washington College, to New Jersey. The Rev. Dr. Davis has moved from Annapolis to George-Town, Kent county; and the Rev. Mr. Reynolds has moved from Trinity parish, Charles county, to Havre-de-Grace, in Harford. The Rev. Mr. Prout, from the diocese of Virginia, has settled in Durham parish; and the Rev. Mr. Robertson, from Vermont, has moved to Baltimore.

Other changes of a more awful character have taken place during the year. It has pleased the Almighty, in his infinite wisdom, to withdraw from the bosom of an amiable family, and from the care of an affectionate flock, the Rev. Mr. Johnson. The Rev. Mr. Schaeffer too, just as prospects of usefulness were opening upon him more and more, was arrested in his course by a disease which ultimately terminated his existence. In the death of these gentlemen the church has sustained a great loss; but that Divine Being by whom she was originally established, and of whose protection she has the most complete assurance, will raise up more labourers and send them out into his vineyard.

The funds of our church, I am sorry to remark, are not in a state of prosperity. The fund intended to support the bishop independently of a cure, has received no accession last year but \$27 28 from St. Peter's parish, in Talbot county, in addition to the interest. Were a collection made every year in all the parishes in the diocese, even if these collections were small, the effect would be considerable. Some other dioceses have left us far behind in this respect. In one, the interest of the fund is quite sufficient to support the bishop without any cure; and in several others, a few years will bring their funds to that state.

The annuitants upon the fund for the relief of the widows and orphans of deceased clergymen are unusually numerous. While in some dioceses such a fund is rapidly increasing, here it is only adequate to yield very limited assistance.

The fund to defray the expenses of the deputies to the General Convention, by an unfortunate arrangement made some years ago, is entirely annihilated.

The Missionary Society is only in its infancy; but, with prudent management and

the blessing of God, it is to be hoped that it may become highly beneficial.

It is evident, that to carry on the business of the church to advantage, one more fund is necessary, and that is a fund to aid well disposed and pious young men to prepare for the ministry. It is true, the defect in this respect has in a small degree been obviated by the application of the interest of a legacy placed at my disposal by the late Rev. Joseph Jackson. Still I would recommend it to the convention to turn their attention to this subject as soon as they can.

Far be it from me to attempt to oppress the members of our communion with pecuniary demands; but sure I am, that the portion of income which every conscientious Christian will feel himself bound to bestow on the sacred purposes of religion, when judiciously distributed, will be abundantly sufficient to maintain all the general and diocesan institutions of the church. According to the government of our church, for which we must feel indebted to the blessed influence of the Holy Spirit, her general and great concerns, such as the preservation of the faith, the maintenance of her worship, and the uniform education of her ministry, are placed under the direction of the General Convention, while interests and institutions of more limited influence are left to her dioceses: and to preserve this beautiful and wise system will surely claim the exertions and the prayers of all her faithful members.

With regard to the Tract Society, which continues its operations with great zeal, I would beg leave to throw out a suggestion, which appears to me, if received and acted upon, might greatly extend and enhance the benefits of this association. I would advise a repository to be fixed in every parish for the sale and distribution of tracts, under the direction of the clergyman of the parish—that, agreeably to the request of the several clergymen, tracts should be published suited to the peculiar state of the parish. Then, when any error, any new sect arose, he would be prepared to counteract their influence and exertions by tracts suited to the state of things; and while tracts of one description might suit one parish, those of another would suit another parish. This would extend the influence of an institution, simple in its character, but high in its object, through the whole diocese.

At my visitations I have adopted the practice of holding a private interview with the several vestries, after the religious services of the occasion were over. At these I have made such inquiries as would enable me to judge whether the concerns of the parish were managed with regularity, and what was its temporal as well as spiritual condition. To enable me

to conduct this business with something like system, I have drawn up a few questions to direct my inquiries, which I have proposed to improve and enlarge from time to time. And that the vestries and clergymen may be apprised what inquiries will be made, I have thought it would not be amiss to insert the questions alluded to in this statement.

Questions to be asked the several Vestries and Clergymen in the parishes in Maryland, at the Visitations of the Bishop.

1. Is your church duly organized according to law?
2. Are your records of the proceedings of your vestry correctly kept?
3. Are the baptisms, marriages, and funerals regularly recorded?
4. Is your church in debt?
5. What property belongs to your parish or church?
6. In what manner is money raised to pay the salary of your minister, to keep your church in repair, and to defray the expenses incident to public worship?
7. How many places have you for public worship?
8. Is there a register of the adult members of your church, and also of the communicants kept?
9. Are the children of your parish duly catechised, and the catechism explained to them?
10. Are lectures delivered in explanation of the liturgy, at regular periods or occasionally?
11. Is the service performed in your churches with great solemnity and devotion, and the responses duly made?
12. Does your minister use the ante-communion service every Sunday?
13. Have you any Sunday schools attached to your church?
14. Have you prayers in your churches on Wednesdays?
15. Have you any lectures during the week, and is the service of the church performed at these lectures?
16. What in general is the religious condition of your parish—improving, stationary, or declining?

Irregularities have gained ground, which, if not checked, will for ever prevent the affairs of the diocese from attaining due order, and the character of the ministry from rising to its desirable point. I allude principally to the settlement of ministers. Our church, duly sensible how important it is to have a pure and unsuspected clergy, has guarded the door of the church with all possible caution. While St. Paul lays it down as an unchangeable rule, *so lay hands suddenly on no man*, the church requires a course of probation, and also a series of testimonials, to enable the bishop to carry into effect this rule in the best manner. Nor has she stopped here:

at every removal from one parish to another, or from one diocese to another, provisions are made to maintain the true characters of clergymen. And that no apology may be offered for the neglect of these rules, the constitutions and canons of the church are required to be studied by every candidate for holy orders. And yet I have been sometimes greatly pressed to dispense with canons which in my conscience I was bound to comply with, and even symptoms of discontent have been manifested because I would not yield. I now declare my solemn determination to require a most exact compliance with every rule that respects this business, well assured that I shall secure the hearty concurrence of every pious clergyman and every sound member.

Nothing else has occurred to me that could throw light upon the state of the diocese. I have only then to repeat my admonitions to the gentlemen of the laity, to promote with zeal the interests of our truly pure apostolic church, to manage the concerns of their different parishes with due attention, to preserve their churches in a comfortable condition, and to make adequate provision for the support of their ministers. Although we now possess the means of obtaining a well educated ministry, still, unless comfortable livings are provided for them in the different parishes, it will not avail.

Here it may not be amiss to mention, that we are now in a fair way to give a complete education to the young men of the Episcopal Church, without the hazard of having their religious principles affected. The Episcopal College in Connecticut is rising rapidly to eminence; and I have the pleasure to say, that some of the most distinguished scholars in that institution are from Maryland.

My reverend brethren, when our adorable Redeemer said, "I am the good Shepherd, and know my sheep, and am known of mine," he conveyed a most important piece of instruction to his ministers. A minister viewing himself in the interesting relation of a shepherd of his flock, ought to study their various spiritual conditions, and then prepare himself to suit his instructions to their state: and by frequent intercourse with them, he ought to become acquainted with every family, and, if possible, with every individual within his cure. And if, by an affectionate manner, by visiting them in affliction and consoling them in distress, he establish the character of a tender, a watchful, and an interested shepherd, they will resort to him in trouble, they will consult him in spiritual difficulties, and he will lead them into the rich pastures of evangelical enjoyments. Thus in a degree inferior to the great Shepherd, he will know his sheep and be known of them.

A resolution was passed, approving "of the association of neighbouring clergymen of this diocese, for the purpose of preaching the Gospel and administering the sacraments in their respective parishes."

A committee was appointed "to ascertain and report what number of trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States of America this diocese is entitled to nominate to the General Convention;" which committee reported "that, as a diocese, we are entitled to one trustee; and on account of the number of the clergymen in the diocese, we are entitled to six trustees. That this diocese has subscribed and paid to the said seminary \$4,969 24, on account of which we are entitled to two trustees. The additional sum of \$2,520 has been subscribed by the diocese, but not paid. The committee therefore beg leave to report, that they are of the opinion that the diocese is entitled to nominate nine trustees. The committee have mentioned the additional sum of \$2,520 as having been subscribed but not paid, for the purpose of submitting to the convention the question, whether the diocese is entitled to an additional trustee on account of the sum or not. The committee however are of the opinion, that we are not entitled to a trustee on account of the money which has been subscribed, but not paid."

Whereupon the following gentlemen were elected trustees:—The Rev. John Johns, the Rev. W. E. Wyatt, D. D., the Rev. J. P. K. Henshaw, Judge Brice, John B. Eccleston, Alexander Magruder, Francis S. Key, J. C. Herbert, and Tench Tilghman.

The committee on the state of the church reported, that,

"In reviewing the state of the church in this diocese, while we behold some things to depress our spirits and awaken our fears, we perceive others, which are calculated to elevate our hopes and encourage our hearts.

"Among the circumstances of a discouraging nature, one of the most prominent is the frequent dissolution of the pastoral connexion in our country parishes. It will appear evident, from even a slight examination of our ecclesiastical institu-

tions and laws, that the relation between a rector and his church was designed to be permanent and sacred—never to be dissolved but in a case of necessity, or of peculiar expediency. And it must be evident to every enlightened observer, that the stability and growth of our church depend greatly, under God, on the zealous and devoted labours of a settled, as well as intelligent and pious ministry. But the melancholy fact is, that the condition of our country clergymen in general more nearly resembles that of missionaries or itinerants, than that of permanent parochial ministers. In many instances they have scarcely resided long enough in their respective parishes to have become acquainted with the character and wants of the people, before they remove to another sphere of labour. These removals have been and are so common, that it is believed that not more than four or five names can be found on the list of the clergy of the diocese, which are of more than twelve years' standing. The committee cannot believe that the evil of which they speak can be justly attributed to motives of avarice or ambition, or to the love of novelty and change, on the part of the clergy. On the contrary, it is believed that in many instances, constrained by the love of Christ and of souls, they have submitted to self-denial and privations till endurance was no longer possible, and necessity compelled them to seek for other scenes of labour, where the prospect of usefulness is not less, and that of temporal support and comfort far more encouraging. The committee are satisfied that no cause can be assigned for the evil alluded to, but the neglect of the parishes to make ample and regular provision for the support of their ministers; and that unless a change is speedily effected in this particular, much of the talent and piety now employed in promoting the interests of religion and the church in this diocese, will be transferred to other sections of the country, and the number of vacant parishes, which is now great, will be swelled to a yet larger amount.

"The following parishes are now vacant:—All Faith, St. Mary's county; Trinity, Charles county; St. John's, Addison chapel, Zion, Prince George's county; Christ Church, All Saints', Calvert county; St. Margaret's Westminster, Queen Caroline, Anne Arundel county; Emmanuel, Allegany county; St. James, Baltimore county; St. Augustin, St. Stephen's, St. Mary Ann's, Cecil county; St. John's, St. Luke's, Queen Anne's county; St. Mary White Chapel, Caroline county. And there are four places of worship in Dorchester county, which have no supply of ministerial services.

"When we consider that the peace and virtue of men in this world, as well as

their safety and happiness in the world to come; are in so great a measure dependent on the ministration of the ordinances of the Gospel, it must be a melancholy subject of reflection to every friend of the church and his fellow-men, that so many sections of our state, which were once favoured with the moralizing and sanctifying influence of the public devotions and instructions of the sanctuary, are now suffering a famine of the word of God. How powerfully does the bare statement of the fact enforce the precept of the great Head of the church, 'Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest?'

"As one important means of procuring a supply of ministers for the vacant parishes, the committee beg leave to call the attention of the convention to the Missionary Society, which was formed with such perfect unanimity in 1822, and the constitution of which was revised and altered at the last session of this body. Should that society be supported with a liberality in any measure proportioned to the magnitude of its objects, it would, in the course of a few years, not only furnish an adequate supply of the means of grace for the destitute portions of this diocese, but also enable the members of our communion to bear a part with their fellow Christians in the great and interesting work of sending the Gospel to 'every creature.'

"But while the committee, in taking this hasty view of the state of the church, perceive much to lament in the neglected and destitute state of many parishes, and the consequent profanation of the Lord's day, and increase of 'error in religion and viciousness of life;' they think that they also perceive other circumstances to encourage the cheering hope, that this section of Zion is still favoured with a portion of the divine presence and blessing, and in the labours of her ministers and the hearts of her members experiences a fulfilment of the promise of the ascending Saviour, 'Lo! I am with you always, even unto the end of the world.'

"We might point to many a parish, once spiritually desolate and almost extinct, where there has been a strengthening of the things which remained and were ready to die—to many a neat and commodious edifice, consecrated to the service of God according to the pure, simple, and affecting ritual of our apostolic church, erected on sites where once stood churches established by the zeal of former generations, but which, by the apathy of succeeding ones, had been permitted to sink into disuse and ruins—and to others, erected in places which were unoccupied, and in the midst of a population whose spiritual wants were not pro-

vided for by the piety of our predecessors. We could point to many talented and devoted youth, who, within a few years past, have consecrated themselves to the service of God, in the Gospel of his Son, at the altars of our Zion—to many a Bible-class and Sunday school, in which the principles of our holy religion are instilled into the minds of the rising generation—and to many a parish, where the diminution of gross vices and worldly amusements, the growing attention to the duties of family religion, the zeal manifested in the support of Bible societies and other benevolent institutions, together with an increased attention upon the services of the sanctuary in general, and upon the sacrament of the eucharist in particular, afford pleasing evidence that the Lord has followed the labours of his ministering servants with a blessing, and caused his Gospel to produce its designed effects upon the hearts and lives of at least a portion of the people committed to their charge.

"The committee are fully persuaded that the *associations* of the clergy, recommended by a resolution of this convention, if generally adopted, and zealously and prudently conducted, would, under the blessing of Almighty God, powerfully contribute, not only to the revival of pure and undefiled religion among the people, but also to the promotion of the true spirit of their office among the ministers themselves; who, on these occasions of meeting together for an object so sacred and interesting, would 'provoke one another to love and good works,' while they endeavoured to 'keep the unity of the spirit in the bond of peace.'

"The committee cannot close this report without expressing the deliberate conviction, founded upon observation and experience no less than on the promises of Scripture, that nothing more is necessary to secure the divine blessing, and the consequent prosperity and extension of that portion of the church which is represented in this body, than a zeal and faithfulness and liberality on the part of both ministers and people, in some measure corresponding to the magnitude of the privileges we enjoy. They would not be unmindful of their own duty, while they affectionately exhort all their brethren to more harmonious co-operation, more fervent prayers, and more energetic efforts for the hastening on of that time, when our Zion shall more emphatically commend herself to the love of all who are within, and the respect and admiration of all who are without her pale, as 'a city which is at unity in itself,' a fruitful branch of that 'living vine' which the Lord's right hand hath planted."

A committee was appointed to "de-
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vise a plan for affording pecuniary aid to young men preparing for the ministry;" which committee is to report to the next convention.

The following gentlemen were elected the standing committee:—The Rev. William E. Wyatt, D. D., Rev. J. P. K. Henshaw, Rev. John Johns, Rev. Walter D. Addison, Rev. Thomas Bayne, Rev. William Jackson, and Rev. S. C. Stratton.

The following gentlemen were elected delegates to the General Convention:—The Rev. W. E. Wyatt, D. D., Rev. J. P. K. Henshaw, Rev. William Jackson, Rev. Dr. Clowes, A. C. Magruder, Francis S. Key, John B. Eccleston, and Tench Tilghman.

The parochial reports present the following aggregate, viz. Marriages 237, baptisms 1077, communicants 2413, funerals 454.

Sunday schools are reported as in a prosperous condition in most of the parishes in this diocese.

At this convention were present the bishop, 35 presbyters, 6 deacons, and 34 lay delegates. The whole number of clergy in this diocese, as reported by the journal, is 50.

The next annual convention is to be held in Chestertown, on the eastern shore.

For the Christian Journal.

Convention of Connecticut.

This convention was held in Trinity church, Newtown, on the 7th and 8th of June, 1826: it was attended by the Right Rev. Bishop Brownell, and thirty-four clerical and thirty-eight lay delegates. Morning prayer was read by the Rev. Bethel Judd, rector of St. James's church, New-London; and the convention sermon preached by the Rev. Frederick Holcomb, rector of the churches in Watertown and Northfield. Messrs. E. M. P. Wells and T. W. Coit were then admitted to the holy order of deacons; after which the bishop administered the holy communion.

The Rev. Birdsey G. Noble was elected secretary, and Burrage Beach, Esq. assistant secretary.

The bishop then delivered the following address:—

My Brethren of the Clergy and of the Laity,

The kind providence of God having preserved and protected us, we have been once more permitted to meet together in annual convention. We have united in our supplications at the throne of grace, we have professed our common discipleship and our brotherly affection at the table of our Lord, and we are now proceeding to deliberate for the welfare of that portion of the church which has been committed to our more especial care. May the divine blessing rest upon us, and prosper our labours. May the Holy Spirit direct our minds and rule our hearts. May its salutary influences preserve us from all error, ignorance, pride, and prejudice; and so unite us together in unity of spirit and in the bond of peace, that with one heart we may seek the prosperity of our holy apostolic church, and set forth that faith once delivered to the saints

Brethren, in laying before you a statement of the affairs of the diocese since the last meeting of the convention, I have no events of special moment to communicate. My visitations through the parishes of the diocese have been more extensive than in any former year. If I have witnessed but few circumstances *peculiarly propitious* to the interests of the church, I have nothing to record of an adverse nature. In general, I have found the clergy faithful to their duties; labouring with a steady but unostentatious zeal in their respective spheres—submitting to many privations—surmounting many discouragements—and carefully leading their flocks in those “old paths” consecrated by the footsteps of the primitive saints. In this course of duty and of usefulness we heartily bid them “God speed,” and earnestly pray that the divine Spirit may quicken their zeal, and prosper and reward their labours.

In the course of my visitations I have officiated in several parishes where no duties peculiarly of an episcopal nature were required to be performed. The holy rite of confirmation has been administered in the following parishes, viz. In Middle-Haddam to 5 persons, Norwich 5, Paquetanuck 9, New-London 2, Saybrook (Essex) 10, North-Killingworth 10, East-Haddam 12, New-Haven 14, East-Haven 3, West-Haven 4, Derby 19, Oxford 9, Newtown 54, North-Haven 8, Northford 5, Woodbridge 8, Simsbury 16, Granby 19, Watertown 33, Roxbury 5, Woodbury 11, Meriden 23, Fairfield 10, Trumbull 8, Monroe 15, Humphreysville 19, Stratford 6, Bridgeport 6, Norwalk 27, Stamford 6, New-Canaan 5, Wilton 10, Ridgefield 4,

Danbury 8, Brookfield 19, Newtown 3. In all to 436 persons.

The following ordinations have been held since the last convention, viz. On the 27th of June, in St. James's church at Paquetanuck, I admitted the Rev. Ashbel Steele to the holy order of priests; and on the 20th of November, in St. Andrew's church, Meriden, I admitted the Rev. Edward J. Ives to the same grade in the ministry. Mr. Joseph T. Clark and Mr. John W. Cloud have been admitted to the holy order of deacons—the former in St. James's church, Derby, on the 7th day of September—and the latter in Christ church, Hartford, on the 4th day of January. On Wednesday, the 17th day of May, being one of the regular days appointed for ordinations, I admitted the Rev. William Shelton to the holy order of priests, in Trinity church, Fairfield; and this day, in your presence, I have admitted Mr. Eleazer M. P. Wells and Mr. Thomas W. Coit to the holy order of deacons.

These youthful labourers who are thus sent forth to the harvest, have been duly called, we trust, and sent forth by the “Lord of the harvest.” Let us all devoutly pray that they may be found faithful in the great day of account—that the work of the Lord may prosper in their hands—and that they may be honoured instruments in extending and building up the Redeemer's kingdom.

The following persons are now candidates for holy orders in this diocese, viz. George Shelton, William Peet, William H. Lewis, and Harry Finch, (who are pursuing their studies at the General Theological Seminary of our church,) and Norman Pinney, Nathan Kingsbury, George C. Shepard, and William H. Judd.

In adverting to the changes which have taken place in the diocese since the last meeting of the convention, we have reason to be grateful to the great Head of the church, that he still continues to smile upon this portion of his heritage, and that none of the clergy have been removed by death.

The parish of Stamford has been endowed by a munificent bequest of the late Moses Rogers, Esq., amounting to about 500 dollars a-year, for a period of 21 years. One half of this sum is to be paid annually to the rector; and the other moiety, with the interest on the annual instalments till the 21 years are expired, is judiciously appropriated to the creation of a permanent fund. In visiting the several parishes of the diocese, I often hear it remarked as a subject of regret, that so many of their most enterprising and useful members emigrate to other states. But it is a gratifying reflection, that wherever they go, they are always found among the foremost in building up and supporting our apostolic church; and that their affectionate

still cling to the land of their nativity and the church of their fathers. The names of our Rogerses and our Warrens will long be cherished in remembrance—their praise is in the churches: but no one has erected a more lasting memorial to his name than the distinguished benefactor of the church of Stamford.

The parish of Roxbury is in a very depressed state, owing chiefly to the embarrassment of debts. The Rev. Mr. Gilbert has relinquished his charge of this parish, and has accepted that of Oxford. If we look to other decayed parishes in our diocese, we shall find that their decline may generally be ascribed to the neglect of their pecuniary affairs and the accumulation of debts. Nothing is more sure to prove fatal to the prosperity of a parish; and it is an aggravation of the evil, if the debts are due to their clergyman, or if they are to be extinguished while their house of worship is closed. I cannot, therefore, too strongly urge upon all the parishes of this diocese, the necessity of a full settlement of their accounts at least once a-year, and a prompt payment of all demands against them.

The Rev. William Shelton has exhibited to me letters dimissory from the diocese of New-York, and has been called to the charge of the parish of Fairfield. Few circumstances of my life have affected me with a stronger interest than his recent ordination in the church of this parish, and at the altar beneath which the bones of his late venerable father rest in peace. He now cultivates the field where the same pious father so often bore the heat and burden of the day, and where, for more than forty years, he faithfully laboured in the service of his divine Master.

The Rev. Edward Rutledge, who has been for some time established in the parish of Stratford, has recently presented to me his letters dimissory from the diocese of South-Carolina.

The Rev. Joseph T. Clark, who was admitted to holy orders in September last, was immediately settled in the parish of Woodbridge, which appears to prosper under his ministrations.

The Rev. John W. Cloud, ordained in January last, has removed to the state of Mississippi. The Rev. Ezra B. Kellogg, with letters dimissory from the diocese of Ohio, has officiated since November last in the parish of New-Preston and its vicinity, as assistant to the Rev. Mr. Andrews. The Rev. William T. Potter, a graduate of the General Theological Seminary, and last from the eastern diocese, having exhibited to me letters dimissory from that diocese, has taken charge of the parish of Hamden, and acts as occasional assistant to the Rev. Mr. Croswell, of New-Haven. The Rev. Orson V. Howell, from the diocese of New-York, is officiat-

ing as a professor in "the Literary, Scientific, and Military Academy" at Middletown, and has also the charge of the parish in Middle-Haddam.

The Rev. Isaac Jones has resigned his office as assistant minister of the church in Litchfield, where he has been faithfully employed for the last fifteen years, and that situation is now vacant.

Brethren, having thus stated to you the official acts which I have performed since the last meeting of convention, and adverted to the principal changes which have taken place in the diocese, the occasion on which we have met seems to require that we turn our attention to a consideration of the best means of promoting the welfare of that portion of the church which Providence has committed to our care.

Among the institutions conducive to the prosperity of our church, I regard the establishment of Sunday schools with peculiar satisfaction. These are now organized in nearly all the parishes of the diocese. The clergy could not direct their zeal to a more useful object. And the young people in the several parishes, who so kindly lend their assistance in the business of instruction, may be assured that their services are duly appreciated, and that their labours are not in vain in the Lord. The benefits they confer on others will be repaid to their own bosoms in reflected blessings; for the instructions which they impart to the youth committed to their care, can hardly fail to make them wiser and better themselves. I look to these young instructors, and to their more youthful pupils, with indescribable interest, as the future supporters of the church. They are in the best possible way to imbibe her doctrines, to acquire an attachment to her worship, and to catch the true spirit of her devotions.

The objects contemplated by "the Society for the Promotion of Christian Knowledge" have also a strong claim to our attention, as embracing the most efficient means of promoting the welfare of our church. This institution has already rendered important services, by the dissemination of Bibles, Prayer Books, and tracts, and in the promotion of missionary efforts. Within the last three years its limited resources have been applied almost exclusively to the latter object. It is deeply to be regretted that the society should not be furnished with more ample means of doing good, when the opportunities are so abundant, and when the calls for their assistance are so numerous and pressing. I earnestly hope that some measures may be taken by this convention for increasing the resources of this society. The friends of the church require to be aroused to a sense of the importance of the objects which it embraces, and of the great good which may be effected through its insti-

mentality. The recommendation of these objects from the pulpit when the annual collections are made, the extension of the collections to *all the parishes* in the diocese, and the formation of auxiliary societies, are among the best measures which I can suggest for promoting and extending the usefulness of the society.

The Rev. Stephen Beach and the Rev. Ashbel Steele have been continued as missionaries during the past year. The former has confined his services chiefly to the parish of Salisbury, which has now become so well established, that it is trusted little further assistance will be required there. The Rev. Mr. Steele has been employed in the eastern part of the diocese, in sustaining the parishes of Paquetanuck and Brooklyn, and in officiating among scattered families of Episcopalians in that vicinity. The reports of both these missionaries will be laid before you. The Rev. George B. Andrews was also appointed to perform missionary labours in his vicinity, during such portion of his time as he might be able to withdraw from his regular parishes; but no appropriation has yet been made to compensate him for his services.

There are now several weak parishes that urgently require assistance. It is also very desirable to continue the mission in the eastern part of the state, and to support another in the county of Litchfield. I cannot but hope that the resources of the society, for the coming year, will be more commensurate with its wants than they have been during the year past.

Among the *general objects* of our church, there is none more calculated to promote her prosperity, or in which we have a greater interest, than the Theological Seminary established in the diocese of New-York. The chief obstacle to its more extensive usefulness, is the want of adequate funds. It is highly important that its trustees should be enabled so to diminish the expense of education in it, as to render it accessible to all our students of theology. I do trust that renewed exertions for its more complete endowment will be made in this diocese at no distant period, or at least that provision will be made for enabling our own candidates for holy orders to avail themselves of the distinguished advantages which it affords.

The General Missionary Society of our church is another object of great consequence to her interests and advancement; and I hope its claims upon us for support will always be met with a liberality proportioned to our ability, and to the importance of the objects for which it was instituted. I well know that the church in this diocese is far from being rich, yet, by a judicious charity, much good may

be done without impoverishing her members. The wants of our own diocese are of course best known to us, and prefer the first claim upon our liberality. This sentiment is doubtless felt in every diocese, but it should not absorb every other consideration. Though composed of separate dioceses, we are *one church*, and have a common interest. I cannot but hope that we shall yet see a more united and vigorous effort put forth for the advancement of sacred learning and the encouragement of evangelical piety, in the liberal support of "the General Theological Seminary," as well as a more general zeal evinced for disseminating the religion of the Gospel, with its divinely constituted ministry, through the instrumentality of "the Domestic and Foreign Missionary Society" of our church.

Brethren, I will not detain you longer from the special business of the convention; let us proceed to it with a due sense of our responsibility to our divine Master, and may he graciously inspire our counsels with wisdom, and direct all our deliberations to the promotion of his own glory and the welfare of his church.

THOMAS C. BROWNELL.

Newtown, June 7th, 1826.

A letter was received from the Rev. Tillotson Bronson, stating, that he had been in the ministry for about forty years, the one half of which time he had been a member of the standing committee, a further continuance in which station he begged to decline, in consequence of increasing years and a bodily infirmity.

The following report was made by the Society for the Promotion of Christian Knowledge:—

The expenditures of the society have been limited, during the past year, to the partial support of two missions, the one in the eastern, and the other in the western part of the diocese. Though there are many feeble and decayed parishes, which, it is to be feared, cannot long exist without aid from this or some other source, it has never been in the power of the board, from the small income of the society, to afford such aid to any considerable extent. From the annual report of the treasurer it will be perceived, that, with very few exceptions, the contributions to the society consist of nothing more than the collections taken up in a portion of the churches in the diocese; that these collections are generally small; and that, in the aggregate, they do not amount to a sufficient sum to compensate a single missionary for the employment of his whole

time. It appears to the board, that it is only by making the annual collections more general, and by the organization of auxiliary societies throughout the diocese, that the great objects of the institution can be successfully prosecuted. From the few auxiliaries already established the most efficient assistance has been received. The friends of the church, therefore, both clergy and laity, in every parish, are earnestly urged to adopt a measure, on which alone the society can rely for increasing its income, and extending the sphere of its usefulness.

Whereupon the following resolution was passed:—"Resolved, that this convention recommend to every parish in this diocese, the establishment of a society auxiliary to the Society for the Promotion of Christian Knowledge; and that it be the duty of every minister to promote the same, by aiding the members of his congregation in such establishment without delay."

A report was made by the committee on the subject of the canons remaining on the table at the close of the last convention, and sundry canons were adopted.

Reports were received from the Rev. Stephen Beach and the Rev. Ashbel Steele, missionaries in the employ of the Society for the Promotion of Christian Knowledge, which, though highly interesting, are too long to be transferred to our pages.

The Rev. William Barlow, from the diocese of South-Carolina, having attended this convention, was permitted personally to lay before it his plan for a General Society; which being submitted to a committee, the following resolution was passed:—"Resolved, that this convention approve of the establishment of the American Society for the Promotion of Christian Knowledge, and recommend it to the patronage of the friends of the church in this diocese." And the Rev. N. S. Wheaton, the Rev. H. Crosswell, the Rev. B. G. Noble, the Rev. Bethel Judd, the Rev. William Shelton, the Rev. R. Sherwood, and Messrs. N. Smith, S. W. Johnson, and James M. Goodwin, were appointed a committee to carry the same into effect.

The following gentlemen were elect-

ed the standing committee for the ensuing year, viz. The Rev. Harry Crosswell, the Rev. Daniel Burhans, the Rev. Nathaniel S. Wheaton, and the Rev. Reuben Sherwood.

Delegates to the General Convention were elected, and are as follows:—The Rev. Harry Crosswell, the Rev. Daniel Burhans, the Rev. N. S. Wheaton, the Rev. Reuben Sherwood, and Messrs. James M. Goodwin, William M'Crackan, S. W. Johnson, and Amos Scovel. And the bishop was authorized and empowered to fill the places of those delegates who shall decline attending.

Trustees of the General Seminary were also nominated, as follows:—The Rev. Daniel Burhans, the Rev. Truman Marsh, the Rev. Harry Crosswell, the Rev. B. G. Noble, and Messrs. Nathan Smith, Burrage Beach, and S. W. Johnson.

The officers of the society for the Promotion of Christian Knowledge were also appointed, as follows:—The Right Rev. T. C. Brownell, D. D. LL. D. (ex officio) president; the Rev. Daniel Burhans, 1st vice-president; the Hon. Samuel W. Johnson, 2d vice-president; John Beach, Esq., recording secretary; the Rev. Harry Crosswell, corresponding secretary; and Mr. William M'Crackan, treasurer. Directors—The Rev. Ashbel Baldwin, the Rev. Asa Cornwell, the Rev. Truman Marsh, the Rev. Birdsey G. Noble, the Rev. Nathaniel S. Wheaton, and the Rev. George B. Andrews; Burrage Beach, John L. Lewis, Samuel Tudor, Seth P. Beers, Jirah Isham, John S. Peters, M. D., Daniel Putnam, William Moseley, Nathan Smith, Andrew Kidston, Joel Walter, Richard Adams, Jeremiah Hoadly, Calvin Butler, Lyman Bronson, James M. Goodwin, and Gilbert Totten.

The parochial reports present the following aggregate, viz. Marriages 196, baptisms 588, communicants 4086, funerals 491.

After prayers, and the benediction of the bishop, the convention adjourned.

The clergymen in this diocese, besides the bishop, are 53, and the number of congregations 74.

For the Christian Journal.

Convention of Vermont.

THE convention of the Protestant Episcopal Church in Vermont was held at Middlebury, on the 28th and 29th of June, 1826. There were present the Right Rev. Bishop Griswold, and nine clerical and seventeen lay delegates. The Rev. Joel Clap was chosen secretary; by whom morning prayer was conducted. The sermon was preached by the Rev. S. B. Shaw; and the communion administered by the bishop. The parochial reports were presented and read, and furnish the following aggregate, viz. Marriages 27, baptisms 112, communicants 749, funerals 39.

The *standing committee* was appointed, and consists of the Rev. A. Bronson, the Rev. Carlton Chase, the Rev. Joel Clap, the Rev. S. B. Shaw, and the Rev. B. B. Smith.

The *prudential committee* — The Rev. B. B. Smith, Dudley Chase, and Horatio Seymour.

Delegates to the General Convention.—The Rev. Abraham Bronson, the Rev. B. B. Smith, the Rev. Carlton Chase, the Rev. Joel Clap, and Dudley Chase, Alexander Fleming, George Cleaveland, Royal Blake.

The prudential committee made a report, in which they give a statement of the amount of rents due on the leased lots, with the amount paid; and in which they say "that the records in the secretary's office furnish a clear and connected history of the proceedings in recovery of the lands, and a plain view of the tenure and circumstances under which they are holden, and the uses to which they are consecrated." They also suggest the "importance of procuring the perpetuation of the powers under which the present agents and attorneys act, or rather such a modification of them as may render the conveyance irrevocable, and place the whole business more directly under the supervision of the convention."

The following resolutions were passed:—

Resolved, that in view of the report of the prudential committee respecting the proceedings of the general agents of the

church lands in this state, this convention is fully satisfied of the wisdom and equity of the proceedings thus reported, and would express its thanks to the prudential committee for their laborious attention to the subject committed to them.

Resolved, that the agents of the "Society for the Propagation of the Gospel," &c. &c. and they hereby are requested to require of parishes applying to them for assistance from their funds, a detailed account of the number of parishioners, the amount of their grand list, and also the amount of salary actually raised by said parishes for their rector or minister.

The following preamble and resolution were adopted:—

It being, in the opinion of this convention, important that the clergy and people of our respective parishes be furnished with the means of sound and useful instruction, and that without access to books such information cannot be obtained; and as in the infant state of our church the moderate salaries of our clergy will not enable them to purchase books—it is therefore

Resolved, that this convention recommend each parish in the state of Vermont to establish a parochial library for the use of the existing clergyman and members thereof; and that the minister or wardens of each parish be requested to return an annual report to this convention of the condition of its parochial library.

It was then "voted, that the next meeting of this convention be held in Christ church, Bethel."

On the 29th the convention met, and elected the Rev. Abraham Bronson president; and after passing a resolution respecting the Contingent Fund, and a vote for the publication of 600 copies of the journal of the convention, prayer was offered by the president, and the convention adjourned.

Massachusetts Convention.

THE annual convention of the Protestant Episcopal Church of Massachusetts was held in St. Paul's church, Boston, on Wednesday the 21st June, 1826.—Prayers were read by Rev. Mr. Edson, of Lowell; sermon by Rev. B. C. Cutler, of Quincy; and the communion was administered by Rev. Dr. Gardiner, assisted by Rev. B. C. Cutler.

The Rev. Dr. Gardiner, Boston; Rev. Mr. Boyle, Dedham; Rev. Mr. Edson, Lowell; S. D. Parker, Esq.;

Thomas Clark, Esq.; Dr. John C. Warren, Boston; were then chosen the standing committee for the ensuing year.

It was *voted*, that the standing committee have power, at any time before the meeting of the General Convention, to fill up any vacancy which may happen from any cause in the number of delegates; and the person or persons thus elected to fill such vacancy, be considered as chosen by this convention.

Rev. Mr. Barlow, from the diocese of South-Carolina, was called upon by the president to lay before the convention his proposed plan: whereupon the following resolution was offered by Rev. Mr. Griswold, and past by vote:—*Resolved*, that this convention approve of the establishment of the American Society for Promoting Christian Knowledge, and recommend it to the friends of the church in this state. *Resolved*, that the following gentlemen be, and they hereby are a committee to further this object:—Rev. Mr. Eaton, Rev. Mr. Morss, Rev. Mr. Edson, Rev. Mr. Cutler, and Messrs. Merrill, Parker, and Snowdon.

Resolved, that this convention approve of the Massachusetts Episcopal Missionary Society, and recommend the friends of the church to attend its meetings.

Voted, that the next convention meet in Trinity church, Boston, at 9 o'clock A. M., the third Wednesday of June, 1827.

We have extracted the above account of this convention from the Gospel Advocate for July. From the same publication we collect the following aggregate of the state of the church in Massachusetts, as furnished to the convention by the parochial reports, viz. Families 748, communicants 1148, baptisms 180, burials 117, marriages 60, Sunday scholars 497. The parochial reports however are very incomplete, from many of the parishes none having been received.

Convention of Delaware.

This convention met at Dover on the 3d of June. We understand the

journal has been printed, but as we are not favoured with a copy, we cannot avail ourselves of its contents, and are indebted for the following facts to the Church Register of the 16th July. It appears "there were present three clergymen entitled to seats, and one other; and six lay delegates. The Rev. Daniel Higbee, of Sussex, was elected president, and A. M. Schee, Esq. secretary. Morning prayer was conducted by the Rev. Mr. Williston, rector of Trinity church, Wilmington; and a sermon preached by the Rev. Dr. Davis, president of Wilmington college. The Rev. R. Williston, and the Rev. S. W. Prestman, of the clergy, and Kinsey Johns, and James Booth, jun. Esqrs. of the laity, were chosen the standing committee. The Rev. D. Higbee, and the Rev. S. W. Prestman, of the clergy, and Samuel Paynter, and Thomas Clayton, Esqrs. of the laity, were chosen delegates to the next General Convention. Samuel Paynter, Esq. governor of the state, was nominated to be a trustee of the General Theological Seminary. The parochial reports give the following aggregate:—Baptisms 18, marriages 25, funerals 60, communicants 29. No list of the churches or clergy is appended to the journal, but we believe there are about ten churches and five clergymen within the state."

For the Christian Journal.

St. Paul's Church, Augusta.

THE following account of the parish of St. Paul's church, Augusta, Georgia, is copied from the printed journal of the last convention of that diocese, where it is added by way of note to the parochial report of the rector, the Rev. Hugh Smith. We respectfully suggest to the rectors and ministers of other churches in our communion, the utility of furnishing similar accounts, especially where any thing material occurs in their history. It will at all times give us pleasure to insert them, and we are sure they will be acceptable to our readers.

"The parish of St. Paul's, Augusta, was incorporated a considerable time prior to the revolution. By a report of

"the Society (in England) for Propagating the Gospel in Foreign Parts," it appears that the Rev. Mr. Trink was rector of the parish in 1764. He states to the society that there was then a good parsonage and a glebe of fifteen acres of land. In 1770, the Rev. Mr. Ellington wrote to the society, that in the three years then last past he had baptized 428, married 62 couples, and that his communicants amounted to about 40. After the revolution, the glebe was confiscated, and applied to the endowment of an *academy*. A church was subsequently erected on the site of the present St. Paul's, which was open to all denominations. The Rev. Mr. Boyd, however, an episcopal clergyman, generally officiated, and was regarded as the rector of the parish. He took charge of the parish some time previous to the year 1790, and removed from Augusta in 1798-9, to Natchez or New-Orleans, where, it is believed, he died a few years afterwards. The members of this parish afterwards generally became attached to other denominations, and no attempts were made to re-organize it until the fall of 1818, or winter of 1819, when an act of incorporation was obtained from the legislature, which was altered and amended on an application to the next legislature. The cornerstone of the present church was laid in the spring of 1819, but the building was not in a state of sufficient forwardness to be occupied until March, 1820, and was not consecrated until March, 1821.

"St. Paul's is built of brick; its length is 94 feet, and its breadth 62; it contains 124 pews on the ground floor, and 14 in the organ gallery, there being no side galleries. The pitch of the ceiling is 28 feet. It is of the Grecian Doric order; and in point of chasteness, simplicity, and beauty, is scarcely exceeded by any church in our country. The design was furnished by Mr. John Lund, the architect by whom it was built. The cost of the building was upwards of 25,000 dollars. It has been furnished by subscription with an organ of superior tone and finish, built by Mr. Hall, of New-York, the cost of which was 2500

dollars. The female part of the congregation subscribed the sum of 400 dollars for a service of communion-plate; and a bell of 15 cwt. has also been procured by the liberal contributions of the congregation.

"The Rev. Hugh Smith, at that time rector of St. Ann's church, Brooklyn, Long-Island, was elected to the rectorship of St. Paul's in the spring of 1819, and entered upon his duties in the fall of the same year. There were at that time only four resident communicants; since that period the whole number registered is 70; but deaths and removals have reduced that number to 55."

From the London Literary Gazette.

Hebrew Tales. Selected and translated from the Writings of the ancient Hebrew Sages.

TERAH, the father of Abraham, says tradition, was not only an idolater, but a manufacturer of idols, which he used to expose for public sale. Being obliged one day to go out on particular business, he desired Abraham to superintend for him. Abraham obeyed reluctantly.—"What is the price of that god?" asked an old man who had just entered the place of fancy. "Old man," said Abraham, "may I be permitted to ask thine age?" "Threescore," said he. "Threescore years!" exclaimed Abraham, "and thou wouldst worship a thing that has been fashioned by the hands of my father's slaves within the last four-and-twenty hours!—Strange! that a man of sixty should be willing to bow down his grey head to a creature of a day!" The man was overwhelmed with shame, and went away.—After this there came a sedate and grave matron, carrying in her hand a large dish with flour. "Here," said she, "I have brought an offering to the gods. Place it before them, Abraham, and bid them be propitious to me." "Place it thyself, foolish woman!" said Abraham; "thou wilt soon see how greedily they will devour it." She did so. In the mean time Abraham took a hammer, broke the idols in pieces, all excepting the largest, in whose hands he placed the in-

strument of destruction. Terah returned, and with the utmost surprise and consternation beheld the havoc amongst his favourite gods. "What is all this, Abraham? What profane wretch has dared to use our gods in this manner?" exclaimed the indignant Terah. "Why should I conceal any thing from my father?" replied the pious son. "During thine absence, there came a woman with yonder offering for the gods. She placed it before them. The younger gods, who, as may well be supposed, had not tasted food for a long time, greedily stretched forth their hands and began to eat before the old god had given them permission. Enraged at their boldness, he rose, took the hammer, and punished them for their want of respect." "Dost thou mock me! Wilt thou deceive thy aged father?" exclaimed Terah, in a vehement rage. "Do I then not know that they can neither eat, nor stir, nor move?" "And yet," rejoined Abraham, "thou payest divine honours—adorest them—and wouldst have me worship them!" It was in vain Abraham thus reasoned with his idolatrous parent. Superstition is ever both deaf and blind. His unnatural father delivered him over to the cruel tribunal of the equally idolatrous Nimrod. But a more merciful Father, the gracious and blessed Father of us all, protected him against the threatened danger; and Abraham became the father of the faithful.

From the Ontario Repository.

THE SPRING OF YOUTH.

Extract from a Sermon recently delivered from the text, "We must needs die."

YOUTH is the season in which piety should be cultivated, and good habits formed. The future character and happiness of life depend on the discipline of this important period. Neglect not, then, the advantages you enjoy, nor allow your passions to mislead you from the path of duty. The slightest observation will convince you that there is an essential difference between right and wrong, between virtue and vice. *Imprint this difference on your memory, and strengthen the impression*
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by observation on the conduct and fate of your acquaintance. You will find those who started in life with equal advantages experience very unequal success, and that whilst some by their vicious conduct have involved themselves in disgrace and ruin, others, by their good principles and by the regularity of their deportment, have obtained all the blessings which this world can afford, and have made the best preparation for the next.

Whatever may be your pursuit, whether commercial, professional, or scientific, be assured that good principles and good habits are indispensably necessary to your success. However profligate may be the manners of the world, yet piety and virtue are always sure to meet with respect; and even licentious men look with veneration on those religious principles and moral qualities which they have not firmness enough to cultivate themselves. They give vigour to the mind, and dignity to the character. They lead to respectability and distinction; and by the improvement of the mind and of the heart, form those dispositions which best qualify men for the kingdom of heaven.

Waste not the *season of youth* in levity and indolence, which you cannot long indulge without the sacrifice of innocence. The formation of your future character, and consequently of your happiness, depends on your conduct during this important period. As you now sow, so will you hereafter reap. Your minds are now pliant, and open to every impression; and by remembering your Creator in the days of your youth, and by industry and application and good conduct, you will lay a broad and deep foundation for future and eternal happiness.

Consider how many young men have entered upon life with the fairest prospects, all of which have been blasted by *bad conduct*, by *indolence* and *profligacy* and *extravagance*. By a kind of moral suicide, they have thrown away all their advantages, and degraded themselves from happiness and respectability, to misery and contempt.

The obligations which you owe your parents can be repaid only by your

good conduct, by following their advice and respecting their commands. Entertain due respect for those who are your superiors in knowledge and in years. Carefully avoid an overweening conceit of your own abilities, and a confident presumption in the rectitude of your own judgment. Your opinion both of men and things, be assured, will greatly alter as you advance in life, and many objects of your present admiration will appear to you hereafter in a very different point of view. Be careful then how you form opinions, which at some future period you may be compelled to retract, and which in the mean time may lead you into serious difficulties.

It must be acknowledged, at the same time, that many errors of the young proceed from the misconduct of parents. Their weak vanity, or criminal indulgence, conspire with the natural frowardness of their children to insure their ruin. Ere they leave the boy, they are permitted to assume the *mores* of the man! By a course of irregular pursuits, they anticipate old age and accelerate the approach of death, for which they have made no preparation. Guard then against these dangers. By a pious and virtuous life, be always prepared for death. You know not how soon he may approach. No season of life is secure from his attacks. No confidence can be placed in youth, strength, or beauty—for “we must needs die.”

*Extract from Chalmers's Sermon on the
“Observance of the Sabbath.”*

WE never, in the whole course of our recollections, met with a Christian friend, who bore upon his character every other evidence of the Spirit's operation, who did not remember the Sabbath day, and keep it holy. We appeal to the memory of all the worthies who are now lying in their graves, that, eminent as they were in every other grace and accomplishment of the new creature, the religiousness of their Sabbath day shone with an equal lustre amid the fine assemblage of virtues which adorned them. In every Christian household it will be found, that the

discipline of a well-ordered Sabbath is never forgotten amongst the other lessons of a Christian education; and we appeal to every individual who now hears us, and who carries the remembrance in his bosom of a father's work and a father's piety, if, on the coming round of the seventh day, an air of peculiar sacredness did not spread itself over that mansion where he drew his first breath, and was taught to repeat his infant hymn, and lisp his infant prayer. Rest assured that the Christian, having the love of God written in his heart, and denying the Sabbath a place in its affections, is an anomaly that is nowhere to be found. Every Sabbath image, and every Sabbath circumstance, is dear to him. He loves the quietness of that hallowed morn. He loves the church-bell sound which summons him to the house of prayer. He loves to join the chorus of devotion, and to sit and listen to that voice of persuasion which is lifted in the hearing of an assembled multitude. He loves the retirement of this day from the din of worldly business, and the inroads of worldly men. He loves the leisure it brings along with it; and sweet to his soul is the exercise of that hallowed hour, when there is no eye to witness him but the eye of Heaven; and when, in solemn audience with the Father, who seeth him in secret, he can, on the wings of celestial contemplation, leave all the cares, and all the vexations, and all the secularities of an alienated world behind him.

Spanish Discoveries.

The *Journal des Debats* gives the following notice of a work which has already been announced:—

“Don Fernandez de Navarrete, formerly an officer in the navy, a director of the Royal Historical Academy of Madrid, director of the Hydrographic Depot, and of maritime geography, &c. &c. has been employed by his catholic majesty to collect, classify, and publish, at the expense of the state, the narratives of the voyages and discoveries undertaken by the Spaniards since the end of the fifteenth century, that is to say, since the discovery of America. M. Navarrete has drawn from the secret archives a number of documents, and among others, the inedited letters of the immortal Christopher Co-

lumbus. All the deposits have been accessible to him. The government considers this collection as an enterprise calculated to raise the honour of Spain, and to recall to mind the rights of the crown. Thus circumstances have brought about the publication of these documents, which the world has called for for so many ages. Desirous that his labours may be known in France, M. Navarrete has caused to be prepared, under his own direction, a French translation. This is making by the Chevalier Verneuil, an officer of the University of France, and member of the Royal Spanish Academy, and that of History, now residing at Madrid, and by M. Roquette, one of the editors of the *New Annals of Voyages and Universal Biography*. This translation is put to press, and will appear soon, with an itinerary map of the four voyages of Columbus."

A new Island.

An inhabited island has been discovered in the Pacific Ocean. Its north point is in lat. 7 deg 40 min. S., and the centre of it in lon. 177 deg. 33 min. 16 sec. E. from Greenwich. The island is said to resemble a horse-shoe, its extent about eight miles, and appeared to be numerous peopled. The natives are represented as being tall and well made, of a dark copper hue, and were naked, except some covering made of leaves. The land appeared fertile. The natives were quite wild, and they contrived to steal whatever they could from the boats sent ashore, and even attempted to take the oars from the hands of the crew. This island was discovered by two Dutch vessels, and has been named *Netherlandish Island*.

Intense Light.

An experiment was lately made in the Armory of the Tower of London, in which the most intense light ever yet produced by art was exhibited. It was excited by directing a jet of alcohol, or the flame of a spirit-lamp, upon a piece of lime, by the action of a stream of oxygen gas. The light thus produced is calculated as being eighty times more intense than an equal area of light emitted by the combustion of an Argand lamp.

New Kind of Stereotype.

The Gazette of Munich announces the invention of a new kind of stereotype by M. Lanefelder, to whom the art of lithography is due. A sheet of ordinary printing paper is covered with a layer of stony earth (*terre pierreuse*) to the thickness of half an inch, and sufficiently moistened with water. In half an hour it assumes the consistency of paste, when it is put in frames and on types composed in the usual manner, but not blackened, and the paste

becomes impressed with the characters. The sheet is then dried on a stone flag, and melted metal poured on it. The metal becomes a thin plate, and has all the characters standing out on it, as well formed as the original types. The proofs from these stereotype characters do not differ from those taken from moveable types. The author of this discovery offers to explain it fully for a subscription of one hundred florins, as soon as he shall have thirty subscribers. He estimates the preparation necessary for the casting at one hundred florins, and the paper covered with the stony paste at six kreuss (2d. English) a sheet.

Cedar Apple.

The discovery recently mentioned as having been made by a gentleman of Delaware county, Pennsylvania, of the efficacy of the cedar apple in expelling worms, has excited considerable interest in that neighbourhood, and is still strongly recommended. The editor of the *Chester Union* relates one or two instances that have come under his own observation, which demonstrate its powerful efficacy; and states further, that in no instance has the remedy failed of having its desired effect. The apple or knot which is used grows upon the red cedar: it is a sort of excrescence, found at all seasons of the year on the small boughs or twigs, and resembles a nitted potato. The apple may be eaten like any other fruit, and the gentleman who made the discovery recommends one for every year that the child is old; others think a less quantity would do; but it is perfectly innocent, and may be eaten in any quantity without bad effects. Apples of a former year's growth possess the same virtue as the green; but being dry, must be pounded or grated, and taken in molasses.

Figurative Oratory.

We once heard a country clergyman reprove his congregation, and gravely assure them that "the hand of Providence would not wink at their transgressions." This was supremely ridiculous, but can be readily matched by specimens from the hall of our enlightened representatives. Mr. Pearce, of Rhode-Island, says, "My father and grandfather both saw the darkness of night glitter on the blaze of their dwellings!" Mr. Randolph talks of "standing in the vacant place which I now occupy;" but he was probably absent when he said it. The members from our own state and city are too much engaged in writing for the newspapers, to edify us with any very choice figures of rhetoric; but the following by Mr. Markwell is quite ingenious:—"If this bill passes, a small still voice will be heard in the west."

ern district, which will not knock in vain at the door of congress!"

vice; and when the cortes did the same, they only followed the example given to them by many ministers of absolute kings, who reigned prior to Ferdinand."

Wealth of the Church of Spain.

The following article on this subject is furnished by an English paper, and although it has already appeared in many publications in this country, yet its insertion in our pages will no doubt be acceptable to most of our readers.

"The pope having granted to the king of Spain the liberty of conferring pensions amounting to a third part of the bishops' revenues for one year, the Spanish government demanded of them (long before the revolution) an estimate of their amount. It may easily be supposed they would not rate them very high, and it is thought that, with the exception of the archbishop of Toledo, they only valued them at half, or the third part of their real value. The following were the returns received, and on file:—

Archbishop of	Archbishop of
Toledo - L. 110,000	Fortosa - L. 6,000
Zaragoza - 13,000	Coria - 5,000
Santiago - 32,000	Astorga - 4,000
Seville - 40,000	Almeria - 3,100
Granada - 11,500	Santander - 3,450
Valencia - 26,000	Palencia - 4,300
Osma - 11,500	Gerona - 2,500
Placencia - 8,000	Feruil - 3,000

"The total revenue of the Spanish archbishops and bishops, according to their own estimates, amounted to 520,000*l.* sterling; the revenues of the canons of the 1st and 2d class amounted to 469,845*l.* Some of the canons whose incomes do not exceed 300*l.* are enabled to keep coaches. Many of the bishops live in a style of magnificence surpassing even that of the grandees.

Income of the Spanish Clergy.

Tithes - - - -	L. 10,000,000
Fees - - - -	110,000
Alms - - - -	1,950,000
Living - - - -	1,000,000
Produce of church yards -	600,000
	L. 13,660,000

"At first sight it will appear incredible that a nation whose annual expenditure does not amount to 7,000,000*l.*, should ever have allowed the clergy to raise a revenue double that of the kingdom. But this phenomenon has been a consequence of their enormous power. Yet in spite of the inquisition, all the men of talent who have governed Spain, have endeavoured to make the clergy contribute a portion of their immense wealth to the support of government. Long before the revolution, they had more than once applied the ecclesiastical revenues to the public ser-

From the Church Register.

First Annual Report of the Female Society of Christ Church and St. James's, auxiliary to the Education Society of the Protestant Episcopal Church in the Diocese of Pennsylvania.

In obedience to the constitution, which requires an annual report to be read at this time, the managers lay before their constituents the following account of their proceedings:—

The society was organized in June last, since which time, \$ 333 33 have been paid to the treasurer of the parent society, \$ 200 to constitute the Rev. Jackson Kemper a vice-president of that society, and \$ 133 33 towards constituting the Rev. Mr. De Lancey a vice-president of the same, the remainder of the \$ 200 having been contributed by our sister society of St. Peter's church. Part of this sum has been raised by the sale of fancy articles made by the ladies. We regret to report but 71 annual subscribers. From the two congregations many more had been expected; nor do we yet relinquish the hope of seeing the number greatly increased. The managers are aware that objections have been made to the designs of the institution, but they think they have arisen from error, and are confident, that were the objects of the society fully understood, it would be liberally supported by the members of our church. Some of the best of men have received from the beneficence of others, the aid which enabled them to obtain a liberal education. Almost every denomination of Christians lament the want of labourers in the Gospel vineyard; and we learn from sources upon which the fullest reliance may be placed, that our church has greatly suffered on this account. To the Gospel of the Redeemer we are deeply indebted for innumerable privileges, comforts, and hopes. Duty, interest, and gratitude lead us to afford our aid, however feeble, to the propagation of the sacred truths of our religion. And we believe, in no way can we more effectually promote the best of causes, than by contributing our mite towards training up a body of pious and learned clergy. Some of the ablest missionaries of the present day were supported by education societies while pursuing their studies. And how delightful would be the reflection, that we had been instrumental in aiding those who, under the divine blessing, are to turn many from the error of their ways, to purity and holiness.

Animated by such a hope, let us persevere in our designs, and endeavour to do good to the extent of our abilities.

Massachusetts Episcopal Missionary Society.

The annual meeting of this society was held in St. Paul's church, Boston, on Wednesday the 21st of June, 1826, when the officers were chosen for the ensuing year.—In the evening, the report of the directors was read, after which several resolutions were offered, and addresses made, the particulars of which will be given hereafter.—*Gospel Advocate* for July.

Missionary Society of St. Matthew's Church, Boston.

Within the last month a missionary society has been formed in this parish, with the most pleasing prospects of usefulness. The plan is a little different from most, if not from all the parish missionary societies of our church. One half of the monies for annual expenditure, is for the aid of domestic missionaries, under the direction of the Massachusetts Episcopal Missionary Society; and the other half is for the support of foreign missionaries, under the direction of the General Missionary Society of the Protestant Episcopal Church in the United States.—*Ibid.*

Hartford Auxiliary Missionary Society.

A society has recently been formed in Hartford, Connecticut, under the title of "The Episcopal Missionary Society of Hartford, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." The bishop of the diocese is the president, who, with two vice-presidents, the secretary, the treasurer, and three managers, constitute the board for the transaction of business. The annual subscription is one dollar. Upwards of one hundred and fifty members have already connected themselves with this society; and it is expected that from this source about 200 dollars will annually be paid over to the parent society.

Church Missionary Society.

The twenty-sixth anniversary was held May 2, at Freemasons' Hall, Lord Gambier in the chair. The chief points of interest in the report were, the improved state of native female education in India, and the active co-operation of the bishop of Calcutta, Dr. Heber, with the plans of the society. The funds of the society have increased above those of the last year by 1200*l.* The Mission Seminary at Islington prospers. Eleven missionaries have been ordained by the bishop of London, and sent to their respective stations.

EPISCOPAL ACTS.

In the Diocese of New-York.

The following article is taken from the *Oneida Observer* of the 25th of July. We regret that it did not reach us in time to copy in our present number the addresses referred to. They shall appear in the number for September.

"Bishop Hobart's Visit to the Oneida Indians."

"We have procured from a correspondent an account of the visit of the Right Rev. Bishop Hobart to the Indians at Oneida castle on the 18th instant; and the bishop, at the request of the clergy present, has furnished copies of the addresses which he delivered on that occasion. The Indians have for several years been under his spiritual superintendence, and he has several times visited them. His present visit was principally for the purpose of administering confirmation, and for admitting to the order of deacons Mr. Eleazar Williams, an Indian, who has received a good education, and who for a long time acted among the Oneidas as a catechist and lay-reader, but who at present resides at Green-Bay. The bishop, with the clergy who accompanied him, the Rev. Mr. Anthon, of Utica, the Rev. Mr. Bulkley, of Manlius, the Rev. Mr. Perry, of Rome, the Rev. Mr. Hollister, of Paris, the Rev. Mr. Young, of Perryville, the Rev. Mr. Treadway, of New-Hartford, the Rev. Mr. Griffin, of New-York, and the Rev. Mr. Burgess, of Connecticut, were met at Vernon by a party of the Oneida chiefs and others, and escorted to the church, which was crowded by the Indians and others. After morning prayer in the Indian language by Mr. Solomon Davis, their present catechist and lay-reader, in which the Indians united, the bishop delivered an address to the Indians, which was interpreted to them."

The *Observer* informs us, that at the conclusion of the address a memorial was read by Mr. Williams on behalf of the Indians, to which the bishop returned a short reply. The bishop then addressed the Indians who were to be confirmed; and after confirmation he also addressed Mr. Williams, who was thereupon admitted to deacons' orders; the bishop administering "the holy communion to the clergy present, and to several of the Indians. The responses which they made in the service, its hymns of praise which they chanted or sung, and the deep humility and devotion which they in general, and particularly the Indian communicants, displayed, rendered the scene highly interesting, and sensibly affected all who witnessed it."

On Monday, July 10, at St. Philip's church, in this city, the Right Rev. Bp.

shop Hobart admitted the Rev. Peter Williams, deacon, (a coloured man,) minister of the said church, to the holy order of priests. Morning prayer was read by the Rev. Benjamin T. Onderdonk, an assistant minister of Trinity church, New-York, assisted by the Rev. Levi S. Ives, rector of Trinity church, Southwark, Philadelphia; the sermon preached by the Rev. Cornelius R. Duffie, rector of St. Thomas's church, New-York; and the candidate presented by the Rev. Thomas Lyell, D. D., rector of Christ church, New-York.

At an ordination held at Trinity church, Fishkill, on Wednesday the 12th of July, by the Right Rev. Bishop Hobart, the Rev. William B. Thomas, minister of said church, was admitted to the holy order of priests; and Messrs. Edmund D. Griffin, William Linn Keese, and Alexander H. Crosby, recently students in the General Theological Seminary of the Protestant Episcopal Church, to the order of deacons. On this occasion the bishop preached, and also administered the rite of confirmation to 17 persons. Morning prayer was read by the Rev. George Upfold, M. D. rector of St. Luke's church, New-York; and the lessons by the Rev. Samuel R. Johnson, minister of St. James's church, Hyde-Park. The candidates were presented by the Rev. John Reed, D. D. rector of Christ church, Poughkeepsie, and the Rev. John Brown, rector of St. George's church, Newburgh.

Utica, July 18.—On Saturday last, the Right Rev. Bishop Hobart, who is now on a tour of visitation to the different churches in this part of his diocese, visited the church in New-Hartford. It was his intention to have consecrated the new church erecting in that village, but as it was in an unfinished state, the ceremony was postponed for the present. On Sunday he preached in Trinity church in this village, and administered the rite of confirmation to 40 individuals. The morning service was read by the Rev. Edmund D. Griffin, and the candidates for confirmation presented by the Rev. Mr. Anthon, rector of the church. Yesterday morning the bishop proceeded to Rome, to visit the church lately established there; and is to-day to administer divine service at Oneida castle.

In the Diocese of North-Carolina.

By the Right Rev. Bishop Ravenscroft, in St. Paul's church, Edenton, on Sunday the 30th of April, 1826, Mr. Philip B. Wiley was admitted to the holy order of deacons.

In the Diocese of New-Jersey.

On Wednesday, May 21, 1826, at Salem, by the Right Rev. Bishop Croes, the Rev. C. F. Cruse, deacon, was admitted to the holy order of priests.

In the Diocese of Pennsylvania.

By the Right Rev. Bishop White, on Wednesday, May 10, 1826, Christ church, in the borough of Reading, was solemnly consecrated to the Christian worship of Almighty God.

In the Diocese of Virginia.

By the Right Rev. Bishop Moore, an ordination was held at Petersburg, Virginia, on Sunday the 16th July, 1826, when John Grammer, jun., Benjamin O. Piers, Henry Aisquith, and Leonard H. Johns, students of the Theological Seminary of Virginia, were admitted to the holy order of deacons.

National Jubilee.

It has not been the practice of this Journal, nor is it at all the intention of its conductors, to notice much of passing political events. And on the present occasion, when a nation has just celebrated the semi-centennial anniversary of its existence, it may be permitted to us, and it will be sufficient merely to state, that the preparations for observing this anniversary in various parts of the Union, gave promise of a higher character in the details than any before exhibited. The three surviving signers of the Declaration of Independence, Messrs. John Adams, Thomas Jefferson, and Charles Carroll, all venerable in years, together with the two last presidents of the United States, James Madison and James Monroe, were invited by the municipalities of the city of Washington to meet each other, and be present at the celebration in that city. The same invitation had previously been transmitted to the three former by the municipalities of the city of New-York. For obvious reasons, both invitations were declined.—As usual, the corporation of this city gave a public dinner, at which were invited a larger number of guests than on any former occasion. Bishop Hobart was called upon by the mayor to ask a blessing, which was done by him as follows. It is copied from the New-York American.

"Almighty God, we adore thee as the Dispenser of all good, and the Ruler of the universe; and we magnify thy name for the exalted privileges with which thou hast distinguished us amongst the nations of the earth. At thy command, a stated revolution of time was consecrated as the *jubilee of liberty* by thy people of old. Accept, we beseech thee, the homage, which on this day that completes the fiftieth year of our independence as a nation, ascends from the hearts and the voices of the millions of freemen who enjoy this fair land and this goodly heritage which thou hast bestowed. Under thy guardian providence, thou Lord of Hosts, have we

advanced with unparalleled rapidity in the career of glory, prosperity, and happiness, fostered by those free institutions which were planned by the wisdom and won by the valour of our fathers, some of whom still linger among us, full of years and full of honours, blessed with our grateful recollections. Let the lively demonstrations of joy which mark this day as the *jubilee* of the *people*, be chastened with holy dignity and sobriety, and accompanied with submission to thy laws; so that thy favour may be continued, and the inestimable blessings of civil and religious freedom perpetuated, to the latest generations. Grant especially, we beseech thee, that by thy providence and grace we may all be fitted for uniting, when the revolutions of time have ceased, in that spiritual jubilee which, through the age of eternity, will be celebrated by the redeemed of mankind, restored by thy power from the bondage of error and sin, into the glorious liberty of the sons of God. On this day, when we commemorate the great event which proved to the world that a nation who *wille* it, guided and fortified by thee, *shall be free*, we forget not the oppressed of our race in other lands; and we implore thee, Father of all men, in thy good time to send them deliverance.

"Bless now to our moderate use and thankful enjoyment the bounties of thy hand, which filleth all things with good, and mercifully pardon and accept us, through the merits of Jesus Christ thy Son our Saviour."

Obituary Notices.

Died in this city, on Sunday, July 16, 1826, in the 26th year of his age, Mr. JAMES DAVIDSON SWORDS, son of Mr. James Swords, one of the publishers of this Journal. By a natural amiableness and sweetness of disposition, and tenderness of affection, he was peculiarly endeared to his parents, his family, and his friends. In the regularity of his attendance on public worship, while his health allowed it, and the Christian consistency of his character and deportment, he set a bright example to those of his own, and to those of a more advanced, period of life. In his endurance of the long and distressing illness, of nearly four years' continuance, which terminated in his dissolution, he excited the admiration of all who witnessed the calm, meek, and even cheerful, resignation, with which he bowed to the will of his heavenly Father; and the pious equanimity with which he anticipated his approaching death. Of the *sure foundation* on which his resignation and his hopes were built, evidence is afforded in the following memorandum, kindly furnished by a venerable and pious clergy-

man, for whom he cherished the highest respect, and with whom he was on terms of the most affectionate intercourse:—

"Several months ago, when in private conversation with Mr. James Davidson Swords, he freely disclosed to me the feeling of his mind under the pressure of his affliction. 'I know, Sir,' said he, 'my case is very hazardous; but I have indulged those reflections which convince me of my duty to submit with cheerfulness to the will of my heavenly Father; and try to curb every disposition to choose for myself.' Soliciting the favour of his stating the ground on which his submission was placed, he replied, 'Very cheerfully, Sir; I know and feel that I am a sinner, and need a divine Saviour. I have nothing to plead as my own merit. The perfect work of Christ's redemption, and his grace, form the ground of my hope; and this is the only true comfort I enjoy.'—I have no doubt but this confidence in his God and Saviour, not only cherished his prospects for future felicity, but diffused its sacred influence upon his heart, which produced such charming serenity and cheerfulness that accompanied him to the vale of death."

In such a death, there is no cause for grief for the departed; and much, surely much indeed, to mitigate that which the bereaved cannot but feel for themselves; much to minister resignation to the will of Heaven; and much to encourage them in that walk of faith, whose end is the rest, and the glory, and the joy, to which he has been called before them.

Death of Adams and Jefferson.

Our obituary notices are, for obvious reasons, confined almost exclusively to persons of our own communion. The remarkable coincidence in the decease, on the 4th of July, 1826, of John Adams and Thomas Jefferson, the joint authors, as we are informed, and two of the three surviving signers of the Declaration of American Independence, and both successively presidents of the United States, justifies a departure from that rule; and we accordingly make this record of events that will long be held in remembrance by the American public.—JOHN ADAMS, in the 91st year of his age, died at his residence in Quincy, near Boston, at five o'clock in the afternoon of the 4th of July, 1826. A remarkable particular in the closing scene of his life is thus stated in a Boston paper:—"On the jubilee of independence his declining faculties were roused by the rejoicings in the metropolis. He inquired the cause of the salutes, and was told it was the 4th of July. He answered, 'It is a great and glorious day.' He never spoke more. Thus his last thoughts and his latest words were like those of his whole

life—thoughts and words which evinced a soul replete with love of country and interest in her welfare.”

THOMAS JEFFERSON, in the 84th year of his age, died at his seat at Monticello, Virginia, at 10 minutes before 1 o'clock on the 4th of July, 1826. The following notice of this event is copied from the *New-York American* of the 8th:—

“Another of the sons of our heroic age has passed to the tomb. By a coincidence marvellous and enviable, Thomas Jefferson, in like manner with his great compeer John Adams, breathed his last on the 4th of July. We remember nothing in the annals of man so striking, so beautiful, as the death of these two ‘time-honoured’ patriots, on the jubilee of that freedom which they devoted themselves, and all that was dear to them, to proclaim and establish.

“The Philadelphia National Gazette states that Mr. Jefferson ‘expired at Monticello, at 10 minutes before 1 o'clock, on the 4th of July, within the same hour at which the Declaration of Independence was promulgated in the hall of congress, FIFTY YEARS AGO. His demise was expected for three or four days before it took place: he was sensible of its approach, and prescribed the mode of his own interment.’

“The Philadelphia Gazette however says, in reference to the hour at which the ‘Declaration of Independence was promulgated,’ that it was first read in the yard of the Philadelphia state-house, at about a quarter before 5 o'clock.”

For the Christian Journal.

SOLITUDE,

The place for serious contemplation.

Hail, lonely hours! blest Solitude, in thee
A soothing balm for all my woes;
Absorb'd, I plunge into the boundless sea
Of heavenly contemplation, sweet repose.

Drawn off from things of time, I soar away—
Celestial scenes burst on my raptur'd sight;
My joyful soul anticipates that day,
When she shall climb those towering hills of light;

Where she shall see her Saviour face to face,
His Gospel promises of pardon prove,
Join those blest spirits ransom'd by his grace,
And sing the mysteries of redeeming love.

The greatest sensual joys which earth can give,
Are trifling in the saint's devoted breast,
To those who in Almighty favour live,
Who on the great Redeemer's mercy rest.

Adieu, vain world! let me enjoy my God;
His love enjoy'd is the extreme of bliss—
Transporting views of heaven! Oh that I could
But live and die in such a frame as this.

For the Christian Journal.

A SONNET.

Tim. i. 1. “The Lord Jesus Christ, who is our hope.”

Now dawning hope, and faith begin;
For me, whilst dead in guilt and sin,
My Saviour deign'd to bleed and die.
Will he not make me pure within,
And hear me, when for help I cry?
Oh! yes! My Saviour, heavenly King,
Thy mercies flow unbounded, free!
Then may my grateful soul to thee
In solemn numbers joyful sing,
And praises mount with eagle wing,
For that blest hope that smiles on me
Unbounded as eternity;
The blood of Christ its source and spring:
On that I rest, to that I flee.

M. A. W.

From Zion's Herald.

SINGULARITY:

If I would walk my God to please,
And glorify him here,
I must not covet wealth or ease,
But *singular* appear.

Be *singular* for doing good;
In saving souls from sin;
In running from the multitude
Of those who drink it in.*

Be *singular* for charity—
In loving all mankind;
Forgiving all who injure me
In body or in mind.

Be *singular* in praying much,
In watching unto prayer;
Believing too, that only such,
God's presence here can share.

Be *singular* for living well,
Not as the world would say;
But living with a view to dwell
In heaven, in endless day.

Be *singular* for peace in death,
And be resign'd to die;
Be praising God with every breath,
As heaven to me draws nigh.

A. B.

Calendar for September, 1826.

3. Fifteenth Sunday after Trinity.
10. Sixteenth Sunday after Trinity.
17. Seventeenth Sunday after Trinity.
20. Ember-Day.
21. St. Matthew the Apostle.
22. } Ember-Days.
23. }
24. Eighteenth Sunday after Trinity.
29. St. Michael and all Angels.

Ecclesiastical Meeting in September, 1826

27. Convention of the Eastern Diocese meets.

* See Job xv. 16.

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[Vol. XI.]

For the Christian Journal.

Polyglotts.

A COPY of the Complutensian Polyglott having been recently imported for the library of the General Protestant Episcopal Theological Seminary in the United States, the following account of the four principal Polyglotts, (all of which are in this infant library.) taken from the *Horæ Bibliæ* of Charles Butler, esq., of Lincoln's-Inn, may be acceptable to our Biblical readers, and evince the obligations which modern students of divinity owe to the giants of sacred literature of former ages:—

From the manuscripts of the New Testament, the passage is to the printed editions, commencing with the POLYGLOTT EDITIONS, by reason of their superior importance.

The first is that of *Complutum* or *Alcala*. It is divided into six parts, and may be comprised in four volumes folio. It has the Hebrew, Latin, and Greek, in three distinct columns; the Chaldee paraphrase, with a Latin interpretation, is at the bottom of the page, and the margin is filled with the Hebrew and Chaldee radicals: the fourth, or last volume, contains the Greek Testament, with no other translation than the Latin. It was begun in 1502, the impression was printed off in 1517, and it was published in 1522. The expense of the work, which amounted (it is said) to fifty thousand ducats, was wholly paid by Cardinal Ximenes, one of the noblest and fairest characters that ever appeared on the theatre of the world. "The variety, the grandeur, and the success of his schemes, leave it doubtful," says Dr. Robertson, "whether his sagacity in council, his prudence in conduct, or his boldness in execution, deserve the highest praise. His reputation is still

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high in Spain, not only for wisdom but sanctity; and he is the only prime minister mentioned in history, whom his contemporaries revered as a saint, and to whom the people under his government ascribed the power of working miracles." An interesting and pleasing account of his earnestness in promoting the success of the work is given by the writers of his life. The principal persons employed by the Cardinal in the work, were Ælius Antonius Nebrissensis, Demetrius Cretensis, Ferdinandus Pentianus, Lopes de Stunica, Alphonsus, a physician of Alcala, Coronel, Zamora, and Vergara. It was printed by Arnoldus Brocarius. "I have often heard," says Gomecius, the Cardinal's earliest biographer, "John Brocarius, the son of Arnoldus, relate to his friends, that, when his father had put the finishing stroke to the last volume, he deputed him to carry it to the Cardinal. John was then a lad; and having drest himself in a very elegant suit of clothes, he approached Ximenes, and delivered the volume into his hands. 'I render thanks to thee, O God!' exclaimed Ximenes, 'that thou hast protracted my life to the completion of these Biblical labours;' and, conversing with his friends, the Cardinal would also observe, that the various difficulties of his political situation, so successfully surmounted, afforded him not so much solace, as that which arose from the finishing of the Polyglott."—It is mentioned in one of the Letters of Erasmus, (*tom. ix. 228*, and see *Hist. Lit. Reformationis Pars I. 60, 61.*) that Stunica, having found Cardinal Ximenes reading Erasmus's edition of the New Testament, expressed his surprise, that his eminence should vouchsafe even to cast a look upon a work so full, as he termed it, of faults and monstrous errors; that

the Cardinal with great gravity re-proved Stukicâ for his insolence; and desired him, if he were able, to produce a more valuable work, and, in the mean time, not to defame the labours of others. The anecdote does honour to the Cardinal's memory, as it shows his candour, and how free he was from that little jealousy of authors, which was one of the strange blêmishes in the character of the great rival of his political fame, the Cardinal minister of Lewis the XIIIth.—Cardinal Ximenes died in 1517, not long after the Polyglott was finished. It is certain, that Cardinal Ximenes spared no expense in collecting both Hebrew and Greek manuscripts; but whether he had any that were truly valuable, has been much doubted. The doubt gave rise to a literary controversy in Germany, which was chiefly managed by Semler and Goeze; the former denying, the latter asserting, the value of the Cardinal's manuscripts.

Griesbach, in his *Prolegomena* to his last edition to the New Testament, and Mr. Marsh, in his notes to Michaelis's Introduction, side with the former. In 1784, when Professor Birch was engaged in his edition of the Bible, Professor Moldenhawer went to Alcalá, for the purpose of discovering the manuscripts used in the Ximenesian Polyglott. After much inquiry, he discovered, that, about thirty five years before, they had been sold to a rocket maker, of the name of Toryo; and the receipt given to him for his purchase was produced. Another objection made to the Complutensian Polyglott is, that its editors, in consequence of too high an opinion of the Vulgate, and a mistaken zeal for the Christian religion, introduced sometimes, into the Greek text, readings of the Vulgate, which they did not find in the Greek manuscripts; they are likewise charged with having altered the Greek according to the Hebrew. Both these accusations are shown to be ungrounded; the former by *Michaelis Prient und exeget. Biblioth.* vol. ix. p. 162, vol. xii. p. 120; the latter by *Eichorn, Einleil. ins. A. T.* vol. i. p. 351.

Six hundred copies only of the Complutensian Polyglott were printed off.

The common price of a copy is from forty pounds to sixty: it is exceedingly difficult to procure complete copies of it; in most copies the part containing the Hebrew-Chaldaic lexicon is wanting. A small number (it is thought not more than four) were printed on vellum. One of these, at the sale of the Pinelli library, was sold to Mr. Macartney, for four hundred and eighty-three pounds. For a typographical description of the work, see De Bure's *Bibliographie Instructive, Theologie*, Art. I.

The Complutensian Polyglott was followed and excelled by the *Polyglott of Antwerp*, printed in that city in 1569—1572, in eight volumes folio, including lexicons, grammars, and other literary apparatus, under the direction of Arias Montanus. It contains, besides the whole of the Complutensian edition, a Chaldee paraphrase of part of the Old Testament, which Cardinal Ximenes, having particular reasons for not publishing it, had deposited in the Theological Library at Complutum. The New Testament has the Syriac Version, and the Latin translation of Santes Pagninus, as reformed by Arias Montanus. Copies of this Polyglott also are very rare, five hundred only having been printed, and a considerable number of those having been sent to Spain and lost in their passage.

The *Polyglott of Paris*, printed in 1628—1645, in ten volumes folio, is one of the most splendid works that ever issued from the press. It was printed at the expense of Monsieur Le Jay. Cardinal Richelieu offered to defray the whole cost of the impression, and to give Le Jay the whole profit of the sale, on condition that he should let it pass under his name. On the other hand, the booksellers of London offered him very advantageous terms, on condition, that it should be called the London Polyglott: he refused both offers.

Unfortunately the work had not a sale, so that the editor was completely ruined by it. It contains all that is in the Polyglott of Alcalá and Antwerp, with the addition of a Syriac and Arabic Version of the greatest part of the Old, and of the whole of the New Test-

tament, and the Samaritan Pentateuch, and its Version.

The Chaldee paraphrase (but not the corresponding Latin translation) was likewise corrected in this Polyglott, from the Venetian and other editions; but the Hebrew text is extremely inaccurate.

Less beautiful, but more accurate, and comprehending more than any of the three preceding Polyglotts, is the *Polyglott of London*, printed in 1658—1657, in six volumes. The editor of it was Dr. Bryan Walton, afterwards Bishop of Chester. Twelve copies of it are said to have been printed on large paper: one, of great beauty, is in the library of St. Paul's Cathedral; another, was in that of the Count de Lauraguais; another, is in the library of St. John's College at Cambridge. The title expresses its contents. *Biblia Sacra Polyglotta, complectentia Textus Originales, Hebraicum cum Pentateucho Samaritano, Chaldaicum, Græcum, versionumque antiquarum, Samaritanæ, Græcæ LXXII Interpretum, Chaldaicæ, Syriacæ, Arabicæ, Æthiopicae, Persicæ, Vulgatæ, Latinæ, quidquid comparari potuit.* Thus nine languages are used in this edition; but not one book of the Bible is printed with so many. The antiquarian and critical apparatus or appendix in the sixth volume, is extremely valuable, as is also the lexicon, particularly in the Hebrew, Syriac, and Arabic parts. The Hebrew and Syriac have been published separately, at Goettengen, in quarto; the Hebrew by J. L. F. Trier, a pupil of Michaelis, in two parts, 1790—1791; the Syriac, with additions and improvements, by Michaelis himself, also in two parts, in 1788.—We are informed by Castell, in the preface to his lexicon, that, if Walton and Clark had lived, it was their intention to have added another volume to the Polyglott. An account of the materials of which it was intended to be composed, is given in a letter of Castell's to Lightfoot. (Op. Posthum. Francq. 1690, p. 180.)

The following works, *Discours historiques sur les Editions des Bibles Polyglottes* 1781, 12mo., Paris;—*Dissertations sur les Prolegomenes de*

Walton, 8vo., Liege;—Mr. Bowyer's *Origin of Printing*, 8vo., 1776, London;—and particularly Mr. Adam Clarke's *Succinct Account of Polyglott Bibles, from the publication of that by Porrus in the year 1516, to that of Reinneccius in 1750, &c.*, 8vo., 1802, Liverpool, mention several curious facts respecting the London Polyglott.

From the last of these publications, it appears, that the publication of it was begun to be carried into execution in the year 1652, seven years after the year 1645, when Le Jay's Polyglott was published; but that 'before this time, Dr. Walton had collected and arranged his principal materials, and had subscriptions for it to the amount of four thousand pounds. He then, under the sanction of the English Bishops; published his proposals for the publication, with a printed letter signed by himself, Archbishop Usher, and four other distinguished literary characters, and dated the first of March, in the year 1652. The Protector greatly encouraged the undertaking: the council of state gave permission to import the paper duty-free;—this permission was continued by the Protector, after he had dissolved the Rump Parliament; and there is reason to suppose the Protector and council contributed, out of the public money, one thousand pounds to begin the work. The four thousand pounds subscribed before the proposals for subscription were issued, were doubled before the September following. The whole was paid into the hands of Mr. William Humble, the treasurer of the work. The first volume was put to the press about the beginning of October, 1653, the whole work was finished in 1657, three years before the Restoration. After the Restoration, Doctor Walton presented the work to King Charles the Second, who made him his chaplain in ordinary, and, in 1661, promoted him to the Bishopric of Chester. His obligations to the Protector and council, who had so nobly encouraged his work, the Doctor acknowledged in his preface, as it stood originally, in very handsome terms; after the Restoration, the two last leaves of the preface were

cancelled, and their places supplied with three others: in those, his obligations to the council and Protector are very obscurely expressed; and, in mentioning Charles the First, he speaks of him as a blessed spirit, *et ætalis*. In the cancelled leaves, the epithets of rank, *Serenissimus, Illustrissimus, et Honoratissimus*, were not inserted, but they found their place in the substituted leaves; several complaints and invectives are introduced in them against the Republicans; and there are many other variations. From the circumstances we have noticed, the copies which have the original leaves are called the *Republican*, those which have the substituted leaves are called the *Loyal* copies: but, in the Loyal copies themselves, some differences have been found, so that there must have been two copies even of those. Perhaps the Republican leaves were cancelled as early as the resignation of Richard Cromwell, in 1659, which was two years after the Polyglott was finished.

To complete the London Polyglott, two works must be added, the *Paraphrasis Chaldaica in librum priorem et posteriorem Chronicorum: auctore Rabbi Josepho, rectore Academiæ in Syria, a Davide Wilkins, Amstel., 1715, 4to., and the Lexicon Heptaglotton of Castell, in 2 volumes folio, London, 1669*. Mr. Clarke pronounces Castell's Lexicon to be, "probably the greatest and most perfect work of the kind ever performed by human industry and learning." He informs us that "Dr. Castell laboured at it for seventeen years, from sixteen to eighteen hours each day: during which time he maintained in his own house, at his own cost, seven Englishmen and seven foreigners." Some copies of the work have in the title, "Londini, Scott, 1686," which shows there was a reimpression of the title.

The purchaser of the London Polyglott should also procure Doctor Owen's *Considerations on the Polyglott*, 1658; Doctor Walton's reply, *The Considerator considered, &c.*, 1659; and, (a work of much more real importance than either,) Doctor Walton's *Introductio ad lectionem Linguarum orientalium, &c.*,

London, 1654, 18mo., reprinted with additions in the following year. This, to use Mr. Clarke's words, was the harbinger of the inestimable Polyglott.

Inestimable the Polyglott certainly is; and our wonder at the spirit and perseverance, with which it was conducted, will increase, if we recollect that it was begun and completed, in the midst of the public and private distress and dismay of the country, during the usurpation.

That there is some incorrectness in the original texts, and some inaccuracy in the translations, must be admitted; but those will readily excuse them, who know the minute attention required for collations, the wearisomeness inseparable from such a task, and the inconceivable difficulty of a first translation from a dead language. Besides—we have now an abundance of materials for such a work, which Walton and his associates were not possessed of.

"Who then," let us exclaim with Mr. Clarke, "is that *Mæcenas* bishop, who will step forth and invite the clergy, the laity, and even the government itself, to assist him in publishing a second edition of the English Polyglott, as far superior to the present, as that is to all other works of the kind? Let such an one show himself, and he shall not lack encouragement and support: and may the hand of his God be upon him for good!"

For the Christian Journal.

Convention of New-Jersey.

THE forty-fourth annual convention of the Protestant Episcopal Church in the diocese of New-Jersey, was held in St. Paul's church, Paterson, on Wednesday the 30th, and Thursday the 31st days of May, 1827. Morning prayer was read by the Rev. Wm. L. Johnson, rector of St. Michael's church, Trenton, and the sermon preached by the Rev. Charles H. Wharton, D. D., rector of St. Mary's church, Burlington. The devotional exercises being concluded, the convention was organized, and the Rev. John Croes, jun., was elected secretary, and the Rev. John Dunn was appointed assistant

secretary. The bishop then read the following address:—

It is a cause for thankfulness to the great Head of the Church, that we are permitted, my brethren of the clergy and of the laity, to convene again for the purpose of being informed of its state in this diocese; and of adopting such further means as will best conduce to the continuance of its peace, unity, and prosperity. It ought also to excite our gratitude to the same great Being, that although in this respectable town in which we have assembled, an organized church of our communion did not exist three years since, yet, through the divine blessing, one is now formed, which bids fair to become distinguished and highly respectable, and that the handsome and convenient temple in which we have this day worshipped, has, contrary to reasonable expectation, sprung so rapidly into existence.

In detailing to you the state of the church in the diocese, the particular churches which I have visited, and the other objects required by the 45th canon of the General Convention—I begin with stating, that in the month of June succeeding the last convention, I visited St. Michael's church, at Trenton, and, on the second Sunday after Trinity, officiated both morning and afternoon.

On Tuesday, the 27th of the same month, I attended in New-York, in my capacity as a member, the annual meeting of the board of trustees of the General Theological Seminary of our church. I also was present at the examination of the students; and, on Friday of the same week, I attended the commencement of the senior class, on which occasion I delivered, at the request of the faculty, the address which custom had authorized.

The seminary continues to prosper; the number of students increases, and their proficiency in theological knowledge does credit to themselves, and to their able instructors.

In the month of July I visited the Episcopalians at Orange, and on Sunday the 16th I officiated morning and afternoon, and also administered the communion. In the same month I vi-

sited St. Thomas's church, at Alexandria, and on the ninth Sunday after Trinity I officiated in that church.

In August I visited St. Peter's church at Morristown, and on the twelfth Sunday after Trinity officiated twice, and administered the communion.

I also visited Christ church, Johnsonburgh; St. James's church, Knowlton; and the Episcopalians at Belvidere, in Warren county; and officiated in each. I was accompanied by the Rev. Mr. Dunn, and the Rev. Mr. Holmes, on these visits.

In the same month I visited Christ church, at Newton, and, on Sunday the 20th, I preached twice, administered confirmation to four persons, and baptized an infant. On the next day I again visited St. Peter's church, at Morristown, and officiated.

In September I visited St. Peter's church, at Perth-Amboy, and on the fifteenth Sunday after Trinity, officiated both morning and afternoon. The succeeding Sunday I visited St. Matthew's church, City of Jersey, and preached twice.

In the same month I visited the congregation of St. Paul's church, at Paterson, and on Wednesday the 13th, I consecrated to the service of Almighty God this neat and tasty edifice, under the denomination of St. Paul's church. The morning prayer was read by the Rev. Mr. Dunn, the lessons by the Rev. Mr. Ward, and the sermon was preached by myself.

At the same time I instituted the Rev. John Croes, jun., into the rectorship of the above church. The other clergymen who attended on these interesting and solemn occasions, were the Rev. James Chapman, the Rev. William L. Johnson, the Rev. Eli Wheeler, the Rev. Matthew Matthews, the Rev. Benjamin Holmes, and the Rev. Smith Pyne, of this diocese; the Rev. Lewis P. Bayard, of the diocese of New-York; and the Rev. Mr. Gilpin, of the Church of England, officiating in the diocese of Nova-Scotia.

On the following day (Thursday, the 14th of September, 1826) I held an ordination in the above named church, when I admitted to the holy order of priests the Rev. Benjamin

Holmes, a missionary in the diocese. Morning prayers were read by the Rev. Mr. Ward, the sermon preached by the Rev. Mr. Chapman, and the candidate presented by the Rev. J. Croes, jun. The Rev. Messrs. Dunn, Johnson, and Matthews, were also present, and assisted.

On the succeeding Sunday I again officiated at this church both morning and evening.

In the same month I visited St. Peter's church, Freehold; and, on Saturday the 23d, officiated in that church. On the succeeding day (the eighteenth Sunday after Trinity) I again officiated there both morning and afternoon. I was also on my way to fulfil an appointment which I had made to visit the churches at Shrewsbury and Middletown, but was arrested by a storm.

In October I visited St. James's church at Piscataway, and officiated. In the same month I visited Trinity church, at Newark, and, on the twenty-first Sunday after Trinity, officiated twice. I also visited, in that month, Christ chapel, at Belleville, preached, and catechised the children, on the twenty-second Sunday after Trinity; and, on the twenty-third, I visited St. John's church, at Elizabeth-Town, preached twice, and administered confirmation to ten persons.

In the month of November I attended the triennial meeting of the General Convention of our church in Philadelphia. It is a source of great satisfaction, that this supreme council of our church, so important in its organization in the United States, and, under the divine blessing, so conducive to its unity, harmony, and extension, has become an object of great and increasing interest in the several dioceses whose representatives compose it. The number of its members is gradually but constantly augmenting at every successive session, by the admission of newly created dioceses into the union, and the presence of their representatives; also, by an increased punctuality in the attendance of the members generally. The church in the state of Mississippi, recently organized into a diocese, was admitted into union with the church in the United States at that ses-

sion, and its deputies received into the Convention. Fifteen dioceses were represented, nine bishops, forty-four clerical, and thirty-one lay deputies, were present; besides sixty-seven other clergymen of our communion, from several dioceses, attended, and were admitted to sit in the house during the hours of business.

From the reports which were presented by the several dioceses, the state of the church appears to have improved considerably (since the previous meeting of the General Convention) both as it respects numbers, zeal, and piety. The General Theological Seminary, instituted by the authority of the church, was reported to be in a flourishing state, and the spacious and durable edifice erecting for the accommodation of the professors and students, nearly completed.

During the sitting of the Convention I visited, on the twenty-fifth Sunday after Trinity, St. Mary's church at Colestown, and officiated. I also baptized three children belonging to the congregation.

In the month of April, 1827, I visited St. Peter's church, at Spotswood, and, on the first Sunday after Easter, performed divine service, and preached both morning and afternoon.

On Tuesday, the first of May, succeeding, I again visited St. John's church, at Elizabeth-Town; and, on Wednesday the 2d, I held an ordination in that church, and admitted to the holy order of priests the Rev. Smith Pyne, rector elect of said church. The morning prayer was read by the Rev. Benjamin Holmes, the sermon was preached by the Rev. John Croes, jun., and the candidate presented by the Rev. William L. Johnson. On the following day I instituted the Rev. Smith Pyne into the rectorship of the church aforesaid. Mr. Holmes again conducted the morning service, and I preached the sermon on the occasion.

In the same month I visited St. Andrew's church at Mount-Holly; and, on Thursday the 10th, intended to preach there agreeably to appointment, but was prevented by a storm.

I visited, on Sunday, the 13th of May, Trinity church, at Swedesbo-

rough, and officiated both morning and evening. On the afternoon of the same day I visited St. Peter's, Berkeley, and also officiated. On Monday, the 14th, I again preached at Swedesborough.

On Tuesday, the 15th of May, I visited (accompanied by the Rev. Mr. Wilmer, of Swedesborough) the churches of Glassborough and Mullica Hill, and officiated at both.

On Thursday of the same week I attended, as a member, at St. James's church, Philadelphia, the annual meeting of the board of directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.

On the Sunday following, May the 20th, I visited, and officiated at, St. George's church, Pennsneck, and St. John's church, Salem; I also heard their rector, the Rev. Mr. Crusé, examine the children of St. John's in the catechism. The catechumens of Trinity, Swedesborough, and St. Thomas's, Glassborough, were also examined at their respective churches when I visited them.

I closed my visits for the year, commencing with the termination of the last convention, by again visiting the church in which we have now assembled, on Sunday last, and officiating both morning and afternoon.

The number of persons confirmed in the diocese since the last sitting of the convention is only fourteen.

The Rev. Smith Pyne, lately a deacon in the diocese of New-York, has, by a letter dimissory from the Right Rev. Dr. Hobart, been transferred to this diocese, and is now, as has been before mentioned, the instituted rector of St. John's church, at Elizabeth-Town.

The Rev. William Bryant, late a deacon in the diocese of Pennsylvania, has, by a letter dimissory from the Right Rev. Dr. White, been transferred to this diocese, and has since, at my request, been ordained a priest by the same Right Rev. Bishop, and is now officiating at St. Mary's church, Colestown; St. John's, Chew's Landing; and at St. Peter's, Berkeley.

Two persons only have been ordained since the last convention; both to the order of priests.

Two institutions into rectorships have taken place.

The state of the diocese continues, under the divine blessing, to improve, and the number of ministers has increased to eighteen. Twenty seven congregations have enjoyed stated divine service, and the ministry of the word, during the greater part of the year just passed, and the rest occasional. The several funds established for the advancement of the church in the diocese, have increased since last we assembled. The episcopal fund, which had made but little progress for some time past, has lately received, from a benevolent friend to the diocese, a very liberal donation of \$ 500.

The Sunday schools attached to most of the churches in the diocese have hitherto preserved their existence; but for the want of some bond of union, by which uniformity both in the matter and manner of instruction, and an easy and less expensive access to suitable books, might be introduced, they have not been as beneficial as they might have been. It is, therefore, with great pleasure I mention, that these inconveniences have at length been removed, by the formation of "The General Protestant Episcopal Sunday School Union," which took place at Philadelphia during the sitting of the late General Convention of our church, and is composed of members of that body, and other Episcopalians. It is hoped that every Sunday school of our communion which already exists, or shall hereafter be constituted in the diocese, will attach itself to that General Union, and partake of the benefits which such Union must necessarily produce both to the church at large, and each school in particular. Perhaps it might further the beneficial design, should the schools in the diocese be constituted into a society auxiliary to the general one, and communicate with that body in this manner. I close my address with invoking the great Head of the Church to add his blessings to our endeavours to promote the peace, unity, and prosperity of that branch of it which is under our care.

JOHN CROES.

Paterson, May 30, 1827.

St. Peter's church, Morristown, and St. Mark's church, Orange, were admitted into union with the convention.

The parochial reports furnish the following aggregate:—Baptisms 227—Marriages 49—Communicants 751—Funerals 147. Sunday schools are in successful operation in many of the parishes, and generally the church is in a prosperous condition. In the congregation of Christ church, New-Brunswick, there is an association of ladies for missionary purposes, who have this year contributed to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States fifty dollars, to constitute their rector, the bishop of the diocese, a patron of that institution. And in the congregation of St. Paul's church, Paterson, there is also an association of ladies, who have for their ultimate object the aiding of the missionary fund of the diocese, but the result of whose labours is to be appropriated to the use of the church until it shall be completed. They have already contributed sixty-two dollars. There is also a female auxiliary missionary association in the congregation of St. Mary's church, Burlington, who, it appears, prosecute their object with exemplary zeal, having paid into the missionary fund during the year one hundred and ten dollars. It is proper to mention, that there is likewise an association of ladies in the congregation of St. John's church, Salem, who, together with an auxiliary association formed of young ladies, pupils of Mrs. Crusé, have paid into the same fund, during the same time, twenty-seven dollars and thirty-five cents. The report of the minister of St. Matthew's church, City of Jersey, contains the following remarks:—

“The prospect of the congregation continues to be encouraging. A growing attachment to the services of our Zion is gradually, but evidently manifesting itself; and, as a necessary consequence, a deeper interest in religious knowledge than formerly, and a more lively piety, is cherished. A few individuals in the congregation deserve commendation for the prudence and firmness with which, through good report and evil report, they have main-

tained the cause and the rights of their church. Supported by such hands, and, under the blessing of a gracious Providence, she will eventually succeed in a manner equal to our best expectations.”

The following gentlemen were elected the standing committee for the ensuing year:—The Rev. John Croes, jun., the Rev. James Chapman, the Rev. John M. Ward, the Rev. William L. Johnson, Robert Boggs, esq., James Parker, esq., Dr. Edward Carroll, Joseph Marsh, esq.

And the following were elected deputies to the General Convention:—The Rev. Dr. Wharton, the Rev. J. Croes, jun., the Rev. C. Dunn, the Rev. William L. Johnson, Peter Kean, James Parker, Daniel Garrison, Thomas Chapman.

The secretary laid before the convention the communication he had received from the secretaries of the General Convention, in relation to the proposed alterations in the liturgy and constitution of the church, which having been read, was ordered to be entered on the minutes of the journal; and a resolution was passed, directing the same to be read by the minister of each church in the diocese to his congregation before the next annual convention.

So much of the bishop's address as relates to the Sunday schools of the diocese having been referred to a committee, that committee reported the following resolution, which was adopted:

Resolved, That it is expedient to form a Diocesan Sunday School Society, auxiliary to the General Protestant Episcopal Sunday School Union; and that the committee be continued in order to report more fully at the next annual convention.

This convention was attended by the bishop and fourteen clerical members, and thirty-six lay delegates, representing fifteen churches.

The list of clergy appended to the journal makes the whole number eighteen, besides the Rev. Dr. Barry, who officiates as minister of St. Matthew's church, Jersey City, but resident in New York.

Besides the list of clergy, the pro-

ceedings of the standing committee, and other matters, there is appended to this journal the report on the state of the church made at the last General Convention, and published in their journals. This is a valuable and interesting document, and we were therefore gratified in seeing it here.

For the Christian Journal.

Protestant Episcopal Missionary Society in Charleston.

WE have just received a printed copy of the *eighth annual report of the Standing Committee of the Protestant Episcopal Missionary Society in Charleston, South-Carolina, composed of young men and others.* In opening this report, the committee say they "have much of congratulation that more has been effected the past year than was at first expected, and much of regret that their means were so limited as not to admit of a wider sphere of action"—and that "for the good which has been done, they render thanks to that Being, without whose assistance and benediction, the amplest resources and best devised plans will be powerless to produce any beneficial results." They then state the operations of the society in 1826, and give the reports of the two missionaries in their employ, the Rev. Edward Thomas, and the Rev. William M. Mitchell, the latter of whom had organized a church at Winnsborough, when a committee was appointed to ascertain what sum could be raised by subscription for the purpose of erecting a place of worship, and for the support of an episcopal clergyman.

The objects of this society are nearly the same as those of the *Protestant Episcopal Society for the Advancement of Christianity in South-Carolina*; and are therefore worthy of the highest commendation, and of the zealous support of Episcopalians.—During the year it had been deprived by death of several of its most active members, of whom the report thus speaks:—

"During the past year, a member in the bloom of life, and the rich and budding promise of future usefulness, has died, leaving the society to lament the early departure of one who might have

been the honoured and successful ambassador of the Lord.* Another has bidden adieu to the scenes of time, causing regret that talents, fitted to adorn and benefit society, should descend so prematurely to the tomb.† The society has also to lament the departure of a third, who occupied, at the time of his death, a distinguished station in the councils of the state.‡ As it was omitted in the last report, it is hoped that it will not be deemed incorrect to notice in this, the death of one§ who was a zealous and efficient member of the society from the time of its formation till that of his dissolution. He readily embraced every opportunity that offered to advance the welfare of the institution, and to render it more instrumental in extending the reign of the blessed Redeemer. It is deserving record as highly honourable to him, and evincing the reality of his Christian faith and practice, that in addition to numerous services rendered the society, he contributed one-third of the expenses incidental to the establishment of a mission in one of our parishes.

'The sweet remembrance of the just,
'Shall flourish when he sleeps in dust.'

It is hoped the following strong appeal, with the explanation appended to it, will be duly considered, and induce many to aid the funds of the society by their subscriptions:—

"To those members of our church whose circumstances will admit, but who have not yet given the society their aid, the committee would, in the spirit of true Christian love, respectfully address a kind remonstrance, and mildly request them to subject the claims of this institution to the test of a severe and impartial discrimination. The result, they are confident, would be highly favourable, and their hearts would be gladdened, and their hands strengthened, by the co-operation of their fellow Christians. For the removal of an erroneous impression, that might be produced by the appellation of the society, it is stated, that though composed principally of the younger members of the communion, yet it numbers among its friends and supporters many of the senior members of the church. Thus it is, that the warm and glowing zeal of the one is tempered, and rendered more efficient by the cautious prudence and matured judgment of the other."

The report thus closes:—

"In obedience to the command of the Saviour of the world, Christians daily offer the petition—'Thy kingdom come.'

* R. S. Green.

† William Crafts.

‡ John J. Fowler.

§ William Clarkson.

This, unaccompanied with correspondent exertions to obtain its fulfilment, so far as human instrumentality is concerned, will be but the unholy and blasphemous mockery of the awful Majesty of heaven. True it is, that, to extend the dominion of God's kingdom on earth, the agency of the Holy Spirit is indispensably requisite, yet he has kindly permitted the co-operation of man; and will not Christians aspire to the high honour of being co-workers of the Most High? His only and well-beloved Son offered a no less rich and costly sacrifice than himself, and to obtain for them the inestimable privileges they so abundantly possess, and to extend them to others, will they refuse the oblation of their prayers, their time, and their substance? These are talents committed to their charge, and will they not, by a proper improvement of them, rather avoid the doom pronounced against the unprofitable, that they may receive the reward bestowed upon the faithful servant?

For the Christian Journal.

REVIEW.

A Letter to the Parishioners of St. Luke's Church, Rochester, on the Spiritual Character of the Liturgy of the Episcopal Church. By the Rev. F. H. Cuming. Rochester, Edwin Scrantom. 8vo. pp. 30. 1827.

No fact is more evident than that the value and excellence of the liturgy of the church are unknown to those who have never carefully examined its contents. Early prejudices, excited against it from political or other motives, have been instrumental in preventing many from entering upon such examination: and to this source may be attributed much of the opposition which the church has experienced ever since the declaration of our independence. To do away some of these prejudices, which seem to have been entertained in the neighbourhood of the author, in common with many other neighbourhoods where the Book of Common Prayer is but little known by the great mass of the people, and to explain and set forth the excellence of its forms, are the objects Mr. Cuming had in view in directing this letter to his parishioners; and we think, and shall endeavour to show, that though in some respects he has been deficient,

yet, on the whole, he has performed his task with ability, and in a manner very creditable to himself. His design is thus explained:—

"It is my design, my brethren, in this letter, to point out to you, some of the excellencies which distinguish that form of worship which has been established by the authorities of our church. It is indeed to be feared, that many who use our liturgy, do not properly consider its spiritual import, and that the preference they express for it, arises rather from its composition, than its evangelical character. It were worse than useless for us to have, as a guide to our devotions in the temple of the Most High, a book which had nothing else to recommend it, save a happy selection of words, and an ingenious and admirably contrived arrangement of its different parts. In humble dependence upon God's Holy Spirit for assistance, I shall endeavour to show you, that our Book of Common Prayer has more worthy claims to your attachment; that it speaks a language which the truly awakened soul does not only understand, but in which she can express, far better than in any words of her own, her feelings, her wants, her sorrows, and her joys. My object is to show, that our services do not only approve themselves to the judgment of all unprejudiced persons, but that they are also adapted to the feelings of the truly pious."

After stating the practice of the devout members of our church in offering up a secret prayer on entering and taking their seats, he proposes the following as an appropriate form:—

"Lord, I am now in thy house; assist, I pray thee, and accept of my services; enable me, and all who shall this day meet in thy name, to worship thee in spirit and in truth. Let thy Holy Spirit help our infirmities, and dispose our hearts to seriousness, attention, and devotion; and grant that we may improve this opportunity to the honour of thy holy name, and the benefit of our souls, through Jesus Christ our Saviour. Amen."

He then commences with the daily service, and in noticing the introduction of it by the sentences, asks—
"How must the thoughtless be awed when they hear those solemn words, *The Lord is in his holy temple, let all the earth keep silence before him,*" &c.

Proceeding to the exhortation and confession, he says of the former—

"Those who are conscious of the depravity of their nature, will be sensible of

their unworthiness to appear in the presence of Him 'who is of purer eyes than to behold iniquity,' and may therefore be expected to listen with no ordinary degree of interest to the 'exhortation' which follows the reading of the sentences of Scripture, and instructs us how we should come before the Lord. Nor will persons of this description fail to see that it is right and proper we should be told, not to 'dissemble or cloak' our manifold sins and wickedness, but 'confess them with an humble, lowly, and obedient heart.'"

And of the confession—

"It is 'a general confession,' that is, such an one as a public congregation generally can unite in using, and which all are expected to adopt, and to make individually applicable, by recalling to their minds the particular sins which they may have committed. With respect to the language of this 'confession,' may we not confidently assert, that it is impossible for us to find, any where else, words which can so well express the penitential emotions of the humble, contrite, and broken-hearted sinner!"

He goes on in explanation of both these parts of our daily worship, and thus sums them up:—

"It is impossible that the sum of our duties could be expressed in fewer, better, or plainer words. And it is a main end of all our confessions and supplications at the divine fontstool, that we may be enabled to perform these duties with new and increased fidelity."

The declaration of *absolution*, and the *Lord's Prayer*, are then next in order; and speaking of the latter, he says—

"When the minister begins himself to offer up that inimitable prayer, known by the name of the Lord's Prayer, every one who feels that the precious privilege is his, of calling God his Father, and especially, if he indulges the hope that He is his reconciled Father in Christ Jesus, will with difficulty be restrained from uniting with the minister, and the rest of his fellow Christians, in the distinct and audible utterance of the same words. His feelings will make him give to the very first words of this prayer an emphasis, which none but God's adopted children can attach to them. Having confessed and deplored his wretchedness as a sinner; having heard that God pardons and absolves all 'who truly repent and unfeignedly believe,' with what filial confidence does he approach the mercy-seat! But there is *humility in his confidence*, and instead of using any words of his own, he prefers

those which he has learned from Him, for whose sake alone he expects to be heard. His language is—'OUR FATHER, who art in heaven,' &c. Surely Christians, those who do indeed love their Saviour, will delight to see this form of sound words thus honoured, by being at *all times* used in our offices of devotion."

Remarking on the acts of praise which, after the minister shall have put up the petition, *O Lord, open thou our lips*, the congregation are about to engage in, he thus calls the attention of the reader to his subject:—

"Let the devout soul listen to the words with which we commence the animating duty of praise, and say whether they are not such as she delights to use. Let her consider what manifold reasons there are why, to God who created, to Jesus who redeemed, and to the blessed Spirit who sanctifies us, praise should be rendered, and then inquire what is more proper, than that she should lift up her voice, and ascribe 'Glory to the Father, and to the Son, and to the Holy Ghost.'"

The adaptation of our forms for social worship is next considered, and this is more particularly shown in the uniting of the congregation with the minister in prayer and praise to God.

"He who loves a social worship, cannot but perceive how well calculated the service of the church is to promote this object. By the admirable order which is here established, not only the minister, but the people also, are heard both praying to, and praising God. Our liturgy gives the congregation an opportunity of uniting in the different religious exercises. We can here show that we do indeed take some interest in the public worship of Almighty God. Of a very strange character must be his religious feelings, who is not pleased, delighted, and animated to fervency in his own devotions, when he hears the voices of all those around him lifted up in the strains of holy prayer and thanksgiving. I know there is objection made to this practice of the people responding. But the objection comes only from those who attend church but seldom, and who, when they are there, instead of rising when the congregation rise, and kneeling when it is proper to kneel, are too apt to sit as mere spectators, and as if they were calculating rather to be amused with the mode of worship, or to see something with which to find fault, than to be instructed and edified. If they would take the Prayer Book, and observe and audibly repeat their part of the service, instead of thinking it a

'strange' worship, they would find it rational, consistent, and animating. The beauty of holiness is far more conspicuous, when, instead of *one* man's having the whole service to perform, hundreds of voices are at the same time; and with *one accord*, uttering the melting *confession* of penitents, and calling upon 'Our Father, who art in heaven;' at another time sending forth their hearty *Amen* to the prayers, and then with their souls, and all that is within them, uniting in the sublime and enrapturing strains of 'Glory be to the Father, and to the Son, and to the Holy Ghost.'

Of the *Psalms* in the daily worship, he says—

"When the pious soul is in her most joyous mood, does she not select one of the *Psalms* of David, in which to express her feelings? When 'cast down and disquieted,' does she not make the complaints of the royal penitent her own? When she reflects upon the greatness and goodness of God, whom does she hear, with a more ardent and elevated mind, extolling him? The *pious soul* then need not be informed why the compositions of Israel's sweet singer occupy so much space in our daily service. In them she finds something applicable to every situation in which we can be placed—and she is therefore ever willing to hear them read, and, we should hope, always ready to unite with the assembled congregation in reading them herself alternately with the minister. That they composed a great part of the religious exercises of the early Christians, is perfectly evident. There is something truly delightful to the servant of God, in the fact, that at this distant day he can worship God in the very way, the very form and words, as did the church in the time of her greatest purity. Let us rejoice, then, brethren, that *our* church retains the primitive form of worship."

It is a truth known to few but those who are well acquainted with the liturgy, that more of Scripture enters into the worship of the church, than can be found in the mode of any other denomination of Christians. It is this, with its beautiful order, that constitutes its excellence, and forms that vein of vital piety which is her glory and her pride. Truly those who worship according to its spirit, worship in spirit and in truth.

Mr. C. proceeds to the *Lessons*, and to that most beautiful of all anthems, the *Te Deum*; and in remarking on the latter, he asks—

"Christians of every denomination," whether they ever perused "compositions of

uninspired man, which was so sublime, so heavenly, as in this wonderful hymn, this celebrated 'Te Deum,' which the church hath taught us to use! O! if you have indeed a devotional spirit within you, you must feel that new wings are given to it, when you are listening to, and uniting in the repetition of this holy anthem."

After noticing the second lesson and the anthem, he thus speaks of the *Creed*:—

"The Christian is not ashamed to make a profession of his faith. Knowing in whom he believes, and properly valuing the interesting doctrines of the Gospel, and sensible of the influence which his example may have upon others, it may reasonably be expected of him, that he not only will unite himself to the Redeemer, by a devout reception of the ordinances of religion, but that he will, whenever he comes into the house of God for public worship, publicly, *audibly* rehearse the general articles of his belief. He believes in God as his Creator, in Jesus Christ as his Redeemer, in the Holy Spirit as the Sanctifier of his miserably depraved nature. How then can any person of this description object to hearing the people now lifting up their voices, and repeating with their minister that excellent, comprehensive summary of Christian doctrine, known by the name of the Apostles' Creed?—Should it be noticed, that while we are uttering the articles in the Creed, 'and in Jesus Christ his only Son our Lord,' we reverently incline our heads, O! surely, he who is willing and anxious to have it known he regards his Saviour as 'very God of very God,' will not be dissatisfied at this outward expression of our conviction of his absolute, perfect divinity. He will think that, by this act, the words of holy writ, which declare, 'at the name of Jesus every knee should bow,' are to a certain extent fulfilled, and will not refuse himself to observe the ancient, the highly significant and appropriate custom."

The short ejaculatory prayers and responses are next in order, and though some useful extracts might be made from this part, we must refer the reader to the pamphlet itself, and proceed to notice what he says on the *Collects* and on the *Litany*. Of the former first:—

"The prayers which succeed are broken into short collects. This is an arrangement, which those sincerely devoted to their God and Saviour, might be expected much to admire. For what can be better calculated to excite and keep alive our devotional feelings, and to inspire religious awe and veneration, than the seasonable, frequent, solemn mention of the name

and attributes of the great God? With these each prayer or collect begins. What can be more congenial to the sentiments of him who entertains evangelical views of the mediation of the blessed Redeemer, than to perceive others pleading to have each one of their petitions accepted and answered, only for his sake, and in virtue of his merits and intercession? It is thus that all our prayers and collects end."

To the inimitable *Litany* Mr. C. has scarcely done justice, of which he himself is aware, and assigns the reason. We shall give the entire of his remarks:—

"The litany deserves a more particular attention than circumstances will permit me now to give it. As a prayer, when do we hear any one of modern invention to equal it in point of fulness, simplicity, fervour, and sublimity? Of a truly singular cast must be his devotional feelings, whom this inimitable composition cannot interest.—How solemn, and how solemnly repeated, are its invocations! Where are the 'miserable sinners,' those whom the weight of their corruption and sins does indeed oppress, who do not wish God the Father, God the Son, and God the Holy Ghost, the holy, blessed, and glorious Trinity, to have mercy upon them? What but apprehensions of danger will the consciousness of our depravity and guilt as 'miserable offenders' excite? Who does not know, that for his transgressions he has justly exposed himself to the wrath which is revealed from heaven against all unrighteousness? And *who*, convinced that this is his situation, when he hears the minister fervently praying—'Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins; spare us, good Lord: spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever'—will not be almost irresistibly prompted to unite with the congregation, and say—'Spare us, good Lord?' I am not disposed to wish that any human tests should be established by which we are to determine whether we be Christians. I should, however, think myself almost justified in the supposition, that he who could not approve of the various petitions of this solemn litany, or general supplication, must never have examined or listened to it without prejudice. And, let me ask those who have correct ideas of social worship, whether it does not immediately strike them with peculiar force, when the minister is deprecating the 'evils which we have most justly deserved,' to hear the whole congregation frequently crying out—'Good Lord deliver us?' Or how can it but favourably affect us, to witness the interest

which the people take in the devotions, and the engagedness which is manifested by them, as *their* voices are heard occasionally lifted up in the earnest supplication—'We beseech thee to hear us, good Lord?' Does it not look, I ask again, as if we were sensible of our wants, as if we realized our danger, and were most anxious to have our petitions granted, when, as a whole people, our voices ascend *together*—'Son of God, we beseech thee to hear us; O Lamb of God, who taketh away the sins of the world, have mercy upon us; grant us thy peace?' And what, I confidently inquire, can give a more striking and imposing appearance of an assembly of Christian worshippers, than a service thus conducted, *jointly*, by the minister and people? That such was the kind of worship in which our Saviour united while on earth—that it is the same as was observed by the early Christians—ecclesiastical history most fully testifies."

His notice of the *Communion Service* follows; and, remarking that it is true, that the Ten Commandments were addressed directly to the Jews, he proceeds—

"But he who remembers that they form a general rule of life; that all the precepts, either of the Law or the Gospel, may be resolved into them; that we are imperatively bound to observe their spirit; that their moral obligation rests with as much binding force upon us, as upon the Israelites, our whole duty to God and our neighbour being summed up in them, will deem it a wise regulation, that they are required to be continually proclaimed in the Christian Church. The people are directed to kneel while they are listening to the commandments, (a posture which must strongly recommend itself to the pious, as the most proper one when we are receiving any communications from heaven,) and, after every commandment, to implore God's pardoning mercy for past transgressions, and his strengthening grace for the time to come."

Our extracts have already trespassed upon the limits we had assigned to ourselves in this analysis, but we cannot forbear copying the following excellent remarks, with which we shall conclude, after stating that, in our opinion, Mr. Cuming has, by this publication, done great service to the church at large, in thus elucidating and vindicating the excellent forms contained in her invaluable liturgy:—

"I have thus, in a very hasty manner, endeavoured to show you, my brethren,

that our daily service is calculated to interest the *feelings* of the truly pious soul. The experience of many, who have shone among the brightest lights in the Church of the Redeemer, is in perfect conformity with these observations. Some of the prayers and praises which you are here taught to use, were composed by confessors and martyrs, and were the very ones in the offering of which their spirits left their bodies, to unite with 'the spirits of just men made perfect,' in a better world, in grateful adorations to 'the Father of an infinite majesty, his true and only Son, and also the Holy Ghost the Comforter.' Still higher, and more sacred authority than this, in reference to the mode of some of the very exercises of your worship, you have the example of the Saviour to recommend and hallow it, and in reference to the prayer which you here are taught most repeatedly to offer up, his authority to command its use.—What is there, then, in this service, not in accordance with the most zealous, active, ardent, devoted Christian, belonging to any religious denomination? We do indeed read larger portions of God's word than are heard in other Protestant societies. To this, none who have received this as the engrafted word which is able to save our souls, ought, or can consistently object. We do indeed differ from many other denominations in our posture during prayer. It is that of kneeling, not sitting, which by too many is irreverently substituted for kneeling. Kneeling is the posture sanctioned and enjoined by Scripture, and therefore ought to be approved and adopted by us. It is the posture which the *sinner* does indeed *feel* best becomes one who is conscious of his unworthiness so much as to lift up his eyes to that place of purity where dwells the High and Holy One.—And if piety delights to see the servants of God thus lowly abasing themselves in prayer, she will assuredly think it right, if agreeably to Scripture also, we *stand* up when we praise our Father in heaven. For what other attitude is so significant of the elevation of soul we should experience in the performance of this animating exercise?"

For the Christian Journal.

Rural Deans.

THE February number of the *Christian Remembrancer* contains a review of a Charge delivered to the Clergy of the Archdeaconry of Stow, at the Visitation in May, 1826, by Henry Vincent Bayley, D. D., Archdeacon of Stow, which is said to be "one of the most excellent of those which have re-

cently issued from the press." The office of rural deans being little or not at all known in this country, we extract from the review what is said of them, confident that it will be acceptable to our readers generally.

"There is one subject to which we wish to allude, and which is briefly referred to by the archdeacon in the beginning of the charge, viz. the office and duty of rural deans.

"More than a century ago,' (he observes) 'our Bishop Gardiner complained of the want of rural deans; which office, says he, is a part of our constitution, and is yet exercised in some dioceses, but hath been unhappily disused in this, to the great loss and hindrances of ecclesiastical administration.* Eminent prelates in other sees have never ceased to express the same regret, with partial effect, indeed, but with increasing importunity to the present hour.† Till, however, that ancient and useful office be re-established—I hope the day is not far off—the archdeacon must, in a great degree, be guided by information derived from the churchwardens.'

"It seems difficult to account for the causes which have led to so ancient and so valuable an institution falling into disuse and neglect. Those who are acquainted with the manner in which the inquiries of the archdeacons are too often answered by the churchwardens, and how little anxious they are to furnish information on the different questions submitted to them, when they are morally certain, in many cases, that no examination will be instituted into the truth or falsehood of their statements—know how to lament the want of that continual superintendence, which an active and efficient rural dean is best able to exercise over the parishes placed under his jurisdiction. Many are the instances in which respectable and conscientious clergymen are embroiled with their parishioners, *merely* because they insist on those necessary repairs to their churches, which *ought* to have been enforced by those whose especial duty it is to give attention to

* "Advice to the Clergy, 1697."

† "Particularly Archbishop Seeker, Charge 5."

these things. Many are the instances in which a clergyman is obliged to make use of his own personal influence with his parishioners, and even to lay himself under personal obligations, in order to obtain the performance of things, which ought rather to have been enjoined by *official authority*. But surely this is not right; it is unfair that a clergyman should be compelled to use that personal influence, for the exertion of which he will always find sufficient occasion, (in local charities and other objects connected with his parish,) without being necessitated to exert it in a sphere, which, strictly speaking, does not belong to him. The church, in establishing the offices of archdeacon and rural dean, has made the wisest provision which human foresight could do, for the preservation of that wholesome discipline, which is absolutely necessary to the existence and well-being of our ecclesiastical establishment; and *why* then should either the one office or the other be suffered to fall into disuse or neglect, when *that* neglect must always be attended with the most fatal influence to the discipline of the church, and the best interests of religion.*

* "A short and satisfactory account of the office of rural deans may be found in Burn's Ecclesiastical Law. The dioceses seem to have been divided into archdeaconries and rural deaneries, in order to make them correspond to the like division of the kingdom into counties and hundreds. And as in the state, every hundred was at first divided into ten tythings or tithing, and every tything was made up of ten families, both of which kept their names, notwithstanding the increase of villages and people; so in the church, the name of deanery still continued, notwithstanding the increase of persons and churches: and these districts, from time to time, have been contracted or enlarged, at the discretion of the bishop: though some deaneries do still retain the primitive allotment of ten churches, especially in Wales, where the most ancient usages continue. In the diocese of St. Asaph, the deaneries of Brumfield, and of Yale, and of Kidwin; in the diocese of Bangor, the deaneries of Llin and Lliniv; in the diocese of Llandaff, the deanery of Usk; in that of St. David's, the deanery of Emlin, have the precise number of ten parish churches.—See *Burn's Ecclesiastical Law*. How much wisdom may be traced in these primitive institutions, and how much it is to be lamented, that an institution so valuable and so effective, should not be revived in the present day."

Fbr the Christian Journal.

Carelessness in the performance of Ministerial Duty.

THE following excellent remarks on the careless manner in which the *occasional offices* of the church are sometimes performed, are extracted from a Charge delivered by the Bishop of London to his Clergy, at the Visitation in July, 1826. We have no recollection of such performance in the clergy of our church, and trust we shall never witness any; still the admonition is not the less necessary, it being applicable to hearers as well as to him who ministers.

"Few things give greater offence, or create more estrangement from the church, than a hasty and slovenly manner of performing the *occasional offices*. These seem to have been drawn up with an immediate view to effect on the minds of individuals, at a time when it is particularly desirable that they should receive good impressions. Thus in the *Office of Baptism*, the foundation of our faith, the terms of the Christian covenant, and the instruction to be given to children, are set forth so clearly and fully, that no one who listens with attention can be ignorant of his obligations to Christ, or his duty to his own family. The careless performance of the service defeats this good intention: the ceremony passes off as a matter of course, and is regarded as a mere formality. How beautifully, again, in the *Burial Service*, are the considerations of the frail tenure of life, the comfortable promises of immortality, and the certainty of a judgment to come, adapted to the state of the heart, when it is prepared by affliction to listen to the warnings, or to receive the consolations of religion! But the effect depends on the minister: if he is careless and cold, or shows signs of haste and impatience, the mourner who follows, in all the excitement of sorrow, the remains of a friend or relation to the grave, retires disappointed and grieved at an indifference so little in accordance with the awful ceremony, so offensive to his own feelings. This latter service, in particular, is often attended by those who are not in the habit of resorting to our places of

public worship, and may sometimes afford the only occasion of awakening the conscience of the profane or immoral, or softening the prejudices of Dissenters. It is therefore the more to be lamented, that, through want of attention, it should ever produce a contrary effect. I will not conceal that I have occasionally heard complaints on these subjects; and though I am aware that in populous parishes the strength of the minister must be sometimes exhausted by the incessant recurrence of these duties, I do not think it too much to expect that he should use a little exertion, (recollection, perhaps, I should say,) to overcome his lassitude. If he reflects for an instant on the nature of the service, he will perform it with due solemnity. I am persuaded that no serious man will regard these matters with indifference. The least things connected with the service of God are considerable, if in no other respect, as indications of disposition and feeling."

Ancient Nineveh.

(From Drummond's *Origines*.)

"THE plain which lies on the eastern side of the Tigris, directly opposite to Mosul, is, by the admission of Major Rennell, only five miles in breadth. This could not, therefore, have been the site of Nineveh, if Diodorus be correct in stating the width of that city at ninety stadia.

"It appears clear from the sacred writings, that Nineveh was surrounded with rivers. 'The gates of the rivers shall be opened.—Nineveh is of old like a pool of water.—Draw thee waters for the siege.—I will make Nineveh a desolation, dry like a desert.—Art thou better than No Amon, that was situate among the rivers?' These citations, and especially the last, says Sir William, could scarcely have been applicable to Nineveh, if that city had been opposite to Mosul; but they become perfectly appropriate, if the Assyrian capital were situated immediately above the confluence of the Tigris and the Lycus.

"According to Diodorus Siculus, there were mountains at the distance of 70 stadia from Nineveh, and plains in-

tervened between these mountains and the city. But how shall we call the country between Mosul and the mountains on the opposite side of the river, a plain country, when Mr. Howel compares the appearance of it to that which is presented to the inhabitants of London by the high grounds of Highgate and Hampstead? Niebuhr tells us distinctly, that the pretended ramparts of Nineveh were really natural hills. But even if this were a plain country, it is only four miles broad. Now, according to Diodorus, the city, at least in one part of it, was more than seven miles broad; and the plains beyond it, and between it and the mountains, extended near six miles. If Diodorus be right, Nineveh could not be situated where the inhabitants of Mosul represented it to have been placed.

"If we believe Diodorus, the Medes only obtained possession of Nineveh, because the river had thrown down the wall to an extent of twenty stadia. It was an ancient tradition, says the same historian, that Nineveh could not be taken unless the river first became hostile to the city. Now, from the representation which Niebuhr gives of Kalla Nunia, it seems difficult to imagine how the Tigris could have risen, at that place, so high above its eastern bank as to have thrown down walls of the strength which we must attribute to those of Nineveh. If, however, we suppose this city to have been situated near the confluence of the Tigris and the Lycus, we can more easily understand, how such an effect might have been produced, because, when these two rivers are in flood, their waters will of course inundate the low parts of the country which lie between them. It appears that all the grounds on the west side of the Lycus, and contiguous to that river, are flat, and consequently are liable to be inundated. Thus we can easily understand how the walls of Nineveh, even to the extent of 20 stadia, may have been thrown down by the Lycus, before its struggling waters, swollen to unusual magnitude, perhaps by the melting of the snow, could force their way into the channel of the Tigris, when that stream might be equally raised above its usual level.

"I have already observed, that the ground where I suppose Nineveh to have stood, was low and flat in some parts, and especially on the side next the Lycus, while it was hilly and uneven in others. The walls of the city were washed by the Tigris on the west side, and by the Lycus on the east side. Two smaller streams must have flowed through the middle of the city, if we can trust to the accounts of travellers, or indeed to Rennell's map, though he has diverted one of these torrents into the Tigris, where a mountain, or at least some very high ground, seems to oppose its passage. Thus, according to the words of the sacred writer, Nineveh, like Amon-No, 'was situate among the rivers,' and 'had the waters round about it.' If we suppose Nineveh to have stood opposite to Mosul, we shall in vain attempt to explain the language of the prophet."

Orang Outang.

THE following account of a remarkably large Orang Outang, captured in the woods in the Island of Sumatra, is extracted from an article in the last number of Professor Jameson's *Philosophical Journal* :—

"The following short history of the circumstances under which the animal was found, and of the mode of taking him, is drawn up from accounts which were furnished to Dr. Abel, either directly or indirectly, by persons concerned in his capture. A boat party, under the command of Messrs. Craygman and Fish, officers of the brig *Mary Anne Sophia*, having landed to procure water at a place called Ramboom, near Touraman, on the north-west coast of Sumatra, on a spot where there was much cultivated ground, and but few trees, discovered on one of these a gigantic animal of the monkey tribe. On the approach of the party he came to the ground, and, when pursued, sought refuge in another tree at some distance, exhibiting as he moved the appearance of a tall man-like figure, covered with shining brown hair, walking erect, with a waddling gait, but sometimes accelerating his motion with his hands, and occasionally impelling

himself forward with the bough of a tree. His motion on the ground was plainly not his natural mode of progression, for even when assisted by his hands or a stick, it was slow and vacillating; it was necessary to see him amongst trees in order to estimate his agility and strength. On being driven to a small clump, he gained, by one spring, a very lofty branch, and bounded from one branch to another with the ease and alacrity of a common monkey. Had the country been covered with wood, it would have been almost impossible to prevent his escape, as his mode of travelling from one tree to another is described to be as rapid as the progress of a swift horse. Even amidst the few trees that were on the spot, his movements were so quick that it was very difficult to obtain a settled aim; and it was only by cutting down one tree after another, that his pursuers, by confining him within a very limited range, were enabled to destroy him by several successive shots, some of which penetrated his body and wounded his viscera. Having received five balls, his exertions relaxed, and reclining exhausted on one of the branches of a tree, he vomited a considerable quantity of blood. The ammunition of the hunters being by this time expended, they were obliged to fall the tree in order to obtain him, and did this in full confidence that his power was so far gone that they could secure him without trouble, but were astonished, as the tree was falling, to see him effect his retreat to another, with apparently undiminished vigour. In fact, they were obliged to cut down all the trees before they could drive him to combat his enemies on the ground, against whom he still exhibited surprising strength and agility, although he was at length overpowered by numbers, and destroyed by the thrusts of spears, and the blows of stones and other missiles. When nearly in a dying state, he seized a spear, made of a supple wood, which would have withstood the strength of the stoutest man, and shivered it in pieces; in the words of the narrator, he broke it as if it had been a carrot. It is stated by those who aided in his death,

that the human-like expression of his countenance, and piteous manner of placing his hands over his wounds, distressed their feelings, and almost made them question the nature of the act they were committing. When dead, both natives and Europeans contemplated his figure with amazement. His stature, at the lowest computation, was upwards of six feet; at the highest, it was nearly eight; but it will afterwards be seen that it was probably about seven.

"In the following description, which I give in the words of my informant, many of my readers will detect some of those external conformations which distinguish the young eastern Orang Outangs that have been seen in Europe. The only part of the description in which the imagination seems to have injured the fidelity of the portrait, regards the prominence of the nose, and the size of the eyes, neither of which are verified by the integuments of the animal's head. 'The animal was nearly eight feet high, and had a well proportioned body, with a fine broad expanded chest and narrow waist. His head also was in due proportion to his body; the eyes were large, the nose prominent, and the mouth much more capacious than the mouth of a man. His chin was fringed, from the extremity of one ear to the other, with a beard that curled neatly on each side, and formed altogether an ornamental, rather than a frightful appendage to his visage. His arms were very long, even in proportion to his height, and in relation to the arms of men; but his legs were in some respects much shorter. The hair of his coat was smooth and glossy when he was first killed, and his teeth and appearance altogether indicated that he was young, and in the full possession of his physical power. Upon the whole,' adds his biographer, 'he was a wonderful beast to behold, and there was more in him to excite amazement than fear.'"

From the London Journal of Arts and Sciences.

The Egyptian Year.

It appears that the first people that formed themselves into states after the deluge, gave only to their year 360

days. The Egyptians soon perceived that this year was shorter than the revolution of the sun; they therefore prolonged it by five more days, which they added to the end of the twelve months, without making a part of either of them. In Egypt each of these days received the name of one of their divinities. But the Egyptians still saw that their year was yet too short, and that it was necessary to add a day more to every four years, in order to make it correspond with the movement of the sun; but, from religious scruples, they would not calculate among the other days, this sixth added day, in order that the commencement of their year should be definite. Thus, each day of the year was sanctified successively by fetes and rejoicings, which happened in the course of a cycle of 1,460 days. It was not until the time of Augustus that they adopted the Julian year, and they made it commence in the month of August; twelve gods presided over the twelve months. They divided the year also into 36 parts, of 10 days each, and placed each of these divisions under the protection of inferior divinities. These genii or spirits were called *Decans* *Impecteurs*, or watchers over portions of time of 10 days; they had their names, and particular functions allotted to them, and their astrologers attributed to them the most extensive influence over diseases and health. It has been supposed by some, that the Egyptians divided their year into 36 parts; after the divisions of their country, which was divided into 36 *Nomes*, or governments. The lucky and unlucky, or happy and unhappy days, formed a part of the legends of the ancient Egyptians. They observed them with the utmost exactness, and it is from them the superstition of lucky and unlucky days arose, which the councils had great difficulty to abolish. They are still indicated in the calendars of the 9th century, and the influence of them has descended to our own times, as we frequently see among certain classes of people.

Egyptian names of the months:—
1. *Troph*, beginning 29th Aug.—signal of the opening year—time of the vintage. 2. *Paophi*, beginning 29th

Sept.—the equinox—time of fishing. 3. Athyr, beginning 29th Oct.—cessation of the Nile's overflow. 4. Choiac, beginning 29th Nov.—month of flowers and verdure. 5. Tybi, beginning 29th Dec.—the sun ripens the seed—the annual election of magistrates. 6. Muhyr, beginning 29th Jan.—the sea becomes navigable. 7. Phammoth, beginning 29th Feb.—the month of spring. 8. Pharmuthi, beginning March—harvest. 9. Pachon, beginning April—the sun in his greatest force—the midsummer of Egypt. 10. Payni, beginning May—saviour, or gathering of fruits. 11. Epiphi, beginning June—grapes ripen. 12. Messori, beginning July—the Arabian and Hebrew name of Egypt.

Book Sales.

For the benefit of the curious, and to show the value set upon certain rare articles appertaining to the book trade, we copy from London papers the following account of sales recently held in that metropolis:—

Sale of the celebrated Breviarium Romanum, presented to Isabella, Queen of Spain.

The celebrated Missal which was presented by Francisco de Roias to Isabella, Queen of Spain, wife of Ferdinand the VII., and the munificent patroness of Columbus, was, on Saturday last, brought to the hammer, by Mr. Evans, of Pall-mall, and knocked down to Mr. Hurd, of the Temple, at 360 guineas. This was one of the most interesting and important articles in the very splendid library of the late John Dent, esq., F.R.S. and F.S.A., which has been on sale by Mr. Evans since Thursday last. It was purchased by Mr. Dent at 300 guineas. In introducing this splendid work to the notice of the company attending the sale on Saturday, whose attention was much excited, Mr. Evans passed upon it an elegant eulogium, for which he received the plaudits of the company, amongst whom were many eminent literary persons. "There can be no doubt (observed Mr. Evans) that there is only one Missal in the kingdom

which can compete in interest and beauty with this splendid Breviary, and that is the Bedford Missal, which I had the honour of selling to the Duke of Marlborough in the year 1815, for £687. It would be difficult, if not impossible, to institute a comparison between these two celebrated Missals. The style, the tone, and character of them are so different; and the interval between the execution of them so distant. They are *magis pares quam similes*. Each has its characteristic distinction and interest." This magnificent MS. upon vellum, is illuminated by Flemish painters, in Spain, about the close of the 15th century, containing 523 leaves, interspersed with a variety of beautiful miniature paintings. The portraits of De Roias, and the Queen of Spain, are introduced in the miniatures. De Roias is supposed to have been of the noble family of Roccas; the name being written indifferently Roias, Rojas, and Roccas, in Spain. The Rev. Dr. Dibdin has given, in his Bibliographical Decameron, an elaborate and admirable description of this splendid Breviary, which contains some specimens of art of a higher character than are to be found even in the beautiful Bedford Missal.

At a recent sale by Mr. Stanley, twenty MS. letters of Voltaire, being his correspondence with Monsieur Prault, his bookseller, at Paris, and addressed to Madame Prault, were knocked down at 8 guineas. Among them was one in English.

The two great book sales which were concluded last week at Mr. Evans's, in Pall-mall, and Messrs. Stewart, Wheatley, and Adlard's, in Piccadilly, were the most important that have taken place for a long time, and may vie with the most celebrated sales of our own time—from that of Mr. Paris, in 1790, to the celebrated sale of Mr. Meerman, at the Hague, in 1824. Mr. Dent's library (which was sold by Mr. Evans) contained some of the most splendid and rare specimens of ancient and modern Literature, Manuscripts, and Missals, which have been brought forward for sale from one collection

for many years. The Rev. Theodore Williams's library (sold at Messrs. Stewart and Co.'s) was rich in all classes, but particularly in the Biblical department, which contained an extraordinary number of Hebrew, Greek, and Latin Bibles, upon vellum, including the celebrated MS. Hebrew Bible, in 4 vols., taken from the Vatican by Junot, when governor of Rome, presumed to be the finest in existence. There were also several very fine manuscript Pentateuchs—one of the 11th century; manuscript Greek and Latin Gospels of the 10th and 11th centuries, on vellum; and the celebrated Bible of the 9th century, in 2 vols., which belonged to Gundulph, Bishop of Rochester, in 1077. In general theology, this collection contained nearly all the principal works, particularly on the Reformation, and the Divines of our own country, including the works of Thomas Aquinas, printed on vellum, in 21 vols. folio—one of the grandest works ever undertaken in the annals of typography, and the Talmudi Babylonici, in 13 vols. The former of these produced £178 10s.; the latter £40 19s. The following are some of the principal books in these two sales, sold during the last week, which want of room prevented our noticing before:—At Mr. Evans's, "The True Tragedie of Richard the Third, as it was played by the Queene's Majestie's Players," printed by Thomas Creed, in 1594, produced £14 3s. 6d.; it cost the late Mr. Dent 50 guineas. A copy of the first edition of Othello (1622) brought £22; Love's Labours Lost (1598) £26; The Merchant of Venice (1600) £16; A Midsummer's Night's Dream (1600) £4 10s.; King Lear (1608) £14 5s.; a copy of the 3d edition of Henry V. (1608) £2; the Second and Third Parts of Henry VI. (no date) 4 guineas; a copy of the 2d edition of The Merry Wives of Windsor £8; Steevens's copy of Henry IV. (1613) £6; a copy of Johnson, Steevens, and Reed's edition of Shakespeare, in 15 vols., illustrated, and elegantly bound in red morocco, £35; *Pyrnne's Collection of English Records*, in 3 vols., £126; Rapin's *History of England*, with Tindal's Con-

tinuation, the Medallie History and Summary, 5 vols., printed upon writing paper, £141 15s., bought by Mr. Tunno, only two copies of this work having been sold during the last thirty years—one of them was that belonging to the Rev. Theodore Williams, which was sold last week at Messrs. Stewart and Co.'s for £288 15s.; Vitruvius de Architectura et Frontinus de Aquæductibus Romæ, printed on vellum, (juxta 1513) supposed to have been the Dedication Copy to Julianio Medici, £107 2s. At Messrs. Stewart and Co.'s, the Ethiopic New Testament of 1548, printed on vellum, brought £71; Virgili Opera, a fine manuscript of the 15th century, beautifully written in Roman characters, on Italian vellum, £71 8s., purchased by Mr. Singer, the librarian to the Royal Institution; Weever's Ancient Funeral Monuments, a splendid copy, of the date of 1631, produced £26 5s.; a folio manuscript of the 13th century, on Hunting, Hawking, Sports of the Field, and Costume of the Time, written in French, with 58 illustrative paintings, brought 17 guineas; an ancient copy of Platonis Opera Omnia Græca, printed at Venice, in 1513, £50. The Duke of Sussex, Mr. Beckford, of Fonthill, Mr. Perkins, the celebrated Bibliomanist, and Mr. Hurd, have considerably enriched their libraries by the purchases they have made of many of the principal books at these sales. The latter has bought to the amount of several thousand pounds. The Marquis of Lansdown, the Bishop of Durham, Lord Cawdor, Lord Carysfoot, Prince Camitelli, Sir Claude Scott, Mr. Tunno, Mr. Agar Ellis, Archdeacon Prosser, Mr. Molteno, Sir Thomas Phillips, the Marquis of Hertford, and Mr. Grenville, were also among the principal purchasers.

Fine Arts.—Joshua commanding the Sun to stand still.

MR. MARTIN has just finished a print from his celebrated painting of this subject, intended as a companion to that published about twelve months since of Belshazzar's Feast. It is, we

think, superior as a work of art, and quite equal in interest, to its highly popular predecessor, and must tend materially to enhance, as well as to spread, the reputation of the distinguished artist. Both the prints are such as no lover of the sublime and beautiful in art can fail to admire. No one can give such ideas of space as Mr. Martin, nor does any living painter equal him in the magnificence and beauty of his architectural designs—his cities are all that we imagine of the perfect grandeur of the olden time. In the print of *Joshua commanding the Sun to stand still*, Mr. Martin has availed himself of his skill in these most material points—there is the city of Gideon with its immense gates, its lofty domes, and its noble pillars, while the distant mountains appear as if leagues upon leagues were between them and that city's walls. In the foreground is Joshua, his right hand stretched forth towards the heavens, commanding, in the sight of Israel, "the Sun to stand still upon Gideon, and the Moon in the Valley of Ajalon." The sky has all the supernatural character described in the sacred text, when those of their enemies, who died from the great hailstones that came down from heaven, were more than the Israelites slew with the sword. In the plain are thousands of warriors, the victors and the vanquished, mingled with their horses, their elephants, and their chariots of war; while, from the chief gate of the city, the allies of Israel are issuing to their support. Every part of the picture is distinctly made out, and the effect of the whole is beautiful and interesting in the highest degree. Of its style and execution we need say nothing. Mr. Martin has been one of the few who have succeeded with the public in the fullest extent; and, as long as he confines himself to the engraving his own paintings, which, we have no doubt, will be as long as he lives, that success cannot diminish. We hope he will follow up this publication by producing, in course of time, prints from his other works, to which (as they are now scattered over the country) we must otherwise be strangers.—*English paper.*

Zoological Society.

Mr. Brookes's second lecture on the Comparative Anatomy of the Ostrich, which was delivered at the house of this society on Wednesday, attracted a numerous and distinguished audience. In this lecture, Mr. Brookes having adverted to the chain of affinities which leads from the least organized being up to the most perfect type of the animal kingdom—man, entered at considerable length upon a demonstration of the osteology of the ostrich, and pointed out the various peculiarities of the cranium, of the orbits, with some cursory remarks on the eye; and, when speaking of the temporal bones, made pertinent allusion to the organ of hearing in this extraordinary bird. He then proceeded to describe, with great force and clearness, the admirable machinery that forms the vertebræ of the neck, the dorsal vertebræ, the ribs, &c. and illustrated his observations by frequent reference to preparations of those parts in various species of birds, mammalia, reptiles, &c., and finally, in man. All the preparations, which were handed to the company, were well calculated to create extreme interest; and by their aid, and by drawing unremittingly on his own vast and peculiar stores of information, the scientific lecturer was enabled to elicit many curious facts relative to the anatomical construction of the ostrich, and other birds. In referring to the organ of smelling, Mr. Brookes took occasion to remark on the acuteness of that organ in the eagle, and related a circumstance that happened to the fine specimen of that bird now in his possession, and which he has presented to the society. Having discovered the bodies of two rats, which had died by poison laid for that purpose, and not knowing at the moment how to dispose of them, he deposited them under a heavy pewter basin, at some considerable distance from, and out of view of the eagle, which had been quite at liberty on his premises for a long period. But observing, some hours afterwards, the bird's ingluvies fully distended, he suspected that it might have discovered, by its olfactory organ, the secreted rats—which, on examination, proved to be

the case. Doubting, therefore, whether the arsenic might not prove as noxious to the eagle as it had previously done to the rats, by the aid of two of his anatomical students, he promptly secured the bird, and, by an incision, extracted from it the poisoned animals.—*Ibid.*

Statistics of China.

The following extract has been taken from a Roman paper:—We announce, with the truest pleasure, the return of our fellow citizen, Onorato Martucci, to Rome. He returns to his country after having travelled for a period of thirty-six years in Asia and China; in the last mentioned of which he resided a long time. This learned and indefatigable traveller brings a valuable collection of curiosities of every kind. M. Martucci has been good enough to communicate to us some of the information which he has acquired about China, principally relating to the statistics of that hitherto unknown country. In the year 1818, after the last census, the population of China, within the great wall, amounted to 148 millions, who occupied merely a superficies of 760,000 square leagues. The army consisted of about 1,288,000 men—to wit, 830,000 infantry, 420,000 cavalry, and 38,000 marines. In 1817, the public revenue amounted to 79,600 leang, (or £477,600,000 of our money) in gold, silver, or the produce of the country. In China, part of the revenue is paid in grain, which is deposited in public granaries, and preserved from year to year.—*Christ. Remembrancer, June, 1827.*

The Burning Cliff near Weymouth.

From a very interesting account of this phenomenon, published by Mr. Harvey, engineer, it appears to be ascertained that the cliff is principally composed of pyrites, bituminous coal, alum-stone, and cornu ammonis; and that there are streams of water running into these mixed materials. It is well known, he observes, that these materials invariably generate subterraneous fire by their own spontaneous action. On the 24th of last month, some men

were employed in excavating the south side of the cliff, about 40 feet above the sea-beach; they removed a frontage of about seven feet in width, averaging four feet in height, and six feet in length, inwards: the contents consisted of lime and alum-stone, intermixed with the dark bituminous earth which was smoking at the time of removal. The men then came to stone and stone-coal, and quarried out about four feet inwards, three feet high, and two feet wide; a few sparks of fire fell from the stones, &c. on being shook with the tools; the men lighted their pipes, and several gentlemen their segars, from the same. On the following day the excavators resumed their work, about three feet to the westward of the previous day's work, leaving a stone partition or pillar of about three feet square between the two excavations. The extent of this opening was about seven feet in height, and the width of frontage five feet; the length inwards about nine feet. At the inner part of the first five feet they came to fire, which blazed at the top, bottom, and sides. The excavation was continued in the fiery substances for the last four feet, when, after removing about five cubical yards of red-hot materials, they were obliged to desist, in the presence of many bystanders. The fire, from the mass of materials removed out of the cavern, was seen blazing from the Esplanade, Weymouth, by a great concourse of persons, and which produced a striking and singular effect.—*Ibid.*

Russian Literature.

Since the introduction of printing presses into Russia, from 1553 to 1823, there have been published in the Russian and the Slavonic languages—which is the mother of the former—13,249 original works and translations.

The blind poet, J. J. Koslov, has translated Lord Byron's *Bride of Abydos* into Russian; and has received from the Emperor Nicolas 2,000 rubles, and from the Empress a diamond ring.

A still more munificent encouragement to genius was lately given by the same prince to the poet Nicolaua

Iwanowitsch Gneditch, for the translation of Homer's Iliad into Russian hexameters, by settling upon him a pension for life of 3,000 rubles.—*Ibid.* May, 1827.

Magnetism.

By the aid of the very sensitive magnetic needle, invented by M. Lebaillif, a singular property has been discovered in bismuth and antimony. On bringing these metals near the poles of the needle, they exercise on one pole as well as on the other a very evident repulsive power. After numerous experiments, they appear to be the only metals which exhibit this phenomenon.—*Ib.*

Map of Turkey and Greece.

A map of Turkey and Greece, drawn up by M. Lepie, from materials collected by the French ambassador at Constantinople, and Baron Tremelin, has resolved the problem of the length of the ancient stadia, and has demonstrated that they were 700 to a degree. Strabo, for example, reckons it 200 stadia from Corinth to Argos; and Pausanius, 660 from Sparta to Olympia. These are the exact distances found on the new map on stadia of 700 to a degree.—*Christ. Obs.* May, 1827.

Egyptian Mummy.

The operation of opening an Egyptian mummy was lately performed in the Gallery of Egyptian Antiquities, at Paris. The linen bands encircling the body from head to foot being unrolled, the mummy was found to be in wonderful preservation. The nails on the hands were remarkably long, and the hair was perfect; eyes of enamel had been substituted for the original, a singularity which has been observed only once before. Two papyrus manuscripts were found; one rolled round the head, the other round the breast; in such preservation as to allow of their being deciphered by M. Champollion, who states that the body is that of Tete Muthis, daughter to the keeper of the temple of Isis, at Thebes, 3,000 years ago.—*Ibid.*

The Colour of the Red Sea.

The cause of the colour of the Red Sea, which has given rise to various conjectures, has been decided by the Prussian travellers, MM. Hemrich and Ehrenburg, to arise from a species of oscillatoria, small vegetables, or animalculæ connected both with the animal and vegetable kingdom.—*Ib.*

St. Andrew's Church, Hopkinton.

THE corner stone of St. Andrew's church, at Hopkinton, was laid with religious ceremonies on Tuesday last. In a leaden box were deposited several religious publications of the day, &c., together with a parchment, on which was the following inscription:—

ST. ANDREW'S CHURCH,

Incorporated June 22, 1827.

Corner stone laid with religious ceremonies July 10, 1827.

William Little, Andrew Leach, Horace Chase, *Building Committee.*

Jeremiah Silver, John Leach, *Architects.*

The Right Rev. Alexander Viets Griswold, Bishop of the Eastern Diocese, composed of the States of Maine, New-Hampshire, Massachusetts, Vermont, and Rhode-Island.

The Rev. Moses Bailey Chase, Rector of St. Andrew's Church.

Benjamin Wiggin, esq., of Boston, a native of Hopkinton, made a donation of one thousand dollars towards the erection of this edifice.

[To which is appended the act of incorporation.]

An impressive and eloquent address was delivered on the occasion by the Rev. Mr. Chase, and several appropriate pieces of music were performed under the direction of Mr. Barrett. The church is to be erected of the granite in its rough state, and in that chaste proportion which will render it one of the most perfect models of architecture in the state of New-Hampshire.—*New-Hampshire Patriot.*

Washington College.

THE examination of the Senior Class for the Baccalaureate commenced on Tuesday, the 24th of July, 1827, and being creditably sustained by all the members, the degree was completed on the Friday following. On the first three days of the succeeding week, the remainder of the under graduates were examined on the several branches of study which have been pursued during the last term. It appears from these examinations, that the progress of the students in general has been

highly satisfactory, and no symptom was betrayed of relaxed effort either on their own part, or that of their instructors. On the contrary, their advancement gives full evidence that the usual means of exciting generous rivalry and exertion have been very successfully attended to.

On the evening preceding commencement, a public competition for prizes in declamation took place in the college chapel, before a large auditory of beauty, intelligence, and fashion—larger, indeed, than the place of exhibition could conveniently accommodate. Though the exercises might, perhaps, have been selected with more variety, from the different schools of elocution, they were delivered in a sensible and manly style of oratory, with much energy and rhetorical animation. We understand that the premiums have been awarded to M. Hammond, and J. W. Gordon, of the Sophomore, and J. A. Bolles, and H. B. Barber, of the Freshman Class.

First Annual Commencement.

About nine o'clock, on Thursday, the day of commencement, in pursuance of previous arrangements, a procession was formed from the State-house to the Central church, consisting of Students, Candidates for Degrees, Trustees and Faculty of the College, Governor and Lieutenant-Governor, and an extended retinue of Clergy, Citizens, and Strangers. The weather was propitious for the season, and the church throughout the day was thronged to overflowing with an assemblage of the greatest respectability, which had been drawn together from different, and, in some instances, remote quarters of the country, for the purpose of witnessing the imposing performances of this anniversary.

The following was the order of exercises:—

Prayer by the President.

- I. The Latin Salutatory Addresses, and an Oration, *De Ludis Olympicis*—By Samuel Chamberlayne Goldsborough, of Easton, Maryland.
- II. An Oration—Free Institutions favourable to the development of Intellect—By Joseph Scott, jun., of Longmeadow, Massachusetts.
- III. A Disputation—Should Emancipation be granted to the Roman Catholics of Ireland? Affirmative, Jacob Cantine Myer; Negative, Philip Edward Pitcher; Umpire, Isaac Edwin Crary.
- IV. The Philosophical Oration—The Agency of Steam in Mechanical Operations—By John William Heriot Brownfield, of Statesburgh, South-Carolina.
- V. An Oration—Individual Wisdom and Virtue constitute National Glory—By Philip Edward Pitcher.

- VI. An Oration—The Power of the Press—By Oliver Hopson, of Wells, Vermont.
- VII. An Oration—The Pleasures of Mental Association—By Spencer Philpot Judd, of Cambridge, Maryland.

Afternoon.

- VIII. The English Salutatory Addresses, and an Oration on the Causes which have retarded the progress of Literature in America—By Jacob Cantine Myer, of New-York City.
- IX. The Oration on Political Science—The Ancient Republics compared with our own—By John Lossee Delong, of New-York.
- X. An Oration—The Spirit of the Age—By John Morgan, of New-London, Connecticut.
- XI. A Disputation—Is the Union in greater danger from an increase of the Federal, than of the State Power? Affirmative, John William Heriot Brownfield; Negative, Samuel Chamberlayne Goldsborough; Umpire, John Lossee Delong.
- XII. A Dialogue of the Dead—The Comparative Utility of Mathematical Science and the Belle Lettres—Euler, John Morgan; Horne Tooke, Joseph Scott, jun.; Dr Johnson, Oliver Hopson.
- XIII. A Poem—Retrospection—By Spencer Philpot Judd.

The degree of Bachelor of Arts was then conferred on the following ten young gentlemen, alumni of the college, viz.—

- | | |
|--------------------------|-------------------|
| 1. { S. C. Goldsborough, | 5. P. E. Pitcher, |
| 1. { E. Crary, | 6. J. Scott, jun. |
| 2. J. C. Myer, | 7. J. Morgan, |
| 3. J. L. Delong, | 8. S. P. Judd, |
| 4. J. W. H. Brownfield, | 9. O. Hopson. |

The degree of Bachelor of Arts was also conferred, out of course, on James Shuter Wallace, of the city of New-York, a former alumnus of the college.

The degree of Master of Arts was conferred on the Rev. John M. Garfield, A. B., and on William Croswell, A. B., of New-Haven, alumni of Yale college.

The honorary degree of Doctor of Laws was conferred on his excellency Gideon Tomlinson, esq., governor of the state of Connecticut.

A solemn and impressive address was then delivered to the Graduates, of some length, by the President, on which, as we trust it will not be withheld from publication, we forbear at present to make any comment.

- XIV. An Oration—Popular Education the Basis of Republican Institutions; with the Valedictory Addresses—By Isaac Edwin Crary, of Preston, Connecticut.

Prayer by the President.

The Benediction.

Columbia College Commencement.

On Tuesday, August 7th, 1827, the annual commencement of Columbia college was held at Grace church. The intense heat of the season, which, it was feared, would prevent the usual concourse of people on this occasion, had fortunately moderated, and the church was crowded with a brilliant and attentive audience. The exercises of the young gentlemen who received degrees were marked with unusual talent, and the institution has just cause to place the occasion of Tuesday among the proudest days she has seen. After the exercises, and the ceremony of conferring degrees, were finished, the faculty of the college, the graduates, and the invited guests, sat down to a splendid dinner in the college hall.

The procession was formed at 9 o'clock in the morning, on the college green, and passed through Park-place, and along Broadway, in the following order:—

The Janitor of the College—Students of Arts—Candidates for the Degree of Bachelor of Arts—Former Candidates—Students of Physic—Principals of Academies—Band of Musicians—Faculty of Arts—The President—Trustees of the College—Professors of Theological Seminaries—Professors of the College of Physicians and Surgeons—Corporation of the City—Members of the Legislature of the City and County of New-York—Judges of the Supreme Court—Clergy—Strangers of Distinction—Regents of the University—Members of Congress—Governor and Lieutenant-Governor of the State.

On the procession arriving at the church, the exercises of the day were opened with prayer by the president; after which, the members of the senior class delivered their orations in the following order. The students whose names are marked with an asterisk (*) were either absent, or excused from delivering their orations:—

1. A Salutatory Address, with an Oration in Latin, *De temporibus quibus potissimum floruerint ingenia*, by Hamilton Fish.

2. English Salutatory Address, with an Oration on Scottish Character, by John Murray Forbes.

3. An Oration on Italian Literature, by Jonathan Nathan.

4. On Capital Punishment, an Oration, *by Michael Floy, jun.

5. *Spes Præmii Laboris est Solatium*, an Oration, by John Schermerhorn.

6. An Oration on Decision of Character, by Henry A. Dubois.

7. An Oration on Female Literature, by William Henry Crosby.

8. An Oration on the Necessary Union of Science and Christianity in Perfecting the Character of Man, by Samuel Penny, jun.

9. *On the State of Civilization in North.*
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and South America, an Oration, *by Edward Dunscomb.

10. An Oration on the Characteristic Differences of the Ancient Eastern and Western World, *by Henry Onderdonk, jun.

11. An Oration on the Moral Sciences, by Theodore A. Swords.

12. An Oration on a Comparison of Public and Private Education, *by Edwin Sands.

13. An Oration on the Effects of Political Revolutions on the Literary Prosperity of a Country, *by Grenville Temple Winthrop.

14. *Tempora mutantur et nos mutamur in illis.* A Poem, by Henry Rogers, jun.

15. An Oration on the Comparative Merits of the Ancients and Moderns, by Charles Rhind, jun.

16. An Oration on the Influence of Climate and Scenery on National Character, by Henry J. Morton.

17. An Oration on the Progress of Science, and its Effects on the Condition of Man, *by Joseph C. Wallace.

18. An Oration on Literary Retirement, by John P. Crosby.

19. An Oration on the Influence of Commerce upon Science, *by Joshua Jones.

20. An Oration on the Cause and Effects of Popular Ignorance, by J. H. Hobart Hawes.

21. An Oration on the Effects of Enthusiasm, by John C. Jay.

22. An Oration on the Tendency of Early Difficulties and Trials in Life to Develop and Foster Genius, by Edward E. Eastburn.

23. An Oration on Chivalry, by Robert M. Sands.

24. An Oration on the Perpetuity of Literary Fame, by Charles McFarlan.

25. An Oration on Posthumous Fame, by Jacob S. Baker.

26. An Oration on Happiness, *by Abraham B. Labagh.

27. An Oration on the Influence of Chivalry upon the Revival of Letters, *by Henry N. Brush.

28. An Oration on the Present Condition and Future Prospects of the United States of America, *by Minturn Post.

29. An Oration on the Progress of Literature, by William Winter.

30. An Oration on the Pleasures of Evening, *by William S. Baker.

31. An Oration on the Progress and Vicissitudes of Letters, *by Alfred Ludlow.

32. Native Land, a Poem, by Laughton Osborn.

33. The Honorary Testimonials were announced as follows:—

Senior Class—Hamilton Fish, 1st grade; John Murray Forbes, 2d grade; J. Trumbull Backus, 3d grade.

Junior Class—William Walton, 1st grade; William Bailey, 2d grade; Joel B. Fox, 3d grade.

Sophomore Class—George F. Allen, 1st grade; Richard Lawrence, 2d grade; John D. Ogilby, 3d grade.

Freshman Class—George Ireland, 1st grade; Benjamin F. Miller, 2d grade; J. Radcliffe Davenport, 3d grade.

34. The degree of Bachelor of Arts was then conferred on the following named students of the senior class, viz.—

Hamilton Fish, John Murray Forbes, J. Trumbull Backus, Laughton Osborn, Henry A. Dubois, Michael Floy, jun., Wm. Henry Crosby, Samuel Penny, jun., Theodore A. Swords, Charles Rhind, jun., Henry J. Morton, Jonathan Nathan, John P. Crosby, Edward Dunscomb, J. H. Hobart Hawes, Thomas H. Barker, Edward B. Eastburn, John Schermerhorn, Henry Rogers, jun., Robert M. Sands, Joshua Jones, Henry Onderdonk, jun., Joseph G. Wallace, Edwin Sands, William S. Baker, Grenville Temple Winthrop, Charles M'Farlan, Minturn Post, William Winter, John C. Jay, Henry N. Brush, Alfred Ludlow, Jacob S. Baker, Abraham B. Labagh.

35. The degree of Master of Arts was then conferred upon the following gentlemen, alumni of Columbia college, viz.—

The Rev. Smith Pyne; William H. Maxwell, John Stevens, Elias Marsh, William Hobart, Dayton Hobart, Benjamin Drake, M. D., James Gibert, William H. Lupp, Henry Perkins, John K. Hardenbrook, and Alexander Robertson.

36. Honorary degrees were then conferred as follows:—

The degree of Master of Arts on the Rev. William R. Whittingham, an alumnus of the General Theological Seminary of the Protestant Episcopal Church in the United States, and the librarian of that institution; and the degree of Doctor of Divinity on the Rev. Henry U. Onderdonk, assistant bishop elect of the diocese of Pennsylvania, and the Rev. Jasper Adams, president of Geneva college.

37. Valedictory Address, with an Oration on the Power of Sympathy, by J. Trumbull Backus.

38. The Exercises of the day were concluded with Prayer by the President.

Geneva College.

THE second annual commencement of this college was held on the first of August, 1827. The exercises are spoken of in the Geneva papers as highly interesting. This commencement (says the Gazette) being the first since the appointment of the president, he delivered his *Inaugural Address*; and we venture to say, that it does honour to him as a scholar and a writer—exhibiting his qualifications as a teacher of youth, and particularly of American youth, in a manner to command the approbation of every liberal and candid mind. As this address is to be published, we are more sparing of our

remarks upon its merits, and shall recommend its perusal to every one who has a taste for learning, or regard for the interests of education.

The degree of Bachelor of Arts was conferred upon Seth Davis, John F. Earnest, and John Gavett, and an English diploma on Henry S. Atwater. The honorary degree of Master of Arts was conferred on the Rev. William Nisbet, of Seneca, Ontario county, and the Rev. Ezekiel G. Gear, of Ithaca, Tomkins county. The degree of Doctor in Divinity was conferred on the Rev. James Montgomery, of Philadelphia, the Rev. Nathan B. Crocker, of Providence, Rhode-Island, and the Rev. Henry U. Onderdonk, of Brooklyn, New-York, assistant bishop elect of Pennsylvania; and the degree of Doctor of Laws upon the Hon. John S. Richardson, of Charleston, South-Carolina.

At the meeting of the trustees on the same day, an appropriation was made for the erection of suitable *College Edifices*, on the beautiful ridge crowned with forest trees, running parallel with, and next west of the Lake. We understand it to be the intention of the trustees, that these buildings shall be completed in the course of the ensuing year. The present college edifice has been repaired in handsome style.

An order for an extensive *Philosophical Apparatus* has been sent to Europe, which is expected in November next. One thousand dollars have been appropriated to the increase of the *Library*; and one of the professors of the institution has gone to New-York to make the purchases.—*Episcopal Watchman*.

Commencements.

It has given us much pleasure to place on our columns a particular notice of the above commencements. We feel a particular interest in these institutions, because, while there is nothing sectarian connected with the chartered provisions of either, nor with the privileges enjoyed by the students, and while students of various religious denominations will find in each place full liberty, and ample opportunity of that worship and religious instruction which may be preferred by their parents or guardians; they are so far distinguished from most of the other respectable colleges of our country, as, having been established and endowed principally by Episcopalians, the principal management of them is in the hands of our own people, and allowed by the good sense of an enlightened community to be justly there. The truth is, religion is so inseparably connected with the welfare of man, and with the real dignity and elevation of his nature, that it *must*, and always *does*, and always *should*, enter, more or less, into all plans and systems of instruction. The

truly considerate and reasonable parent will always feel increased confidence in placing his child under the superintendence of one who, he has reason to believe, has his own principles formed, and his character and conduct governed, by true religion. Hence the facts, that so large a portion of the instructors of youth, who are most respectably patronised, are ministers of religion; and that so many of our organized institutions for education are originally established, and principally supported, by some religious denomination, and mainly under its care and management. The happy constitution of things in this country, which denies to any denomination, as such, the support and patronage of the state, nevertheless allows of the principle, perfectly sound and consistent, and indeed truly politic, of encouraging the several religious denominations in their efforts to establish colleges and other seminaries of learning, and admitting, in perfect consistency with the enjoyment of chartered privileges, such rights in those establishments, not inconsistent with the civil and religious liberties of American citizens, as may be fairly due to peculiar efforts in their endowment and maintenance. This principle is carried into effect in many parts of our country where her republican character, and her constitutional freedom from religious establishments, are as dearly and consistently cherished as in any. Its operation is, as must be expected, and is right, principally beneficial to the more numerous and wealthy communions, upon the sound and necessary maxim, that they who contribute the most to any object, are entitled to the largest share of its benefits. All, however, who make such efforts as to give reasonable security of an institution which shall be both efficient and creditable, should, and in most parts of our country, we have no doubt would, be encouraged in the good work of adding to the general stock of sound and useful learning.

The three institutions whose commencements are noticed above, have been established and supported principally by members of our own church, and are principally under their care and management. This is distinctly understood by the enlightened legislatures of the states in which they exist; but has not interfered with the extending to them of chartered privileges; and will not, we trust, be any barrier to their receiving that patronage which every dictate of sound policy suggests, should be extended to the encouragement of literature and science.

Columbia college is an ancient institution, having been established as far back as the year 1754; and principally under the auspices of the members of our church, then the church of England in America. The greater part of its property has been

derived from an endowment by Trinity church in this city; a condition of which is, that the president shall always be in the communion of the Protestant Episcopal Church. Besides this, which, let it be remembered, is not a chartered provision, but merely a condition accepted by the trustees, on which they hold a part of their property, there is no religious qualification for admission either into the board of trustees, or the faculty. The public sentiment, however, has always acknowledged the justice and propriety of allowing to Episcopalians the principal share in managing the concerns of an institution thus originated and rendered efficient, principally by themselves. And as long as they continue the present impartial system on which the concerns of the college are regulated, there can be no doubt that the same justice will always be done them.

Geneva and Washington colleges are modern institutions, lately incorporated by the proper authorities of the states of New-York and Connecticut. They are the result of the laudable exertions of Episcopalians; are therefore rightly allowed to be principally under their care and management; and will undoubtedly continue so, while they continue to do justice to the trust.

Of Columbia college, the Rev. William Harris, D. D., is the president; of Washington college, the Right Rev. Thomas C. Brownell, D. D. LL. D.; and of Geneva college, the Rev. Jasper Adams, D. D.

Doctorates.

At the late commencement of Union college, Schenectady, the degree of Doctor of Divinity was conferred on the Rev. Orin Clark, rector of Trinity church, Geneva, Ontario county, New-York.

At the late commencement at Middlebury college, Vermont, the degree of D. D. was conferred on the Rev. Reuel Keith, of Alexandria, Virginia.—And at the late commencement of William and Mary college, Williamsburg, Virginia, the same degree was conferred on the Rev. William Meade, of that diocese.

St. Paul's Church, Detroit.

On Friday morning, the 10th of August, 1827, the corner stone of the Protestant Episcopal Church of St. Paul's, in this city, was laid by the Right Rev. Bishop Hobart, of New-York. A procession was formed at the Council House, of the vestry and the principal inhabitants of the city, together with the Bishop, the Rev. Mr. Cuming, and the Rev. Mr. Bulkley, of the diocese of New-York, and the Rev. Mr. Cadle, the Protestant Episcopal Missionary in this place. On the arrival of the procession on the spot where the church is to be erected, the bishop delivered the following

ADDRESS.

That Almighty Being, from whose presence we can no where flee, from whose spirit we can no where hide ourselves, now beholds us. Let us realize his holy presence. May we not trust that he regards with favour our pious purpose of commencing the erection of an edifice which is to be devoted to his honour and worship. And may we not hope for that blessing which alone can prosper human undertakings.

The solemnity in which we are about to engage, will not, we think, be without interest to all who are present. For every friend of social order, and every professor of the Christian name, must be gratified that a temple is to be erected, in which will be cherished and promulgated the truths, the precepts, and the sanctions of that religion of the Lord and Saviour Jesus Christ, which, the "best gift of God to man," can alone secure his temporal and eternal happiness.

But the present scene must be peculiarly interesting to those who expect to be the future worshippers in the sanctuary which is here to be erected. For they behold, in its auspicious commencement, the pledge of the consummation of hopes ardently, but hitherto vainly cherished.—They now look forward with lively anticipation, to enjoying in a consecrated place of the Most High, "the means of grace and the hope of glory," according to the evangelical doctrines, apostolic ministry, and primitive, rational, and edifying services of that church which possesses the strongest claims on their confidence and affection. May their hopes be realized in the completion of a building which shall be an ornament to this interesting town, and a memorial of their pious liberality and zeal. The present event will not be unworthy of remembrance.—The corner stone will be laid of a Protestant Episcopal Church, the first erected in a territory, which, as in other parts of our flourishing country, will ere long exchange its forests for cultivated fields, and the solitude of its wilds for the bustle of busy towns, and the hymns of temples in which are celebrated the praises of the Most High.

I say for myself, I am sure I can say for my reverend brethren, that I share with all present, in the joyful feelings which this prospect inspires. I participate most cordially with my young friend and brother,* whose worth I have long known and valued, in the emotions which must fill his bosom at an event which promises the accomplishment of an object dear to his

heart, the subject of his prayers, and the aim of his solicitous exertions.

I feel gratified in being called to act in the solemnities of this day, and in being the organ of offering the supplications of this assembly to Almighty God, through our Lord and Saviour Jesus Christ, for his blessing on this our undertaking.

After the delivery of this address, the bishop laid the corner stone with appropriate ceremonies and exercises of devotion. A pertinent and impressive address was then delivered by the Rev. Mr. Cadle.

The box deposited in the corner stone contained a Bible and Prayer Book; the last Report of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States; Journal of the Proceedings of the General Convention of 1826; Charge of Bishop Hobart, delivered in 1815; Journal of the Proceedings of the Convention of New-Jersey, held at Salem, in 1826; Copy of the Constitution of St. Paul's Church; and a brief Sketch of its History; names of the Builders; names of the Rector, Wardens, and Vestrymen of St. Paul's; names of the President, Vice-Presidents, Patrons, and Directors of the Domestic and Foreign Missionary Society, with those of the Executive Committee; names of the Governor of Michigan, and Mayor of Detroit; newspapers of this city.

The bishop preached the next day, and also on Sunday morning, when he administered confirmation. In the afternoon, at the particular desire of the bishop of Quebec, who was then on a visitation of that part of Upper-Canada, Bishop Hobart crossed the river to Sandwich, and preached for Bishop Stewart.

It is a somewhat singular coincidence, that these two bishops, without any previous concert, should meet in the discharge of their public duties, at so remote a distance from their respective residences. Bishop Hobart is the first Protestant bishop who has visited this territory. It was his intention to have visited Green Bay; but in consequence of the probability that the steam-boat would be detained on her voyage longer than he expected, and than would be compatible with the duties which he has to discharge in his diocese, he was compelled to postpone his visit to Green Bay to the next summer.—*Michigan Herald.*

For the Christian Journal.

Address at the Laying of the Corner Stone of St. Paul's Church, Detroit, August 10th, 1827, by the Rev. Richard F. Cadle, Missionary, &c. &c.

In commencing the erection of a house to be separated from worldly uses, and dedicated to the service and glory of God, it is peculiarly meet and right that we

* The Rev. Mr. Cadle, the Church Missionary, and Rector of St. Paul's church, of Detroit.

supplicate his blessing upon our labours. This happy hour is a rich compensation for years of anxiety and doubt; as it evinces a general regard for the establishment of our faith, and furnishes the assurance that the doctrines, discipline, and worship which we cherish, will here find a safe depository long after we ourselves shall have slept with our fathers. The honour of God is zealously studied by the faithful subjects of his kingdom, and the humble believers in his promises. It is a motive of conduct founded in the truest reason, prompting to cheerful and acceptable sacrifices, and accompanied with pure and heartfelt satisfaction. One of the most elevated principles by which man can be influenced, proving the refinement of his nature from the alloy of selfishness and sensuality, and proposing to itself objects which extend beyond the interests of the present world—its production is the great end of the services of religion, and a satisfactory evidence of the operation of that Spirit who renews and sanctifies the heart.

It is trusted that none professing an attachment to the principles of our communion will refuse their aid to the religious work in which we have engaged, but that all will contribute their free-will offerings, and labour with untiring zeal, until the top-stone is brought forth with the shoutings of grace—grace unto it. If there is any object worthy of peculiar love, any cause deserving of all the efforts it is possible for human beings to make, it is the extension of the Church of the Redeemer. We are swayed by no personal or selfish motives, but consecrate our time and substance to the noble purpose of advancing the interests of pure and undefiled religion. We have put our hand to the plough; we have counted the cost, and find no hindrance in the considerations of prudence: let us then complete with honour what we have begun with judgment and zeal. It is a labour of love, which, if prosecuted with pure intentions, will amply recompense us in this life, and furnish matter of satisfaction even in the hour of death. Thus is the gratifying prospect held out of the long, and perhaps perpetual maintenance of the primitive and evangelical principles of our church. What is highly valued by us, we must be anxious to secure for our own enjoyment, and for the benefit of succeeding generations. We are not so selfish as to consult only for the present moment, although in this case our own interest is closely united with that of those who will assume our stations. The inheritance of religious privileges exceeds all other legacies; and the cheering belief is entertained, that if our present wishes are consummated, if our hearts grow not cold, and our hands are not weakened, generations to come

will call us blessed, and many immortal spirits will be trained up in the courts of this contemplated house of the Lord, for the glorious services of the Church eternal in the heavens. In the spirit of him who would not give sleep to his eyes, nor slumber to his eyelids, till he had found out a habitation for the mighty God of Jacob, let us commit this fond object of our hopes to the protecting care of heaven, and labour until it rises to reward our solicitude; wisdom will not allow the plans of reason to become abortive, and piety will meet difficulties with firmness, rejoicing in the proof of its vigour: we aspire to glorify God "mighty in power, and of majesty incomprehensible"—we seek a resting-place and a home—a consecrated spot for prayer and praise—objects worthy of being the subjects of daily supplications, and of attracting the richest offerings of devotion. There it will be our privilege to worship God with holy worship, to kneel often at his altar of mercy, to hear the words of eternal life, and to be visited with the soothing influences and animating hopes of the Holy Ghost the Comforter. In it the young will be planted, and flourish as the trees on which the heavens drop down the dew; giving early promise of excellence, and producing in season abundant fruit. In it the aged will be directed to an all-sufficient staff and support; sustaining them through the remaining wearisome days of their pilgrimage, until they reach that city which hath foundations whose Builder and Maker is God. It will be a sanctuary for penitence, a refuge for misery, and a nursery for heaven. There Christ Jesus will be constantly set forth crucified for us men, and for our salvation; to whom sinners must look for redemption; and who, when our flesh and our heart shall fail, if we have loved him with true affection, confided in him with an unwavering faith, and served him with a pure devotion, will be the strength of our heart and our portion for ever.

In life it is joyful to prostrate ourselves in his courts, to give thanks with his inheritance, and to look upon his reconciled countenance; in death it is happy to receive from his hands the pledges of his favour, and to breathe our last wishes for mercy in the words of that spiritual parent who received us into her arms in the helplessness of infancy—has guarded us by her care—has nurtured us by her ordinances—and who is soon to commit us, as she has our fathers, to the sleep of the grave, in hope of the glory of an eternal day. "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth; yes, if I prefer not Jerusalem in my mirth." "Blessed is he that bleaseth thee." And may I not apply the encouragement of the prophet

to those engaged in the erection of the second temple—"Be strong all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts!"—To his favourable regard we commend our undertaking in the fullest confidence, and beseech him to be "gracious unto Sion, and to build the walls of Jerusalem."

New Church.

THE ceremony of laying the corner stone of St. John's church, Franklin, Venango county, Pennsylvania, took place on Thursday, the 26th of July, 1827, attended with religious and masonic rites, at 12 o'clock, M. A procession of the citizens and vestry was formed at the Court-house, and on their way being joined by the clergy and the masonic order, proceeded to the site selected. On approaching the spot, the clergy and vestry advanced, repeating the 132d Psalm. The prayers used on similar occasions by our venerable diocesan, were then offered by the Rev. Mr. Hutchins. The Rev. Mr. Smith descended to the stone, and deposited in its cavity the memorials prepared—the stone was closed, and the memorable words pronounced, "Other foundation can no man lay than that is laid, which is Jesus Christ, (striking the stone thrice,) in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The officers of the fraternity then advanced, when, after a pertinent address by the Deputy Grand Master of the District, the Hon. Stephen Barlow, assisted by the Worshipful Master of Western Star Lodge, Meadville, Col. John Dick, the stone was examined and fitted in due form. A discourse was then delivered by the Rev. Mr. Hutchins, after which the services of the occasion were closed by a brief address to the fraternity, by the Rev. Mr. Smith, and the benediction. The various services were solemn and impressive. This is the second corner stone ever laid in this diocese west of the Allegheny river. It is also the first attempt to erect a house of worship in this village, though its settlement commenced about the time with that of Pittsburg. Formerly it was occupied by the French as a garrison, and the ruins of a regular fortification are still visible. Situate at the junction of French creek and the Allegheny river, at no distant period it must become a place of much interest and importance. The contemplated building will in structure be plain and Gothic, its length forty one feet, breadth thirty-two, of brick materials. The services of our church, since the organization of the congregation, have been principally afforded through the aid of the *Society for the Advancement of Christianity.* Under the divine blessing, through the

means of this society, six congregations in this section have, within less than two years past, been raised and sustained.—*Church Register.*

Appointments for Preaching.

THE following appointments for preaching and confirmation in the diocese of New-York, are made by Bishop Hobart during the month of September:—

Sunday, September 2d, Goshen; 3d, A. M., Goldenham, and P. M., Newburgh; 4th, Catskill; 5th, Athens, A. M., and Hudson, P. M.; 6th, Greenville, A. M.; 7th, Rensselaerville, A. M.; 8th, Durham, A. M.; Sunday, 9th, Windham; 10th, Waterville, P. M.; 11th, Unadilla, P. M.; 12th, Bainbridge, A. M.; 13th, Colesville, A. M.; 14th, Binghampton, A. M.; 15th, Coventry, P. M.; Sunday, 16th, Oxford; 17th, Sherburne, A. M.; 18th, Otisco, P. M.; 19th, Syracuse, A. M.; 20th, Ferryville, P. M.; 21st, Richfield, A. M.; Exeter, P. M.; 22d, New-Berlin, A. M.; Sunday, 23d, Butternuts; 24th, Cooperstown, A. M.; 25th, Cherry-Valley, A. M.; 26th, Duaneborough, ten o'clock A. M.; Schenectady, four o'clock P. M.; 27th, St. Mary, West-Charlton, A. M.; 28th, Johnstown; 29th, Charlton; Sunday, 30th, Balltown, A. M.; Milton, P. M.

EPISCOPAL ACTS.

In the Eastern Diocese.

In Trinity church, Boston, on the 21st of June, 1827, the Rev. B. C. C. Parker, and the Rev. Eleazer M. P. Wells, were admitted to the holy order of priests, by the Right Rev. Bishop Griswold. The Rev. J. S. J. Gardiner, D.D., the Rev. Isaac Boyle, and the Rev. Theodore Edson, being present and assisting.

In the Diocese of Connecticut.

On Wednesday, August 8th, 1827, at an ordination held in St. Peter's church, Hebron, by the Right Rev. Thomas C. Brownell, D. D., LL. D., the Rev. George Champlin Shepard, deacon, rector of the church, was admitted to the holy order of the priesthood. The morning service was performed by the Rev. William Jarvis, rector of St. John's church, Essex, Saybrook; and the candidate was presented, and an appropriate discourse delivered, by the Rev. Professor Doane, of Washington college.

On Thursday, August 9th, at Christ church, Norwich, the apostolic rite of confirmation was administered to nine persons, by the same Right Rev. Prelate.

In the Diocese of New-York.

On Wednesday, the first of August, 1827, the Right Rev. Bishop Hobart, on his way to the northward, held a confirmation at St. James's church, Hyde-Park, Dutchess

county, New-York; and, on the same day, admitted the Rev. Samuel R. Johnson, minister of that church, and an alumnus of the General Theological Seminary, to the holy order of priests. The presenting presbyter was the Rev. John Reed, of Poughkeepsie; in addition to whom, the Rev. William Thomas, of Fishkill, the Rev. John M'Vicar, D.D., of Columbia college, New-York, and the Rev. Levi S. Ives, of the diocese of Pennsylvania, united with the bishop in the apostolic laying on of hands on the head of the candidate for the priesthood. Morning prayers were read by the Rev. Mr. Ives, and the lessons of the day by the Rev. Mr. Thomas. On this interesting occasion the church, though on a week day, was crowded with attentive auditors, and so continued to the close, notwithstanding the unusual length of the services. So great was the interest created by the impressive offices of our church, and still more by the forcible and touching addresses of the bishop, in which, with more than his usual ardour, he urged home upon the conscience and feelings, the solemn duties that resulted from the obligations that were then assumed. In his address to the deacon about to be ordained, he took occasion to refer to his being one of the earliest graduates of the General Theological Seminary of our church, and to augur well of the success of an institution, of which such were the first fruits—bearing testimony, as he proceeded, in a manner highly gratifying to the congregation, to the talent, simplicity, and pious zeal of their pastor. Indeed, the influence of the whole scene was highly favourable to the excitement of those feelings between the clergyman and his parishioners, on which his usefulness depends, and may serve to show the importance, wherever it can be done, of the ordination for the priesthood being held in the parish church of the deacon, in the very scene of his ministerial labours, and surrounded by that very flock, who are solemnly committed to his charge, and to whom he there pledges himself, God being his helper, to watch and feed.

On Sunday, the 5th of August, St. Mark's church, Le Roy, Genesee county, was consecrated to the worship of Almighty God, by the Right Rev. Bishop Hobart.

In the Diocese of Pennsylvania.

At an ordination held in St. James's church, Philadelphia, on Sunday, the 26th of August, 1827, by the Right Rev. Bishop White, the Rev. Henry J. Whitehouse, an alumnus of the General Theological Seminary, late of the diocese of New-York, and rector elect of Christ church, Reading; and the Rev. John B. Clemson, minister of St. Stephen's church, Harrisburg, deacons, were admitted to the holy order of priests.

In the Diocese of Maryland.

On Thursday, August 2d, 1827, at the chapel of St. Margaret's, Westminster, the Rev. Henry Aisquith, deacon, was admitted to the holy order of priests, by the Right Rev. Bishop Kemp.

Obituary Notices.

THE following announcement of the removal of an ardent and faithful labourer in the vineyard of the Lord, is to ourselves no less melancholy than unexpected; and calls for the condolence of every member of that church, in whose service he was devotedly and successfully engaged.—While this afflictive dispensation will be severely felt, by the many who were intimately acquainted with him by the ties of friendship and ministerial relationship, they will not be left as those who grieve without hope.

O! blest are they who live and die like these,
Loved with such love, and with such sorrow
mourned.

Died at Groton, (Poquetannoc) on the 9th of August, 1827, in the 34th year of his age, the Rev. THOMAS K. PECK, a zealous, pious, and faithful minister of the Protestant Episcopal Church. In this dispensation, God has plainly declared that his ways are not as our ways, nor his thoughts as our thoughts. To human appearance, the life and services of few men were more needed than Mr. Peck's. He had officiated nearly a year at Poquetannoc, to the great satisfaction of the people, and with the manifest blessing of God upon his labours. Prospects of increased usefulness seemed to be opening to his view. The seed which he had sown was already springing up, and gladdening the city of our God. An attention to the great concerns of eternity was awakening, and we had hoped to see, through his instrumentality, God's name glorified, and the salvation of many souls set forward. But God, in his infinite wisdom, was pleased to take to himself this faithful servant, from the field already white for harvest. After a few days illness, in which nothing seemed to trouble him, save the thoughts of his people being as sheep without a shepherd, and in which his constant prayer was, Not my will, but thine, O God, be done, he commended his spirit into the hands of his Saviour, knowing that He, in whom he had believed, was able to keep that which was committed unto him against the great day. He breathed out his soul, full of faith, and big with the hopes of a blessed immortality, thanking God that the hour of his redemption had come. An affectionate congregation mourns his premature death, for whom may God raise up another prophet, like unto him, unto whom they may bearken.—Canal of Intelligence.

Died, on the 20th of August, 1827, the Rev. CORNELIUS R. DUFFIE, rector of St. Thomas's church, New-York.

The death of this excellent man, and faithful minister in the Church of God, has been an occasion of general lamentation to all who knew him—but to his relatives, connections, and friends, and to the flock of his own gathering, it has been a deep and inexpressible affliction. Indeed, it is one of those unsearchable dispensations of Providence which humble and confound our limited understandings. The persuasion that God, in his infinite wisdom and goodness, directs all things for the best purposes, and to their proper ends, is the only ground of submission to this mysterious exercise of His will. Our departed brother has not only been taken from his family and friends, to the former of whom he was so necessary, and to both so dear, but from his labours in the vineyard of the Lord, which had been so eminently prospered and blessed in the beginning, as to make us wonder that they were not prolonged.

The whole tenour of his life had prepared him for extraordinary usefulness in that ministry in which it was closed. From his early years he was imbued with the spirit, and felt the power of godliness; and in the gay season of youth, when it is so common to indulge in levity, pleasure, and mirth, he was remarkable for the serious and thoughtful turn of his mind, the deep tone of his devotional feelings, and his exemplary discharge of all the duties of religion. His piety was also of a most engaging character, for while he was careful to adorn the doctrine of Christ by the strictness and purity of his life, yet there was such gentleness in his manners, such sweetness of temper, such lowliness of heart, and unaffected modesty in his carriage, as represented religion in her own meek and winning air, and gave a powerful and persuasive influence to his example.

He was not brought up in the church; but partly, perhaps, from the endearing intimacies which he had formed in college with some persons who belonged to her, and partly from her own claims to admiration and preference, he entered, of his own accord, into her communion. He entertained just views of the primitive constitution of the church, and carried out his principles to their true consequences. He loved the evangelical doctrines, the simple, fervent, and spiritual liturgy, the decent and comely order of the church. And long before he thought of the ministry, he engaged with a heartiness and zeal, which never abated, in every rational scheme for her advancement and honour. *He cheerfully gave his time, his thoughts, and his talents to the societies of her own creating; neither discouraged by their*

humbleness in the beginning, nor by the difficulties in their progress; neither captivated by the splendour of more popular and imposing institutions, nor disheartened by the lukewarmness and indifference of many to our own; but labouring in patience and hope, and trusting that God would ultimately prosper his own work. He lived long enough to enjoy with others some earnest of this blessed result.

His short and transitory course was chequered by more than the usual changes and chances of this mortal life. He entered upon the world with fair hopes and flattering prospects, which were in a great measure realized. He was happy in his domestic relations, prosperous in business, and so well and firmly established, as to give a reasonable assurance of fuller success in future. But God had better things in store for him than these frail and temporal blessings. He was afflicted in mind, and ruined in estate. The loss of his patrimony and his own acquisitions was soon followed by the death of his amiable and exemplary wife, for whom he never ceased to mourn with the tenderest affection until the hour of his own departure. From his great concern for the one thing needful, he had mortified his love for the world even when he was enabled to indulge freely in its enjoyments; but these repeated calamities weaned him so effectually from it, that his soul seemed to be chiefly directed towards the world to come. They increased the habitual seriousness of his temper and fervour of his devotions, gave a greater spirituality to his thoughts and affections, and impressed him with a more realizing sense of all the great truths of salvation. From that time his mind, his manners, his conversation, and writings, took a pensive and melancholy hue, which seldom disappeared altogether even in the lightest moments of domestic and social enjoyment. His heart was most relieved, and his countenance most brightened, when he dwelt upon those things in which the Christian finds his hope and rejoicing.

It was in this frame of mind that God graciously disposed him to enter into the service of his sanctuary, where all his devout wishes and feelings might find an ample gratification. His respectable scholarship; his delicate and refined taste; his lively and fertile imagination; his ease, elegance, and grace in composition, together with his great piety and worth, led to the most favourable hopes of his usefulness and success in the church.—Notwithstanding the want of some of those personal advantages of voice and manner which are so essential to popularity, and a modesty which was at first oppressive and embarrassing, yet, through the qualifications which God had given him, and vouchsafed to bless, he surpassed the most

sanguine expectations of his admirers and friends. By patient and laborious efforts, and a discreet and well tempered zeal, he drew around him, in a short time, a small body of people attached to his person and devoted to his wishes, who at length swelled into a large and respectable congregation. A church was built for him, which in spaciousness and elegance was suited to their numbers and wealth. Every arrangement was made for his individual accommodation and comfort. And from his active exertions among his people, and the affection and reverence in which he was held by them, there is good reason to believe that the spiritual state of his parish was not less prosperous than its temporal condition was happy and flourishing.

Amidst all this usefulness, which seemed only a prelude to better things to come, he has been hastily called from his labours. His sickness was short, and his death unexpected. He had not considered the case alarming, till it was announced to him, that in a few hours it would be fatal. Death, as he declared on the occasion, had long been familiar to his thoughts; till it had even become to him a dear and interesting contemplation. He had often looked forward to this hour with a joyful anticipation of that glory and bliss to which he trusted it would introduce him. The sudden communication, however, that it was so near at hand, was a surprise. With his characteristic humbleness of mind and tenderness of conscience, the sense of his personal imperfections and sins, and his negligences and failings in his pastoral duty, pressed for a moment upon his heart—but as he had always looked to the atoning sacrifice of the cross for the pardon of his sins, and to the mercy of God, through the merits of his Son, for his acceptance and favour, he immediately regained his composure and peace. God had always been good and gracious to him, and in this hour of his need he could still put his trust in him. He could still pray that his will might be done on earth as it is in heaven. And then calling his family around him, he spoke to them with such a clear and collected mind, and so ready an application of scriptural truth and scriptural language to their circumstances and his own, with such tenderness, solemnity, and force, with such an elevation of spirit, and such kindling and heavenly hopes, that whilst his friends were overwhelmed by the touching scene, they were nevertheless rejoiced that, on his part, it was so full of comfort, assurance, and peace. Thus he closed his holy and useful life with a blessed death, and entered, as we trust, into the joy of his Lord.

His afflicted sisters—his desolate orphans—his early friends, who constantly found in him new reasons for esteem and

attachment—his affectionate and bereaved flock, for whom he offered up his last and most fervent prayers—will often recall his loss with heartfelt grief; but yet will be comforted in remembering, that they especially ought not to sorrow as others who are without hope. His brethren and companions, with whom he took sweet counsel together, will miss him in their private circles, and in those meetings for promoting the interests of religion, where he was more frequently to be found; but, through the grace of God, they will still keep before them his edifying example, and be roused to greater activity and diligence by his sudden death. But, above all, the church which he adorned by his piety and zeal, and to which he paid so much honour and reverence by faithfully adhering to her doctrines, her worship, and usages, which he considered as the *pillar and ground of the truth*, and the abundant source of “true religion and virtue,” the church has sustained a loss which all her friends will feel, and which they will earnestly unite in praying the Great Shepherd and Bishop of souls to supply.

Lines on the Death of the Rev. C. R. Duffie.

Awake, once more, the trembling string
Of sorrow's harp, and sadly sing—
Mourn for the *Man*, the *Pastor* mild,
He on whose lips persuasion smil'd:
Whose life impress'd the truths he taught,
Whose ardent efforts all were brought,
To improve his flock in Christian love,
And lead from earth, to joys above:
Sudden the cord was rent in twain;
We dare not, ought not, to complain;
From labour, sin, and sorrow sped,
His body rests in earthy bed;
His ransom'd spirit soars on high,
Where Jesus reigns—who deign'd to die—
Who rose triumphant o'er the tomb,
From thence to banish fear and gloom.
May God assist us with his grace
To meet him in that blissful place,
Where all the ransom'd, round their King,
Eternal hallelujahs sing.
Shed we affection's holy tear,
And leave it on his lowly bier.

M. A. W.

At a numerous meeting* of the Trustees and Managers of the “New-York Bible and Common Prayer Book Society,” of the “Auxiliary New-York Bible and Common Prayer Book Society,” of the “New-York Protestant Episcopal Tract Society,” of the “New-York Protestant Episcopal Missionary Society,” and of the “New-York Protestant Episcopal Sunday School Society,” convened at St. Paul's chapel, on Friday evening, the 31st of August, 1827, for the purpose of uniting in testimonials of affection and respect for their late beloved fellow member, the Rev. Cornelius R. Duffie, the bishop of the diocese being absent from the city, the Rev. William Harris, D. D., presi-

* This meeting was called at the suggestion of several lay gentlemen connected with those societies, and who have long known and appreciated the worth of their deceased friend.

dent of Columbia college, was called to the chair, and Mr. Talmun J. Waters appointed secretary.

The object of the meeting having been briefly explained by Mr. Floyd Smith, he submitted the following preambles and resolutions:—

It having pleased Almighty God, in his wise Providence, to remove from the church on earth his faithful ministering servant, the Rev. Cornelius R. Duffie, distinguished, as well by his assiduous and useful services in the various functions of the ministry, as by a zealous, constant, and efficient devotion to the interests of the several religious societies here represented, the trustees and managers of those societies, delighting to cherish that sweet remembrance of the good, which flourishes long after they are called to sleep in the dust, would now indulge in grateful recollections of the beloved friend and fellow member whom they have lost.

He was, indeed, a "burning and a shining light," setting forth the true and lively word of God both by the fidelity of his doctrine, and the sanctity of his life. In early years, peculiarly serious and conscientious; in his subsequent application to secular pursuits, respected and honoured for his integrity and correct principles; as a member of the church, devout, consistent, and every way exemplary; as a vestryman of the parish to which he belonged, conscientiously devoted to the responsibilities and duties thus devolving on him; and, in his ultimate devotion to the sacred work of the ministry, ardent, disinterested, sincere, and laborious, his life has exhibited the most delightful and instructive view of the thoroughly practical influence of true evangelical faith. Eminently respectable for natural talents, and literary and theological attainments; sound in his views, and faithful in his exhibition and enforcement of the Gospel system of grace and salvation; and correct in his reception, and consistent in his maintenance and application, of the distinctive principles of our apostolic and primitive church; he was justly regarded as one of the best and most useful ministers of our holy faith. The parish church of St. Thomas, in this city, and its numerous and highly respectable congregation, being the result of the divine blessing upon his short labours, commencing with a few families, in a small hired apartment, are splendid monuments of the assiduity and success of his ministry.

Added to these views of his life and character, which are more peculiarly interesting to us who were officially associated with him in the several religious societies connected with our church in this city, we have also to notice, with melancholy pleasure, the strong hold which his distinguished virtues gave him upon all who were connected with him in any of the domestic or social relations, and especially those who knew him in the tender relation of a Christian pastor.

Urged by these considerations, nothing doubting that we therein speak the cordial sentiments of our constituents, and feeling the consolation of thus giving vent to our own sincere emotions, we unanimously adopt the following resolutions:—

1. *Resolved*, That we cherish the highest sense, and the most affectionate recollection, of the many, great, and endearing virtues of our deceased associate and friend, the Rev. Corne-

lius R. Duffie, and deplore his loss as a severe bereavement both to the church of Christ, and to the several religious societies with which he was connected as trustee and manager.

2. *Resolved*, That the devout returns of gratitude are due to Almighty God, for those influences of his grace whereby the church was blessed, in the person of him whose loss we now deplore, with a member so exemplary in every department of Christian faith, character, and conduct, and a minister so devoted, disinterested, and successful, in the discharge of his holy functions; and that our faithful prayers should be offered, that the effects of his life and doctrine may long survive his dissolution, and that God would incite and enable his surviving brethren to labour with an assiduity proportioned to the increased need arising out of the loss of such faithful men, and raise up others in sufficient numbers to carry on the great work for which his ministry is appointed.

3. *Resolved*, That our most respectful and affectionate condolence is hereby offered to our beloved father in God, the Right Rev. the Bishop of this diocese, on the loss which he has sustained of a presbyter so much and so justly beloved, and enjoying so large and well merited a share of his confidence; and that we devoutly pray that his pious, laborious, and well directed efforts for advancing the interests of the religion and church of the Redeemer, though deprived of so firm, so useful, and so enlightened a friend and supporter, may still go on prospering and to prosper.

4. *Resolved*, That the several boards of managers of societies of our church, here assembled, affectionately reciprocate with each other, and cherish with their fellow members generally, emotions of the most sincere Christian sympathy, in the deprivation which they all feel of one between whom and them there has ever existed the strongest personal attachment, and who laboured with them, in their several spheres of operation, uniformly, faithfully, and efficiently; and that they feel deeply impressed with the duty of stirring up each other to renewed efforts for advancing the glory of God, the good of his church, and the spiritual and eternal welfare of their fellow men.

5. *Resolved*, That our respectful and affectionate condolence be tendered to the vestry and congregation of St. Thomas's church, for the severe and truly afflicting bereavement with which they have been visited; and that we assure them, that our devout prayers will be mingled with their own, that this heavy dispensation may be overruled to their good; that the affectionately cherished remembrance of their late excellent pastor, who so pre-eminently displayed the power and peace of the Gospel in his happy and triumphant death, may prolong and increase the effects of his faithful labours; and that they may be graciously provided with another as devoted to their best interests, and as true to the most scriptural and consistent modes of advancing them.

But it is not only the public and official character of the deceased which claims for him the most grateful and affectionate remembrance. As a friend, and in all the endearing relations of domestic life, he was such, that a similar bereavement could not be more severe. While, then, we deeply feel the loss which the circle of friendship has sustained of so much sincerity, purity, and amiableness, and love to dwell

on the characteristic disinterestedness and humility, which secured so much of the truest esteem, regard, and confidence, we should have still warmer emotions of sympathy for the amiable family in which he sustained the parental and fraternal relations with an affection so true, so endearing, and so unwearied. Therefore,

6 *Resolved*, That our warmest and tenderest sympathies are with the bereaved family of the deceased; and that they be assured that our's will be among the desires and prayers of many hearts, that God's supporting and consoling providence and grace may be ever with them; that the little orphans, especially, may be his peculiar charge; and that all their severe trials and afflictions may be overruled for their spiritual and eternal good.

7 *Resolved*, That copies of the foregoing preambles and resolutions be engrossed and signed by the chairman and secretary of this meeting, and be sent as follows:—One to the Right Rev Bishop Hobart; one to the secretary of each of the societies here represented, for insertion on its minutes; one to the vestry of St. Thomas's church, New-York; one to the family of the late Rev. Mr. Duffie; and one, with a minute of the proceedings of this meeting, signed by the chairman and secretary, to the publishers of the Christian Journal, with a request that they be inserted in the next number of that work.

The above preambles and resolutions were seconded by the Rev. Benjamin T. Onderdonk, D. D., who, after a few remarks, read a memoir of the life of the Rev. Cornelius R. Duffie.

The vote being then taken, the preambles and resolutions were unanimously passed.

It was then, on motion of the Rev. George Upfold, M. D., seconded by J. Smyth Rogers, M. D., *resolved*, That a copy of the interesting memoir just read by the Rev. Dr. Onderdonk be requested for publication, in connection with the proceedings of this meeting, in the next number of the Christian Journal.

The meeting adjourned.

WILLIAM HARRIS, *Chairman*.
TALMAN J. WATERS, *Secretary*.

The following is the Memoir.

Cornelius Roosevelt Duffie was the son of Mr. John Duffie, a respectable merchant of this city. He was born on the 30th or 31st of March, 1789, so near the precise point of division between the two days, as to have always rendered him doubtful which to consider as the anniversary of his birth. Of his boyhood nothing more is known by the present writer, than the uniform and affectionate testimony of the elder branches of his family, that the characteristic amiableness, modesty, purity, and seriousness, of his subsequent life, began very early to appear. Having duly qualified himself under proper instructors, he entered the freshman class of Columbia college, in November, 1805; the examination for entrance having been that year postponed, on account of the prevalence of the yellow fever at the usual period of opening the college. And then, when we met together in the college-hall, as candidates for admission into that venerable institution, commenced an acquaintance, which immediately became the strong and intimate friendship, that continued, not only without interruption, but, as far as my memory serves, without any abatement, arising from either

word or thought bordering on coldness or unkindness, up to the period when God was pleased to take him to Himself.

At college, he distinguished himself for the uniform propriety of his conduct, for the industry with which he pursued his studies, and for the respectability with which he acquitted himself at the private and public recitations. When in the freshman class, he was among the founders of the Columbian Peithologian Society, one of the two associations of students of the college, which still contribute, in no small degree, to its reputation, and to *their* literary advancement.

Among his fellow students, he was, I believe it may be said without reservation, universally esteemed and beloved; while he enjoyed, in the highest degree, the confidence, regard, and approbation, of the president and professors. There are those now present, and many others, who share with me in the delightful, but now melancholy, recollections, attached to the period of our college connexion with the deceased. These recall a general series of intercourse, and very many special occasions of friendly meetings, and mutual participation in duties and in pleasures, than which nothing contributes more to memory's joys. He is gone, to whom we are indebted for recollections so pleasing and so soothing in the various changes and chances of this mortal life; but the recollections themselves will still be dear while memory performs its office. They will still, from time to time, remove, for a while, all that has intervened, bring us again in the beloved society of our early friend, carry us again to the bright days in which we were cherished by our *alma mater*, and engage us in the delightful pursuits and recreations which were rendered still more delightful, because friends, the beloved of our bosoms, were there to share them. And when the sweet illusion will be passed, and we return to the painful reality of seeing no more on earth one of the best and most valued of those friends, we will still indulge the hope—and be animated to the faithful use of the proper means—of meeting him again in the region of life, and light, and joy eternal.

Having passed, with great credit, through the regular college course, my friend received the degree of Bachelor of Arts, at the commencement in 1809. He immediately began the study of the law under his distinguished relative, the present chancellor of this state. In about a year after this, he had the misfortune to lose his worthy father. By the advice of friends, he then gave up his professional studies, and entered on the flourishing mercantile business which his father had left. He continued a merchant for several years. During the last war, he faithfully performed the share of military duty, which was then required of every citizen not legally exempted from bearing arms. The circumstance is here mentioned, simply because it afforded another, among the many proofs, of the uniform excellence of his life, and how, in every situation, he endeared himself to all connected with him. Many are the testimonies to the respect, attachment, and in many instances, warm friendship, which were then formed for him by his brother officers; and the fidelity and punctuality with which he discharged all the duties devolving on him.

Although engaged in merchandise, he was not neglectful of literary pursuits, or of his privileges and obligations as an honoured son of his college. At the commencement of 1813, having complied with the requisitions of the statutes, he received the degree of Master of Arts.

In the year 1816, he formed a matrimonial connexion with Helena, daughter of Mr. James Bleeker, of this city. This, as long as it lasted, was to him a source of the purest happiness. Always, in joy and in sorrow, that excellent woman was, in every respect, an help truly meet for him. During her life, it was obvious to all who knew them, as far as that knowledge can be shared, which personal experience only can impart in its blessed fulness, how truly she was, in the beautiful language of Addison, the "kind and faithful friend," in whom is "doubled all" our "store" of "worldly bliss." And when it pleased God to take her to Himself, not by noisy and officious professions, but by a deeply settled remembrance of her virtues, her piety, and excellence, and a dearly cherished meditation on her blessed change, and anticipation of being united with her in the kingdom of heaven, all who knew him intimately saw reason to say, with the greatest respect and admiration for affection so sincere and unbroken, *Behold, how he loved her.*

For a few years after his marriage, his lot in life seemed blessed indeed. Peculiarly domestic in his dispositions and habits, he loved his home, and had a home every way deserving of his highest love. His business prospered. And he had every earthly promise of a long, a successful, and a happy life.

That wise Providence, however, to whom he had looked and trusted, with the confidence of a child, and the faith of a Christian, thought proper to order it otherwise. He experienced in business the reverses which, at that time, occurred in our mercantile community, with such mournful frequency, and painful consequences. He was ultimately obliged to bring to a close every concern of that nature. And here, too, by the strict integrity and honesty, which, reaping their rewards in his prosperity, did not desert him in the dark hour of adverse fortune, he still farther illustrated the uniform excellence of his character and life.

About this time, in May, 1821, his good mother was taken from him. This afflictive event entailed on him, towards an amiable and interesting family of orphan sisters, the duties and obligations at once of brother and of parent—duties and obligations, the discharge of which is evinced by a grief, and a sense of bereavement, which it were sacrilegious to attempt to describe. About three months after his mother's death, on the 17th of August, in the same year, he was deprived of the object of his tenderest earthly affection—the beloved wife who had added so much to the joy of his happiness, and taken so much from the grief of his misfortunes. She left four lovely children, one a babe but a few weeks old, now the only surviving son; the eldest, also a son, having followed his mother to the paradise of God, in June, 1824.

A few months after the death of his wife, our dear departed friend finally, and after much most serious and conscientious deliberation, and much earnest prayer for the divine

guidance, determined to carry into effect an inclination and desire, long ardently cherished, of preparing for the holy ministry. And this seems to be a proper period for pausing, and taking a distinct view of his history and character in that most excellent and valuable feature of them—*his religion.*

His parents were pious and respectable members of the Baptist communion; in the principles of which, of course, he was, in early life, instructed. And never could devout parents wish more gratifying and encouraging evidence of the blessed effects of early attention to religious instruction, than appeared in the seriousness, conscientiousness, and piety, of this excellent son, as soon as his mind was capable of manifesting any character. When I first knew him, I loved him for these qualities, although I knew and saw that he was not a little tinctured with the ordinary prejudices against our church, arising often from ignorance of her real character, and therefore conscientiously and honestly cherished. Having been placed next to each other in our class, and continuing in that relative situation throughout the whole college course, it will not be surprising that among the many subjects of conversation that would naturally be introduced, our respective views of religion should form a part. From the peculiarities of the Calvinistic system, I believe he differed, as soon as he knew what they were. Never shall I forget the joy I felt, when once he asked me if the funeral service of our church was always the same. He had, the day before, heard it for the first time; and it made a deep and most favourable impression on his mind. Soon he purchased a Prayer Book, and would often comment to me on the beauty of many of its parts. He began occasionally to attend the services of our church; and continued to do so, with gradually increasing frequency, while he remained in college. Having satisfied his mind that there were peculiarities in the system in which he had been educated, that would prevent his ultimately adopting it as the religion of his choice, he commenced, soon after leaving college, an inquiry into the distinctive principles of several religious denominations. The result was a deliberate conviction of the duty of connecting himself with the Protestant Episcopal Church. This was, indeed, for us, a most valuable conviction. It was the conviction of a mind deeply imbued with pious sentiments, and a just appreciation of religious responsibility; a mind which had been swayed by prejudices against us; and a mind, raised by natural strength, and the improvement of a liberal education, above the influence of any other motives, than the clear and deliberate decisions of an enlightened understanding. He connected himself, as a pewholder in St. John's chapel, with the parish of Trinity church, in this city, and soon gave to him, who now mentions it with recollections of the most sacred and interesting character, the high gratification of receiving him, by baptism, into the congregation of Christ's flock. This was, to him, far from being a matter of mere form, or cold dependence upon outward rites. He immediately showed his sincerity and consistency by becoming a communicant of the church; and as soon as opportunity offered, manifested his humble and faithful disposition to fulfil all righteousness, by receiving the apostolic ordinance of con-

nation. Immediately after his connexion with the church, he became a member of our Tract Society, and was soon appointed one of its officers, and was, as he continued to the last, one of its most faithful and efficient friends. In 1816, he united heartily with others in establishing, and has ever since continued faithfully to serve, the Auxiliary Bible and Common Prayer Book Society; and at a subsequent period, was one of the active founders, and remained to the close of his life one of the most efficient friends, of our Missionary Society; of which, as a mark of respect and affection, his parishioners, within the last year, paid the requisite amount for constituting him a director for life. He, too, was one of the first, and most zealous, in the establishment of Sunday schools connected with our church in this city, and in organizing the Sunday School Society which is represented in this meeting.

Such was the respect in which he was held, and the confidence cherished in him, that very soon after his connexion with the parish, he was elected a member of its vestry. In this station, also, he acted with his characteristic fidelity and conscientiousness. He ever bore in mind the spiritual character of the church, and decided and acted with a view to that; while he was also, in the most exemplary manner, careful of the temporal trust committed to the corporation of the parish. He loved his pastors, both personally, and from a due appreciation of the character, importance, duties, and responsibilities, of their high and holy functions.

It was truly gratifying to know, that when, in his adversity and his sorrows, we saw in him the serious and pious Christian, faithful in the discharge of all the Christian duties, and alive to every view of Christian responsibility, he had been equally so when enjoying the bright beams of the sun of prosperity. This, of course, gave us, at once, the highest confidence in the sincerity and reality of his Christian professions; and prepared the way for cheerful acquiescence in the desire which he expressed, of connecting himself with the Christian ministry; because it was obvious that this was not the mere resource of disappointed prospects, and of a gloomy and joyless mind.

Having, of his own will, gone beyond the then ordinary term of candidateship, especially for persons of his age, previous attainments, and standing in the church, and satisfactorily passed the canonical examinations, he was admitted to deacons' orders, by the bishop of this diocese, in Trinity church, in this city, on Wednesday, August 6th, 1823; and then, as one of the resident clergymen of this city, commenced, according to its constitution, his connexion with the board of managers of the New-York Bible and Common Prayer Book Society—a connexion, to the duties and responsibilities of which he ever manifested a proper and a practical sensibility. Having a family dependent on him, he was under the necessity of declining the acceptance of several parishes, then vacant, which would have rejoiced in his ministry, and in one of which, but for the circumstance just mentioned, he would have gladly settled. While, however, he remained without any parochial connexion, a few gentlemen, anxious to have a parish established in the upper part of Broadway, in this city, solicited his consent to officiate in an apart-

ment which they would obtain, and fit up for the purpose. His consent was given; and in a hired upper room, in a house at the corner of Broadway and Broome-street, he commenced his pastoral ministrations in the month of October, 1823. The little congregation here gathered by his labours, experiencing such an increase in numbers, and attaining to such a character for respectability and efficiency, as to warrant the expectation of its permanency, was duly organized as St. Thomas's church, New-York, on the following Christmas-Day. Soon after, the wardens and vestrymen of that parish elected, as its rector, the lamented subject of this memoir. He continued to minister among them with the most exemplary zeal, devotion, and industry. By no arts of popularity, for he had too elevated and too honest a mind to have recourse to them; by no adapting of doctrine or ministration to popular sentiments and popular liking, for he had too Christian a conscience for this; and by no sacrifice of the most perfect consistency as a minister of our own church, for he understood too well, and prized too highly, her distinctive principles, in their connexion with the best interests of the Gospel of Christ; but by his faithful devotion to the several functions of the ministry, and the commanding and winning excellence of his life and character, added to the manifestation of talents and learning of a superior order; he had the pure and holy satisfaction of seeing his little flock growing daily in numbers, until, rejoicing in their ability and encouragement to commence so good a work, they resolved to build an house of habitation for the Lord, where they might meet and enjoy him in the holy services and ordinances of his religion. The result was that splendid monument of the divine blessing on his assiduity and success, which should never fail to recall his memory, and to excite devout thanksgivings for the spiritual blessings which attended his ministry—*St. Thomas's church*. The corner stone of this truly beautiful edifice, and this edifice with which, now, the most interesting and affecting associations will ever be connected, was laid, in the absence of our own beloved diocesan, on a voyage and journey for his health, by the venerable senior bishop of our church, the Right Rev. Dr William White, of Pennsylvania, in the presence of several of his brethren in the episcopacy, and a large number of clergy from various parts of the Union, then assembled in this city on the concerns of the General Theological Seminary. The laying of this stone was on the 27th day of July, 1824.

While the church was building, viz. on the 11th of October, 1824, in St. Luke's church, in this city, Mr. Duffie was admitted to the holy order of priests, by the Right Rev. Bishop Crook, of New-Jersey, acting for our still absent bishop.

The mentioning of this event recalls to my mind one of the very many evidences on which memory loves to dwell, of the characteristic humility and conscientiousness of our deceased friend. Although he had been longer than the appointed time in deacons' orders, and had been, for fourteen months, a preacher of the Gospel, and nearly a year a parish minister, he trembled at the thought of receiving the solemn exhortations, and taking upon him the solemn obligations, prescribed in the "Order

ing of presence. With him who had been the subject, which filled him with admiration of traits of character that seemed to come nearer than any he had ever seen, to the most self-sustaining and humbling requisitions of the Gospel.

On the 23d of February, 1826, our diocesan, then, by God's blessing, restored, in renewed health, to his diocese and friends, consecrated St. Thomas's church; and there our beloved friend then began those holy, unwearied, and faithful services, which ended but with the short malady that closed his life. Sunday, the 5th of August, 1827, was the last on which he ministered within its hallowed walls. Then, it being a stated monthly communion day, he presented the bread of life, and the cup of salvation, to such as were present of 160 communicants of the parish, increased to that number from five, who, less than four years before, were all that belonged to his charge; and then he preached his last sermon from a text which, I am sure, will henceforward have connected with it, in the minds of his friends, the most deeply interesting and affecting associations—*"Here have we no continuing city; but we seek one to come."* Hebrews xiii 14.

It is impossible, and would be unpardonable, to notice my beloved friend's ministerial career, without dwelling, with delighted emotions, on the affectionate, parental, and unwearied care which he took of the lambs of the flock of Christ. He loved to bring little children to their Saviour, by making them acquainted, in the most interesting and winning language, level to their comprehension, but still interesting to all, with God the Father who made them, God the Son who redeemed them, and God the Holy Ghost who sanctifieth them. His well known, and it is believed, universally approved and admired, *Sermon to Children*, preached at the anniversary of one of the societies here represented, is one of many which he wrote for the same truly interesting and vastly important object; and the good effects of which, it is reasonably to be expected, and devoutly to be wished, will be manifested in many whom he has left behind, as lambs of his flock, when they shall have taken the place of their parents, and be themselves responsible and influential members of society and the church.

Unhappily, I have hardly begun to speak of the very creditable and exemplary ministry of my brother, in the parish of his own forming, and the holy and beautiful house of his own rearing, before the afflicting call is made to notice the speedy and melancholy termination of that ministry in his early and unlooked for death. On this sad event, all who bear me have dwelt with the most poignant, but it was a sacred grief, and a grief, God be thanked, which has in it, if ever grief can have, the joy which cometh of the hopes and consolations of the Gospel.

That death was calm, holy, peaceful, and triumphant; and calm, peaceful, and triumphant, not from the meagre and miserable motives which are the best that false philosophy can hold out, but from the sure and certain hopes of that Gospel to which true philosophy clings, as man's only guide, support, and comfort, in the natural yearnings of his heart for more of spiritual knowledge, and more of

impart.

But neither would the time to which I have been unavoidably limited in preparing this memoir, nor that, I fear already exceeded, to which I could be at all entitled from this respected meeting, allow me here to enter into particulars. They probably have been, or probably will be, brought to the notice of all who now hear me. Suffice it to say, that in every view of it, its humility and its triumph, its faith, its hope, its charity, its peace, it dictates the fervent prayer—and should lead to a consistent frame of character and conduct—*Let me die the death of the righteous, and let my last end be like his.*

Sentence of Death.

The most painful duty which a good man, of sensibility, who occupies a judicial station, can have to perform, is to pronounce on a fellow being, the awful sentence of the law, which is to remove him for ever from this world, and put a sudden period to his term of probation for the next. Of exercises of this description, we think that we have never met with one in every respect so proper and impressive, as the following by the Hon. William A. Duer, one of the judges of this state, in the case of the unfortunate man lately executed in Albany. It is such as all may read with interest and profit. We have, therefore, determined to place it upon our pages; and would particularly recommend to attention, that part of it which is so judiciously and pointedly directed against the too prevalent custom, worthy of all condemnation, of magnifying the evidences of penitence on the part of a convicted felon into traits of character worthy of a martyr in the cause of that very religion, for the most outrageous violation of the laws of which he is about to suffer. We would also bear our testimony against what may not improperly be called the arts used to work up the miserable wretch into a belief that he is actually to exhibit all the joys and triumphs of the death of saints. Let earnest and unostentatious measures be adopted to bring a criminal, about to enter eternity, to a just sense of his guilt, and the exercise of deep repentance and faith. Let us be thankful if he manifests proper evidences of these. Let us extend to him, as to a miserable being who should receive them with trembling, the consolations of religion. But let nothing be said or done by his spiritual guides and friends, or encouraged in himself, that will cause a moment's forgetfulness that he is a degraded and an infamous man, who should aim at suffering patiently his just deserts, but is totally unfit to exhibit either the hero or the martyr.

JESSE STRANG! Hearken to what I shall say to you. You have been indicted, on the oaths of the Grand Inquest of the county of Albany, as a principal felon in the murder of John Whipple; to which indictment, on your arraignment, you pleaded not guilty, and for your deliverance put

yourself upon your country. The jury selected from that country, for your trial, have found you guilty; and it remains only for the court to pass sentence of death against you. Have you aught to say why the judgment of the law should not now be pronounced against you?

You say nothing. Nothing is to be said. The crime for which you are to suffer is of the deepest dye; the circumstances under which it was committed are of the most atrocious character; and your guilt has been most clearly established. By your own confession, you planned and executed the destruction of the deceased with the most deliberate and perfidious cruelty. Not with the ferocity of the tyger; but with the cunning of the serpent—the malignity of a fiend. Impelled by lust and avarice, you directed your subtle machinations to the possession of the person and property of his wife; and having succeeded in one part of your design, you pursued it with remorseless energy, and unrelenting perseverance, until you had removed, as you supposed, the sole remaining obstacle to the accomplishment of the other. You commenced by seducing this weak, infatuated woman, from her allegiance to her husband; proceeding, beguiled her from her duty to society, her friends, and her God, and ended her ruin with the murder of her husband; and had you escaped detection, you would probably have realized the guilty expectations that tempted you to these acts of complicated villainy. But the murderer seldom escapes detection, or lies for any length of time concealed. Even-handed justice, sooner or later, is sure to overtake him; and a special Providence seems frequently to discover him, when, trusting to his artifices, he thinks himself secure. This may have been the case with you. You probably imagined, that if you could elude the vigilance of man, your guilt would continue unrevealed; or even, that if you could escape punishment in this world, you would have nothing to apprehend in that which is to come. But justice has been swift to overtake you, and you now stand convicted, *trembling and weeping*, before a tribunal of

your fellow men. How will you appear before your God?

Perhaps you doubt that there is a God—and from the selfish obduracy of your conduct, as well as from reports founded on your own confessions, which, though not officially before us, have, from their notoriety, reached our ears, we fear that your heart has been long since hardened, and your mind darkened into atheism—that infidelity was the source of an early and intense depravity, and the ultimate cause of your last most aggravated and heinous crime. You have indeed pursued your career of blood regardless of God or man. You have defied the powers of earth, and set at naught the vengeance of heaven. Reckless of your own fate, you have not scrupled to involve in it the temporal and eternal doom of others. You have sent a confiding husband suddenly to his account, and sought the destruction, body and soul, of a treacherous and deluded wife; and you have done all this without provocation, without resentment, without animosity, without passion—in cold blood—ed malignity, and from heartless calculations of profit to yourself. In contempt of the divine command, you coveted your neighbour's house and his wife, and in order to obtain them you have violated, without compunction, every remaining precept of the moral law.

If you had no dread of eternal consequences, and deliberately resolved to hazard your own reputation, your peace of mind, and even your mortal existence, in the prosecution of your nefarious ends—had you no consideration, no remembrance of your friends? Did it never cross your active, scheming, restless mind, that you had honest parents, and other reputable connections, whose good name would be tarnished, whose peace would be injured, and whose lives might terminate in sorrow for your crimes? If your heart were not of stone—if it could have felt one touch of humanity—that reflection would have staid your murderous hand. If, in the hardness and self-sufficiency of your heart, you forgot or despised them, yet will not this court overlook their request, or disregard their grief;

but, from respect to their unmerited suffering, will spare them the additional pang of ordering your lifeless body for dissection, and, in the exercise of its discretion, will direct it to be delivered into their hands.

If the monitor within your breast be not already awakened, and you regard not what is said to you, listen, I charge you, to the still small voice of conscience. It can admonish you more potently, and convince you more deeply, than can words from the lips of man. If you have not already begun to feel that you owe your being to an Almighty and Eternal Author, and that you have offended not merely against human ordinances, but against the immutable laws of the infinitely wise and righteous Ruler of the Universe; if you do not already believe that your accountability is not confined to this world—as sure as you still exist you will one day know it—and you will soon know that, without the divine mercy, you must meet eternal punishment, as sure as there is a God.

Prepare, then, to meet him face to face. Pray, if you ever have, or ever can, for his mercy, for that only can avail you now. Die you must. On earth you can expect no pardon. From heaven alone must you look for it: and there may be mercy there, even for one so vile and wretched as yourself. But it is to be obtained only from the infinite mercy of the God whom you have denied; through the merits and intercession of the Saviour you have despised; and by the influence of that Holy Spirit whose aid you have rejected. Full and unfeigned repentance is the only condition on which it is vouchsafed. But your heart of stone must be converted to a heart of flesh; you must be brought to feel and abhor, as well as to acknowledge, your guilt; and by penitence and contrition, must your soul be purified. Be not, however, deceived. Your only hope of pardon after death depends on the sincerity of your repentance before you die.

For in the grave there is neither repentance nor forgiveness; neither can man venture to assure you of pardon, for God alone can read your heart. Improve, then, the time afforded you. It will be long enough for every essential purpose of preparation—but not for encouraging vain and delusive imaginations, or reviving lingering regrets, or fallacious expectations. From this instant, consider yourself cut off from this world, and all that therein is. Look only to your entrance into the next.—And, at your final departure, seek not the applause of men; but humble yourself as becomes you before an offended God. Affect not the character of an heroic felon; but endeavour to behave like a Christian. And however penitent and contrite you may feel, be not deluded into supposing yourself a martyr or a saint; but remember, to the last moment of your life, that you are a malefactor and a sinner.

The sentence of the law is—That you, *Jesse Strang*, otherwise called *Joseph Orton*, be taken hence to the place from whence you came, there to remain in custody of the Sheriff of the county of Albany, until Friday, the 24th day of August, instant; on which day, between the hours of 12 at noon and 3 thereafter, you are to be brought forth by the said Sheriff to some proper place, to be by him selected for the purpose, and there hung by the neck until you are dead. And may God have mercy on your immortal soul!

Calendar for October, 1827.

- 7. Seventeenth Sunday after Trinity.
- 14. Eighteenth Sunday after Trinity.
- 18. St. Luke the Evangelist.
- 21. Nineteenth Sunday after Trinity.
- 28. { Twentieth Sunday after Trinity.
- { St. Simon and St. Jude.

Ecclesiastical Meetings in October, 1827.

- 3. Maine Convention meets.
- 16. New-York Convention meets.

✍ *Sword's Pocket Almanack.*—Secretaries of Conventions and of Societies appertaining to the Church, are reminded that it is time for their lists to be supplied for insertion in the *Ecclesiastical Register*. They are respectfully requested to transmit them, free of postage, without delay, to the publishers, whose wish it is to issue the Almanack at an earlier period than has heretofore been usual.

THE
CHRISTIAN JOURNAL,
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No. 10.]

OCTOBER, 1827.

[VOL. XI.]

For the Christian Journal.

THE CHRISTIAN'S REST.

A Sermon preached in St. Thomas's Church, New-York, on the Twelfth Sunday after Trinity, September 2d, 1827, on occasion of the first administration of the Holy Communion in that Church, after the decease of its late Rector, the Rev. CORNELIUS R. DUFFIE, A. M., by the Rev. GEORGE UPFOLD, M. D., Rector of St. Luke's Church, New-York.—Published by request.

"There remaineth, therefore, a rest to the people of God."—Heb. iv. 9.

WHAT is the issue of death to intelligent beings? Are its ravages irreparable, its victory final, and its dominion eternal? Is the grave the depository of all our warm affections, of all our intellectual sensations, of all our hopes, and of all our joys? Does the dissolution of the body involve the soul in ruin? These were questions which man, musing on the appalling fact of his mortality, and with only the dim light of nature for his instructor, anxiously asked himself; but to which he could obtain no satisfactory answer. Imperfectly acquainted even with his condition in this life, his subsequent destiny was wrapped in inexplicable mystery. Beyond the present scene, so fraught with evil and with sorrow, the eye could not penetrate. A future state was a subject which seemed to defy investigation. It called forth the research of many a gifted sage, and served as a problem for philosophy to solve; but the human mind was incompetent to its explanation, and with all the light with which cultivated intellect could irradiate it, "shadows, clouds, and darkness" continued to rest upon it.

But, what human reason was inadequate to discover, revelation has
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clearly disclosed—and its disclosures are full of consolation and joy. On those who sat in darkness and in the shadow of death, ignorant, desponding, wretched—brooding over the thought of dissolution as the greatest possible evil, and contemplating its approach with terror and dismay—light has sprung up, and doubt, and fear, and despair have fled before it. The Sun of Righteousness has risen on a benighted world, and shed a cheering radiance on the future destiny of man. The Gospel of Jesus Christ hath brought life and immortality to light, and changed conjecture into certainty. The dark mystery of the grave is penetrated—its appalling secrets are unveiled—and the cause and the issue of that decree of Omnipotence, "Dust thou art, and unto dust thou shalt return," are satisfactorily explained. The departing mortal, trembling on the verge of dissolution, is inspired with an imperishable hope—the word of truth bids him look forward to a life of eternal duration—and divests the grave of its terrors, and death of its sting, by pointing to their "Conqueror," enthroned in glory at the right hand of God.

This, however, is not the sum of that consoling disclosure which revelation makes concerning the future state of man. Christianity, affording an hope "full of immortality," and proclaiming the fact, that the soul never dies, and that the body itself shall be reanimated—exhibits to the eye of faith an enrapturing prospect of future glory. It bids the believer in Jesus anticipate something far more joyful than the mere prolongation of existence. It tells him, that when his "earthly house of this tabernacle is dissolved, he has a building of God, an house not made with hands, eternal in the heavens." It

teaches him to rejoice in the expectation of an incorruptible inheritance, and to look forward to a glorious recompence, and an eternal reward. It assures him that the grave leads to a place of rest—to an abode of perfect peace, and perfect happiness—where the aggravated *evil* of the present life shall be more than compensated by *good* which endureth for ever; and the trials, and sorrows, and suffering of his earthly pilgrimage, shall be abundantly remunerated by unadulterated pleasure, and uninterrupted joy, in the presence of his heavenly Father, his gracious Redeemer, and his almighty Friend.

This, brethren, is the issue of death to the Christian; this, the sum of that sure hope beyond the grave, which the Gospel inspires, confirms, and establishes; and to the certainty of such blessedness it is that the apostle adds his testimony, when he declares, in the words of my text—"There remaineth, therefore, a rest to the people of God."

In meditating on the "precious promise" which these words contain, we are naturally led to inquire, in what this rest consists, and who are they for whom it is reserved.

Of the nature of the *rest*, of which the text assures us, revelation is our only instructor. Those Scriptures which create the hope, and confirm the certainty of future existence, alone explain its nature. In doing this, however, they do not enter into a minute detail of circumstances, but confine their instruction to general description. They draw a bold and vivid outline, and leave it to our own minds to fill up the picture. From their brief, but energetic declarations of the state of departed saints, we deduce the consoling truth, that the "*rest*" to which we are privileged to look forward consists, among other things, *in an entire exemption from all the ills incident to mortality.*

"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life," was the sentence of wrath pronounced on the original transgressor; and it extends without diminution or change to all his posterity. *From the eventful period, when the first act of disobedience was commit-*

*ted, unto the present time, that denunciation of an offended God has been in a course of perpetual accomplishment. Universal experience confirms the truth, written with the finger of inspiration, that "man is born unto trouble, as the sparks fly upward." The world in which we live abounds in evil. It is emphatically "a vale of tears"—an abode of misery—an habitation of sorrow. On its most exalted enjoyments, its choicest pleasures, and its most flattering prospects, are inscribed in characters deep and intelligible, "vanity and vexation of spirit." From the ills of life none are exempt. Cares and trials of various kinds, and various magnitude, encompass the steps of the best of men, and throw a melancholy gloom over their path. Pain and sickness "wring the brow" of the Christian as well as of the worldling, and with other woes incident to our present state, embitter his cup of joy, and desolate at times his fairest prospects. Affliction of some kind or another, tribulation more gentle or more aggravated, is the portion of all; and that heart cannot be found, in which, if we could scan its secrets, there would not be seen some worm corroding the root of its comforts, and some intolerable burden subduing its strength, and prostrating its happiness. Religion may sustain the disciple of Christ under these inseparable attendants of mortality, and may teach him how to estimate, how to bear, and how to improve them; but it cannot repel their invasion. Faith may go far to alleviate his sufferings, and diminish the burden of his trials; but it cannot remove them. They are the lamentable consequences of transgression; the bitter fruits of "that disobedience by which sin entered into the world," and with their mournful consummation, death, they must pass on all men, "for that all have sinned." They terminate only with our life—but, thanks be to God! *then they do* terminate, and that for ever. In those mansions of glory, which our ascended Lord has prepared for his faithful ones, and into which the spirits of the righteous enter when they lay aside the tabernacle of the flesh, sorrow is absorbed in perfect bliss—pain is lost in ecstatic*

joy—and death, the most formidable of all, “is swallowed up of victory.” That *rest*, which the Christian is taught to anticipate with so much confidence, knows none of these evils—none of these trials. Into its blessed scenes no woe can enter—no grief intrude. No calamity interrupts its peace—no corroding care disturbs its sweet repose. The inmates of heaven, it is written, clothed in robes of ineffable purity, made white in the blood of the Lamb, “shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of them shall feed them, and shall lead them unto living fountains of waters. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.”

This, however desirable as it is to the soul aspiring after immortality, is not all that is comprised in the “rest that remaineth to the people of God.” Exemption from pain and sorrow, disease and death, constitutes but a small portion of its felicity. It hath still more sublimated joys—still more exalted privileges. It consists not only in freedom from temporal and moral *evil*, but in cessation from *labour*—that labour which the attainment of everlasting salvation imposes on the soul—that constant and vigilant warfare with the world, the flesh, and the devil—and that diligent and unceasing effort to cultivate the spiritual soil, which devolve on every candidate for an “incorruptible crown,” and are indispensable to his success. “Blessed are the dead who die in the Lord,” proclaimed a voice from heaven; “for they rest from their labours, and their works do follow them.” This enrapturing assurance is signally fulfilled in the future experience of all who possess that distinguishing character. Departing this life, the moral work of the believer in Jesus is finished—his duties are all discharged—spiritual graces are all attained—and his soul, perfected in holiness, is relieved from its prolonged exertion, and enjoys its promised rewards. Released from the prison of the body, his pil-

grimage is ended, and the “way-worn traveller,” exempted from farther wandering, reposes from his fatigue and his toil, and partakes of the enduring refreshments of his Father’s house. Entering the paradise of God, his warfare is accomplished—his conflicts with sin, his struggles with temptation, his contests with evil passions and corrupt propensities, and all those predominant lusts which war against the soul, are terminated. Having fought a good fight, and finished his course, and kept the faith, the soldier of the cross lays aside his armour, and enjoys the fruits of victory. His last enemy being destroyed, which is *death*, the long protracted combat ceases, and the warrior goes forth no more to battle. His foes prostrate, and their power destroyed, his triumph is complete, and his recompence succeeds. “Come off more than conqueror through Him that loved him, and gave Himself for him,” his brow is decked with a diadem of glory, and he wears his imperishable laurels in undisturbed tranquillity, and in perfect peace.

But even this, transcendently blessed as it is, and affording an all-prevailing incitement to spiritual ambition, is not all that awaits the virtuous and the good beyond the grave. That *rest*, which the text holds forth in prospect to the eye of faith, and promises as the reward of obedience and holiness, comprises something more glorious than mere repose. It consists not only in negative, but in positive happiness; not only in the absence of evil, but in the presence of supreme and unchanging good.

They who are privileged to enter into the abodes of peace, and “through faith and patience inherit the promise” of a blissful immortality, dwell for ever in the presence of God, and behold his glory. And in this consists their supreme delight, and their chief felicity; for “in his presence,” we are told, “is the fulness of joy, and at his right hand there are pleasures for evermore.”

To enjoy the society of those whom we esteem and love is a natural and predominant desire. Intercourse intimate, constant, and unbroken, constitutes the charm of earthly friendship.

Kindred hearts eagerly seek each other's company, and find their chief delight in such communion, as permits the near observation of each other's excellencies, and the interchange of mutual admiration. This disposition, purer and more intense, pervades also the bosom of the Christian, and enters deeply into his devotion to his Saviour. But while he remains in the body, it can only be partially gratified. The intercourse of the soul with God here is necessarily limited. We are constrained to behold the great Object of our adoration "through a glass darkly." We cannot raise our minds to the full contemplation of his infinite perfections, and are forced to content ourselves with an obscure and imperfect vision of his glory. But in that *rest* which we are taught to anticipate hereafter, all these impediments will be removed; and with enlarged capacities for estimating the Author of our being, and the Redeemer of our souls, for appreciating his glorious attributes, for understanding his marvellous doings, we shall be permitted to "see him as he is," to "behold him face to face," and, with distinct perceptions of his nature, to "glorify and enjoy him for ever." "Father," said our Saviour, "I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." This prayer, offered for his immediate disciples while he dwelt on earth, our "all-prevailing Intercessor" offers in heaven for those who love and serve him now; and it is answered to their unspeakable joy. "When the Christian dies, he goes to be *where* Christ is; he goes to be *with* him *there*; he goes to *behold the glory* which the Father has given him; and he goes in consequence of the express *will* of his gracious Master," who has constituted this privilege the principal enjoyment of that kingdom which he has prepared for the faithful. Leaving this abode of sorrow and of sin, the disembodied spirit, borne on the wings of ministering angels, is ushered into the courts of light, and dwells for ever with the Lord. There, released from *corruption and infirmity*, he enjoys *that perfect and blissful communion*

with God, after which he so ardently aspired, and so unweariedly strove. There, purified from sin, he walks with God as with a friend—beholds the full manifestation of his glory, and penetrates the stupendous mystery of his ways and works. There, his spiritual perceptions are quickened; those things which faith presented in prospect, are merged in perfect vision; and resting from those duties and those exertions which were indispensable to their attainment, he engages henceforward in the holier and more delightful service of adoration and praise. Redeeming love, of which he is the blessed partaker, furnishes an untiring subject of thanksgiving—and, overwhelmed with gratitude to him who is the Author and Finisher of his faith, and through whose mercy and whose grace this "inheritance, incorruptible and undefiled, and that fadeth not away," is *given* to him—he enters on the blessed *employment* of the inmates of heaven—and joins in that ceaseless song which angels, and the spirits of the just made perfect, chant around the everlasting throne—"Alleuia; salvation, and glory, and honour, and power, unto the Lord our God. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Such, my brethren, is that *rest* which the Gospel of Jesus Christ presents to the eye of faith, and promises to the righteous. They who are privileged to enter it, "behold the glory of God in the face of Jesus Christ." Placed beyond the reach of evil—beyond the flight of temptation—beyond the snares and allurements of the world—they dwell in peace. Released from sin, and pain, and death, their difficulties and struggles are over for ever. Theirs is the palm of triumph, and the crown of victory. Their enjoyment knows no bounds; their happiness no imagination can adequately conceive, and no tongue describe. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which

God hath prepared for them that love him."

"There remaineth, therefore, a rest to the people of God!" Transporting thought—glorious prospect—animating motive—how ought it to invigorate our faith, enliven our hope, incite our obedience, and alleviate our sorrows! To the virtuous and the good there is rest in heaven, but to them alone. The wicked and impenitent—the lovers of pleasure more than lovers of God—the contemners of a Saviour's love—the despisers of his grace—have no part nor lot in it. It is the devoted Christian's privilege—it is a promise which shall be fulfilled only to those who, by the "sacrifice of a broken and contrite heart"—by the exercise of a living faith in Jesus Christ, and by habitual obedience to him, have made their peace with an offended God. Its glories and its joys are limited to those who, through "sanctification of the Spirit," and through "the blood of atonement," are purified from sin, and "made meet for the inheritance of the saints in light." And there is reason in the limitation. God's justice would be impugned, his truth violated, and his holiness impeached, by permitting polluted, wilful, and persevering transgressors, to enter into his rest. And, besides, if it were possible for those who die in unrepented sin to enter the abode of peace, which the Scriptures assure us it is not, they could not enjoy it. Heaven, fruitful in happiness to the Christian, could not be so to those whose affections are not set on the things which are there; whose present employment, and desires, and conduct, are not adapted to that beatified state; and who are unprepared, by the renovation of their hearts, resulting in the holiness of their lives, for its elevated pleasures, its pure delights, and its unsullied glory. Living here in forgetfulness of God, in opposition to his will, in exclusive devotion to the world, and the things of the world, we should feel ourselves lost in the regions of purity, and the mansions of bliss. Unaccustomed to praise and adoration here, our unchastened, corrupt, and sensual affections, would disincline us for such employment there. The unhallowed

lip would be motionless, and the unsanctified tongue dumb, when the wonders of redemption, the compassionate love of Jesus, and the glory of Jehovah, were celebrated in heaven by cherubim and seraphim.

"There remaineth a rest to the people of God"—it is certain, it is glorious, it is eternal. It is the exclusive portion of the Christian—the wicked have no part in it—it belongs alone to the humble, faithful, sincere, devoted followers of the Lamb.

Into that rest, so sacred and so peaceful, we indulge the hope, nay more, we confidently believe, that that lamented friend and brother hath entered, whose unexpected summons to the world of spirits we all deplore. A life so holy as his, a piety so sincere, so ardent, so pure, and so habitual, and a death so tranquil, and yet so triumphant, could only end in rest and peace. Distinguished for his virtues as a Christian, and for his fidelity as a minister of Jesus Christ; exhibiting an ardent and untiring zeal for the glory of God, and the salvation of men; devoting himself, in no ordinary manner, to his immediate charge, and extending his willing and steadfast aid to the church at large; instant in season and out of season in his Master's service—with great truth might he, in his departing hour, have taken up the language of the apostle, "I have fought a good fight, I have finished my course, I have kept the faith: henceforward there is laid up for me a crown of righteousness." And with not less truth may we, who knew his exemplary life, and witnessed his quiet departure, apply to him with emphasis the words of the Psalmist, and say, "Mark the perfect man, and behold the upright; for the end of that man is peace." But I need not pronounce his eulogy before you who knew and loved him; it is written in your hearts. His virtues are associated with your tenderest recollections. Rather let me set before you his brilliant example, and admonish you to follow it. "Remember him who had the rule over you; who spake unto you the word of God," and imitate his fidelity to his Saviour—his habitual devotion—his deep humility—his unostenta-

tious piety—his close and holy walk with God. Like him, be diligent, active, and unwearied in duty; “always abounding in the work of the Lord;” earnestly engaged in the culture of holiness, and in preparation for eternity. Like him, “set your affections on things above, and not on things on the earth;” let “the world be crucified unto you, and you unto the world;” and, amid the fascinating scenes of the present life, its honours, and its pleasures, “glory in nothing save in the cross of our Lord Jesus Christ.” Like him, brethren, present yourselves, your souls, and bodies, “a living sacrifice, holy and acceptable unto God,” and deem the oblation a delightful and “a reasonable service.” Be ye in your respective stations “faithful unto death,” that ye also may receive “the crown of life.”—“Press towards the mark, for the prize of your high calling of God in Christ Jesus,” with assiduity and zeal; that, when your pilgrimage of sorrow is ended, you also may ascend with triumphant hope to the bosom of paradise, and rejoin your sainted pastor in that glorious “rest which remaineth to all the people of God.”

That prize, my brethren, awaits your acceptance. That rest is offered to all in the Gospel of Christ. Oh! let it serve as an incitement to your obedience, as a stimulus to your exertion, as a beacon to your path, as a point on which all your desires may concentrate. Convinced of the necessity of such a state to your everlasting happiness, regard it not with indifference, nor delay to walk in the only way in which it can be attained. Taught that Christ Jesus is your only sure refuge, your only enduring portion; and that an interest in his precious blood is the only foundation of hope to perishing sinners; postpone not the search after that pearl of great price to a more convenient season. “Now is the accepted time, and now is the day of salvation.” It is dangerous to procrastinate. Eternity is at hand! Soon will all opportunity for “working out your salvation” be lost in death, and buried in the grave. The king of terrors is making conquests all around us. His arrows

are scattered abroad with an indiscriminate aim. Every day we hear of some new victim to his power. Every day affords some new memento of our own mortality. That mysterious Providence, which has deprived this congregation of a faithful, zealous, and highly gifted minister—the church at large of a most attached and useful servant—and an afflicted family of a most kind, affectionate, and devoted father, brother, and friend, speaks a monitory language which none can misunderstand—“Be ye also ready,” for ye know not the day nor the hour when your change cometh. Oh! let this lesson, so afflictive and so solemn, be deeply impressed on every heart, and sedulously improved. Ye, who have profited by the instruction of our deeply regretted friend, and given yourselves up in faith and obedience unto your Saviour and your God, be incited by it to watch with renewed diligence for the coming of your Lord—to seek after greater attainments in holiness and virtue—and to keep your “loins girded about, and your lamps burning.” And ye, who have enjoyed his ministry without deriving from it any benefit, without desiring or seeking to profit by it, let this sad proof of the uncertainty of human life lead you to “consider your ways.” Your faithful monitor, your affectionate guide is gone. He who warned you of your danger, and urged you with such earnestness to flee for refuge to “the hope set before you in the Gospel,” is removed from you for ever. As far as you are concerned he has *lived* to no purpose. Shall he also *die* to no purpose? You turned a deaf ear to his remonstrances while living—will you remain obdurate and insensible now, when he speaks to you from the tomb? He is gone into the world of spirits, and you must soon follow him. A few short years at farthest will terminate your probation, and usher you before the judgment-seat of Christ. If you die in your sins, he who so anxiously desired to be the instrument of your salvation—so fervently prayed for your reformation—so importunately besought God to forgive and bless you—and with such fidelity pointed out the way to heaven, and entreated you

to walk therein and live, will be a fearful witness against you at that dread investigation. Would you avoid such a scene of woe? Would you be happy in the world to come? Would you meet your minister, and *his Master*, in peace, at the great day of account?—listen to the impressive admonition which his departure affords, and endeavour to improve it. Neglect no longer the duties of religion, the means of grace, and the spiritual culture of the heart. In the exercise of true repentance for sin, humble yourselves before an offended God, and implore his pardoning mercy. By faith in Jesus Christ “lay hold on eternal life,” and by obedience to his will, “make your calling and election sure.” Supplicate the promised influences of the Holy Spirit, and cherish and improve them to the renewing of your minds after the divine image—to your transformation from sin to holiness, and from the power of Satan unto God—and to your sanctification and meetness for future glory. Then you may look forward without fear to the hour of death, and depart in peace, conscious of your Saviour’s protecting presence, and rejoicing in the hope of a glorious resurrection.

Christian brethren—It is with emotions of no ordinary kind that I proceed to discharge the duty requested of me, this morning, of administering to you the sacred symbols of redemption. The last time this holy supper was celebrated here, *he*, who now reposes in the tomb beneath, ministered at this altar.* Those lips, now sealed in death, besought the God of heaven to bless and sanctify these “holy mysteries” to the spiritual strength and sustenance of his beloved flock. Those hands, now cold and lifeless in the grave, distributed to you the “bread of life,” and the “cup of salvation.” That voice, now hushed in unbroken silence, discoursed to you of the love of Christ, and of the riches of his grace—of the vanity of life, and of the joys of heaven—and teaching you, “that here we have no

continuing city,” counselled you to “seek one to come.”* How changed the scene!—but, to him, how glorious and how joyful! While we kneel over his inanimate remains, let us picture to ourselves his beatified state; let us indulge the thought, delightful in itself, founded on the recollection of his holy life, and his triumphant death, and sanctioned by the word of God; that, whilst we are partaking of the sacramental pledges of a Saviour’s love, he is enjoying its fruition, and “drinking of the fruit of the vine new in the kingdom above”—that, whilst we are engaged in distant adoration of the Author of our being, and the Redeemer of our souls, he is uniting in that loud chorus of praise which angels and ransomed spirits continually sing in the presence, and to the glory of God and the Lamb. Contemplating his blessedness, while we deplore his loss, let joy be mingled with our grief, and let our sorrow be chastened and subdued by the remembrance of his virtues, and the assurance of their reward. He is gone, but his example remains. Animated by that, while we drop the tear of friendship over his grave, let us resolve to walk in his steps, that when we are summoned hence, we may meet death, as he met it, without dismay; and, confiding exclusively in a crucified Redeemer for acceptance and salvation, with submission and hope commend our departing spirits unto God, and enter into rest. *Amen.*

For the Christian Journal.

Greek printed Editions of the New Testament.

THE following account of the most celebrated Greek printed editions of the New Testament is taken from Butler’s *Horæ Biblicæ*:—

The first of the GREEK PRINTED EDITIONS of the New Testament, in point of time, was that of *Erasmus*, with a new Latin translation. He published five editions of it, in the years 1516, 1519, 1522, 1527, and 1535. The edition of 1519 is most esteemed.

* The Rev. Mr. Duffie was buried in a vault beneath the chancel, and the last duty he performed in St. Thomas’s church was the administration of the communion, on the eighth Sunday after Trinity, the 5th of August, 1827.

* Mr. Duffie’s text on the morning of the communion.

The two last were altered in many places, especially in the Revelation of St. John, from the Complutensian edition. A brief to Erasmus from Pope Leo the Xth is prefixed to it. Albertus, Cardinal and Archbishop of Mentz, writ him a most obliging letter, upon his edition, highly commending it, and desiring to see him. He sent him, with the letter, a golden cup, "amplum et grave," says Erasmus, "et opere spectandum. Quin et nomen indidit. Ait vocari poculum amoris, ex quo, qui biberint, protinus benevolentia mutuâ conglutinari. Si vera sunt hæc, utinam theologi Lovanienses ex eâ mecum potassent ante annos duos!" It is observable, that the Greek text of Erasmus latinises, or, in other words, is made to conform to the Vulgate translation, even more than that of Complutum, against which he strongly urged the charge of latinising. This edition involved Erasmus in a quarrel with the divines of Louvain, and with the Spanish divines, employed on the Complutensian Polyglott. The principal of these was Stunica, a man of real learning. The controversy between him and Erasmus is instructing and interesting. In many instances Stunica had the advantage over Erasmus: but Erasmus had greatly the advantage over Lee, his English antagonist.

We have mentioned Erasmus as the first editor of the Greek New Testament. The Complutensian edition was printed in 1514, two years before the first edition of Erasmus: but it was not published till 1517; and Erasmus did not get a copy of it till 1522, after the publication of his third edition. De Missy, in his unfinished Essay on the Complutensian Polyglott, published at the end of the second edition of Bowyer's Origin of Printing, suggests that the Complutensian New Testament was antedated, "from a jealousy of the editors of appearing as earlier editors of so notable a work than Erasmus." This appears to deserve examination.

The next edition of the New Testament in Greek, is that inserted in the *Complutensian Polyglott*. The learned agree in wishing the editors had described, or, at least, specified the manuscripts they made use of. The edi-

tors speak highly of them; but this was, when the number of known manuscripts was small, and manuscript criticism was in its infancy; so that, without impeaching either their candour or their judgment, their assertions, in this respect, must be understood with much limitation. It has been charged on them, that they sometimes altered the Greek text, without the authority of a single manuscript, to make it conform to the Latin. Against this charge they have been defended by Goeze, and, to a certain extent, by Griesbach and Marsh. The strongest proof in support of the charge is, that after Stunica had reproached Erasmus in the bitterest terms, with his omission of the celebrated verse of The Heavenly Witnesses, and Erasmus, with equal vehemence, had challenged Stunica to produce a single Greek manuscript in its support, Stunica did not cite one Greek manuscript for it, but persisted in arguing from the authority of the Latin. This, the late Dr. Travis, the zealous defender of the verse, owns himself unable to account for satisfactorily. The fate of their manuscripts has been already mentioned.

The edition of *de Colines*, or *Colinaeus*, Paris, 1534, 8vo., formed from manuscripts collected by himself, as we learn from Mill and Griesbach, in his *Symbolæ Criticæ*, was considered, by the late Dr. Harwood, an excellent judge, to exhibit a more perfect text than any other edition.

The editions of *Robert Stephens* are next to be considered. It is observable, that, while almost every other art has, from the time of its first invention, been in a state of gradual improvement to the present time, the art of printing, very soon after its first appearance, attained a degree of perfection, in many respects superior to its present state. Of this, the Greek editions of the New Testament by Robert Stephens, are a striking example. For exquisite beauty and delicacy of type, elegance and proper disposition of contractions, smoothness and softness of paper, liquid clearness of ink, and evenness of lines and letters, they have never been surpassed, and, in the opinion of many, never equalled. Four editions of them were

published by himself, in 1546, 1549, 1550, and 1551; his son published a fifth in 1569; the third of Robert Stephens's editions is in folio, and has the readings of sixteen manuscripts in the margin; the two first are in 16mo.; and, of those, the first is the most correct. An address, by Robert Stephens, to his readers, beginning, "O mirificam regis nostri optimi et præstantissimi principis liberalitatem," is prefixed to them; and from this has been given them the general appellation of the *Mirificam* editions. Their correctness is equal to their beauty. Till lately, an opinion generally prevailed, that the types were absolutely lost; but in the *Essai Historique sur l'origine des caractères orientaux de l'imprimerie royale, et sur les caractères Grecs de François I^{er}. appelés communément Grecs du Roi*, published by Mr. de Guignes, in the first volume of the *Notices et Extraits des Manuscrits de la Bibliothèque du Roi*, it appears that the puncheons and matrices, used by Robert Stephens in these celebrated editions, are still preserved in the Imprimerie Royale at Paris. From the same work we learn, that in 1700 the University of Cambridge applied to the King of France to have a cast of the types; that a proposal was made them on the part of the King, that in the title-pages of the works printed by them, after the words "*typis academicis*," there should be added, *characteribus Græcis e typographeio regio Parisiensi*; that the University refused to accede to the proposal; and that, in consequence of the refusal, the negotiation went off.

The first edition of *Beza* was printed in 1565; he principally follows in it the third edition of Robert Stephens. He printed other editions in 1576, 1582, 1589, 1598. They do not contain, every where, the same text. In his choice of readings, he is accused of being influenced by his Calvinistic prejudices.

The celebrated edition of the *Elzevirs* was first printed at Leyden, in 1624. It was printed from the third edition of Robert Stephens: where it varies from that edition, it follows, generally, the edition of *Beza*. By this

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edition, the text, which had fluctuated in the preceding editions, acquired a consistency. It was generally followed in all the subsequent editions. It has deservedly, therefore, obtained the appellation of *Editio recepta*. The editors of it are unknown.

The celebrated edition of the Rev. *John Mill* was published at Oxford, in 1707, after an assiduous labour of thirty years. He survived the publication of it only fourteen days. He inserted, in his edition, all the collections of various readings which had been made before his time; he collated several original editions; procured extracts from Greek manuscripts, which had never been collated; and, in many instances, added readings from the ancient versions, and from the quotations of them in the works of the ancient fathers. The whole of the various readings collected by him are said, without any improbability, to amount to thirty thousand. He has enriched his work with most learned prolegomena, and a clear and accurate description of his manuscripts. He took the third edition of Stephens for his text. He shows the highest reverence for the Vulgate, but thinks slightly of the Alexandrine manuscript. His work formed a new era in Biblical criticism. It was reprinted by Ludolph Kuster, at Rotterdam, in 1710, with the readings of twelve additional manuscripts. While sacred criticism lasts, the learning, indefatigable industry, and modest candour of Doctor Mill, will be spoken of with the highest praise.

The edition of *John Albert Bengel*, Abbot of Alspirspack, in the dutchy of Wurtemberg, was published in 1734. He prefixed to it his "*Introductio in Crisin Novi Testamenti*;" and subjoined to it his "*Apparatus Criticus & Epilogus*." He altered the text where he thought it might be improved; but, except in the Apocalypse, studiously avoided inserting in the text any reading which was not in some printed edition. Under the text, he placed some select readings, reserving the whole collection of various readings, and his own sentiments upon them, for his *Apparatus Criticus*. He expressed his opinion of these marginal readings by

the Greek letters, α , β , γ , δ , and ϵ : α denotes, that he held the reading to be genuine; β , that he thought its genuineness was not absolutely certain, but that the reading appeared to him preferable to that in the text; γ , that the reading in the margin was of equal value with the reading in the text; δ , that the marginal reading seemed of less value; and ϵ , that he thought it absolutely spurious, though some critics defended it. Several small editions of Bengel's New Testament have been published in Germany. His "*Gnomon*," which is a collection of explanatory notes upon the New Testament, does not give a very high notion of his own intelligence of the sacred book.

All former editions of the Greek Testament were surpassed by that of *John James Wetstein*; of which, it is sufficient to mention, that Michaelis, his professed adversary, and who loses no opportunity of speaking harshly of him, says, that it is, of all editions of the Greek Testament, the most important, and the most necessary to those who are engaged in sacred criticism; and, that the Rev. Herbert Marsh, the celebrated translator of Michaelis, and, perhaps, the best judge living of the merit of such a work, calls it by the emphatic appellation of the Invaluable Book. It was published in two volumes folio, in 1751, at Amsterdam. Wetstein thinks slightly, not to say contemptuously, (contemptuous expressions were unfortunately too familiar to him,) both of the Latin Vulgate and the Alexandrine manuscript. He adopted for his text the *Editio recepta* of the Elzevirs. His collection of various readings far surpasses that of Mill or Bengel. His notes are particularly valuable, for the copious extracts he has made from the Rabbinical writers. These greatly serve to explain the idiom and turn of expression used by the Apostolic writers and Evangelists. The editions of his *Prolegomena*, and of his *Libelli ad Criticam atque Interpretationem Novi Testamenti*, by Dr. Semler, are a mine of recondite and curious Biblical learning. After every deduction is made from the merit of his edition, on account of

the supposed Arianism and intemperate spirit of the author, much, very much will remain, that deserves the highest praise.

The acknowledged merit of Wetstein's edition excited a general spirit of emulation among the writers of Germany. The first, in time, as in eminence, was Dr. *John James Griesbach*, whose edition of the New Testament was first published in 1775—1777, in two volumes octavo, at Halle. In 1796, the first volume was reprinted, under the patronage, and at the expense of his Grace the Duke of Grafton. It has extracts from two hundred manuscripts, in addition to those quoted in the former edition. He has collated all the Latin versions published by Sabatier and Blanchini. His object is to give a select and choice collection of the various readings produced by Mill, Bengel, and Wetstein, and of his own extracts, omitting all such as are trifling in themselves, supported by little authority, or evidently only errata. Griesbach's edition is the text-book used by the students in the German Universities. Most probably, like Heyne's Virgil, it will become the general book of scholars, masters, and literati. Previously to his publication of his edition of the Greek Testament, Griesbach published his *Synopsis*. It was printed in 8vo., in 1774, under the title, *Libri Historici Novi Testamenti*. In the year following, the copies then remaining unsold, of the very same work, were given the title, *Synopsis Evangeliorum Matthæi, Marci, et Lucæ*. A second and improved edition of it was printed in 1796, at Halle, in 8vo. Dr. Griesbach has likewise undertaken to publish an edition in 8vo., and another in 4to., (the letter of the quarto edition in Didot's types,) of the New Testament, with a selection from the larger work, of such various readings as are considered in that work to be better than, or at least equal to, the received text.

The last critical edition of the Gospels in Greek was printed at Oxford, in 1798, by Professor *White*. It is a small 8vo., very elegantly and correctly printed. The editor abstains from all alterations whatever of the

commonly received text; but, at the same time, following the example of Origen, in his Hexaplar edition of the LXX., contrives to exhibit very distinctly to the reader's eye, all those variations found in ancient MSS. which Dr. Griesbach considers of authority either *superior*, or *equal*, to the common text.

In 1786, Professor Alter published, at Vienna, in 2 vols. 8vo., *Codex Lamecei*, 1, in the Imperial Library, and thence styled by him the *Codex Vindobonensis*. He has corrected it occasionally from the edition published by Robert Stephens in 1546, subjoining, at the end of each volume, a list of these corrections, under the title of *Vitia Codicis Vindobonensis*: he has added various readings from many Greek manuscripts, from the Coptic and Slavonian versions, and from two Latin versions in the Imperial Library.

To the foregoing editions must be added the *Quatuor Evangelia Græca, cum variantibus lectionibus a textu Codd. MSS. Bibliothecæ Vaticanæ, Barberinæ, Laurentianæ, Vindobonensis, Escorialensis, Hauniensis regię, quibus accedunt lectiones versionum Syrarum, Veteris, Philoxenianæ, et Hierosolymitanæ, jussu et sumptibus regiæ, edidit Andreas Birch. Haunia, 1788, fol. et 4to*. This is a noble fruit of royal munificence. Professors Birch, Alter, and Moldenhawer, were employed, and their expenses defrayed, by the present King of Denmark, to travel into Germany, Italy, France, and Spain, to collate the manuscripts of the sacred text. The work now under consideration is the result of their united labours. The text is that of Mill; the edition is particularly valuable, for the large extracts from the *Codex Vaticanus*. Professor Birch has since published, at Copenhagen, a collection of various readings to the Acts, Epistles, and Evangelists, from several manuscripts, particularly the Vatican; but they are not accompanied with the Greek text, as his various readings to the Gospels are. For the manuscripts used by Blanchini, see Semler's Appendix to Wetstein, 635—638.

It remains only to take notice of the

edition of the Greek Testament published by *Matthæi*, formerly Professor in Moscow, now in Wittenberg, with various readings from the Moscow manuscripts, the Latin Vulgate from a Demedovian manuscript, many remarks, Greek scholia, and copper-plates representing the characters of his Greek manuscripts. Michaelis says, the author was an age behind the rest of Germany in sacred criticism, but pronounces his work absolutely necessary for every Biblical critic.

There are many other respectable editions of the Greek Testament; but those we have mentioned are confessedly the principal. The fifth of Erasmus's editions, with a slight mixture of the edition in the Complutensian Polyglott, is the principal edition from which almost all the subsequent editions have been taken. This, Dr. Griesbach, in his excellent Prolegomena, has placed beyond controversy. "All the modern editions," he says, "follow that of the Elzevirs; that was taken from the edition of Beza, and the third of Robert Stephens; Beza copied the third of Robert Stephens, except in some places, where he varied from it arbitrarily, and without sufficient authority. The third of Stephens immediately follows the fifth of Erasmus's editions, except in a very few places in the Apocalypse, where he preferred to it the Complutensian edition. Erasmus formed the text as well as he could from a small number of manuscripts, and those of a recent date, and without further aid than an interpolated edition of the Vulgate, and bad editions of a few of the fathers." The principal editions, in which Erasmus and the Complutensians have not been followed, are those of Colinæus, Mr. Bowyer, Dr. Harwood, Professor Alter, and Griesbach.

It were greatly to be wished, that some person would collect together, and publish with such observations and illustrations as the subjects occasionally require, the various Prolegomena of Walton, Mill, Wetstein, and Griesbach; the controversy between Erasmus and the Spanish divines, and Lee, and the Prefaces of Kennicott, Kipling, and Woide; with a succinct, but complete

account of the chief manuscripts and printed editions of the sacred text.—Such a manual would be of the greatest use.

For the Christian Journal.

Convention of Pennsylvania.

THE forty-third annual convention of the Protestant Episcopal Church in the State of Pennsylvania, was held in the Chamber of the House of Representatives, in the borough of Harrisburg, on the 8th, 9th, and 10th days of May, 1827. There were present the bishop of the diocese, and 50 clerical members, and 141 lay deputies. Eight clergymen entitled to seats, and 18 lay deputies whose certificates were presented, did not appear at this convention. The first day of the meeting was chiefly occupied in organizing the convention, and the Rev. William H. De Lancey was elected secretary, and Mr. Nathaniel P. Hobart appointed assistant secretary. On the second day, the convention met at 10 o'clock, and attended the consecration of St. Stephen's church. "Morning prayers were read by the Rev. Levi Bull, rector of St. Mary's church, Chester county; Bangor church, Churchtown, Lancaster county; and St. Thomas's church, Morgantown, Berks county; and the sermon was preached by the Rev. Bird Wilson, D. D., Professor of Systematic Divinity in the General Theological Seminary. The Rev. James De Puy, deacon, was admitted to the holy order of priests, and the holy communion was administered." The Right Rev. Bishop White then delivered his annual address, which was inserted in our number for June, p. 182.

At the opening of the convention on the third day, "prayers were read by the Rev. James Abercrombie, D. D., senior assistant minister of Christ church, St. Peter's, and St. James's, Philadelphia."—"The following resolution was then offered by the Rev. Mr. Sheets—*Resolved*, That the reading of the minutes of the standing committee be postponed, and that this house proceed forthwith to the election of a fit and qualified clergyman to be the assistant bishop of this diocese, during

the life of the present bishop, and to be the bishop of this diocese after his demise."

This resolution having been agreed to, and the Rev. Messrs. Kemper and Allen being appointed tellers, the Right Rev. the bishop invoked the blessing of God upon the proceeding about to be entered upon.

The order of the clergy then "proceeded to nominate and appoint by ballot some fit and qualified clergyman to be assistant bishop of this diocese, during the life of the present bishop, and to be the bishop of this diocese after his demise.

"Upon counting the ballots, the tellers reported to the Right Rev. President, that the Rev. Henry U. Onderdonk had 26 votes, the Rev. John H. Hopkins had 18 votes, the Rev. Bird Wilson had one vote, the Rev. James Milnor had two votes, and the Rev. William Meade had two votes; that there was one vote with the words 'assistant bishop,' without a name on it; and that one reverend gentleman had declined voting.

"Whereupon the Right Rev. President announced to the lay members of the convention, the nomination and appointment, by a constitutional majority of the clergy, of the Rev. Henry U. Onderdonk.

"The following resolution was then offered by Mr. Ingersoll:—*Resolved*, That the lay order approve of the appointment of the Rev. Henry U. Onderdonk, to be assistant bishop of this diocese, during the life of the present bishop, and to be the bishop of the diocese after his demise.

"And on the question, Will the lay order agree to the resolution? the vote being taken by yeas and nays, was decided in the affirmative, 72 to 58:—Whereupon the Right Rev. President declared the Rev. Henry U. Onderdonk to be duly elected.

"The following resolution, offered by Mr. Ingersoll, was adopted:—*Resolved*, That a testimonial in favour of the Rev. Henry U. Onderdonk, conformable to the form prescribed by the third canon, be prepared and laid upon the table of the secretary, and that the members of this body be invited to sub-

scribe the same.—When a testimonial conformable to the canon was signed by the constitutional number of clergy and lay deputies.

“On motion of Mr. Ingersoll, *resolved*, That a committee of three persons be appointed to wait upon the Rev. Henry U. Onderdonk, and to communicate to him his nomination and appointment by the reverend clergy of this diocese as assistant bishop, and the approbation of the body of laymen; and to solicit his acceptance of the office; and that the Right Rev. President be authorized to appoint the committee.

“The Rev. Dr. Wilson, the Rev. Mr. Weller, and Horace Binney, esq., were appointed the committee.

“On motion of Mr. Binney, it was *resolved*, that the clear annual income of the fund provided, and to be provided under the resolutions of the convention, for the support of the episcopate in this state, be applied to the use of the Rev. Henry U. Onderdonk, so long as he shall be assistant bishop, or bishop of this diocese, subject to such future regulation as to amount, as shall be consistent with his adequate support.

“A letter from the board of managers of the Colonization Society, addressed to this convention, having been read by the secretary, on motion, it was *resolved*, That it is inexpedient for this body to entertain the subject of the said communication, and that the secretary be instructed to communicate a copy of this resolution to that board.

“The secretary having read a communication from the General Convention, submitting certain resolutions respecting proposed alterations of the rubrics, &c. to the convention, on motion, it was *ordered*, That the consideration of the resolutions from the General Convention be postponed to the next stated convention, and that the communication be printed on the journal of this convention.”

The following persons were elected the standing committee:—The Rev. James Abercrombie, D. D., the Rev. Frederick Beasley, D. D., the Rev. Jackson Kemper, the Rev. James Montgomery, the Rev. William H. De Lancey; Cornelius Comegys, John

Read, Charles Wheeler, James S. Smith, William J. Bell.

The following persons were elected deputies to the General Convention:—The Rev. Jackson Kemper, the Rev. Jehu C. Clay, the Rev. James Montgomery, the Rev. John H. Hopkins; William Meredith, Horace Binney, Edward J. Stiles, James Hopkins.

The following persons were elected the missionary committee:—The Rev. James Montgomery, the Rev. William H. De Lancey, the Rev. William C. Meade; William Meredith, C. N. Barker, Joseph P. Norris, jun.

James S. Smith was elected treasurer of the episcopal fund, and Philip H. Nicklin, treasurer of the convention; Mr. John Read, and Mr. John C. Lowber, the former treasurers, having declined a re-election.

St. Paul's church, Erie; Trinity church, Connellsville; Trinity church, Philipsburg, Centre county; Grace church, Fayette county; St. Peter's church, in the borough of Butler; St. James's church, Venango Furnace, Venango county; St. Mary's church, Hamiltonville, Blockley township, Philadelphia county; Zion church, in the borough of Marietta, in the county of Lancaster; St. Peter's church, in the town of Waterford, Erie county; St. Peter's church, Washington county; St. John's church, in the borough and county of Mercer; Grace church, in Penn township, Philadelphia county; and St. Matthew's church, Sunbury, Northumberland county, were severally received into union with the church in this diocese.

The parochial reports received by the bishop were presented and read to the convention. They afford a gratifying view of the increase of the church in this diocese, and of the attention bestowed on Sunday school instruction; in very many of the congregations Sunday schools being in a flourishing state. The following aggregate is collected from the reports:—Baptisms 723—Marriages 248—Communicants 2,149—Funerals 336.

A committee, consisting of Messrs. Binney, Ingersoll, Meredith, the Rev. Dr. Beasley, and the Rev. Mr. Allen, was “appointed to take into considera-

tion the constitution, canons, and regulations of the church in the diocese, and to report to the next stated convention such alterations as they shall deem expedient to be made therein."

The convention then united in singing the last four verses of the 122d Psalm, and after a short address and the benediction from the bishop, they adjourned, to meet in the city of Philadelphia on the third Tuesday of May, 1828, at six o'clock P. M.

The list of clergy appended to this journal, makes the number in this diocese sixty, including the bishop; and of congregations sixty-seven.

Mississippi Convention.

[For the following brief account of the proceedings of the last convention of the church in the state of Mississippi, we are indebted to the *Church Register* of the 11th of August last, the printed journal of that convention never having reached us.]

We have received the journal of this convention, which met on the 2d of May last. There were present three clergymen, and ten lay delegates, representing four parishes. The sermon was preached by the Rev. A. A. Muller, rector of Trinity church, Natchez. The Rev. J. Pilmore presided in the convention, and the Rev. A. A. Muller was appointed secretary. From the parochial reports, we learn that in Trinity church, Natchez, a Sunday school of 33 scholars has been lately collected, which is taught by the rector, and some ladies—that arrangements are making for the accommodation of coloured people within the church: in Christ church, Jefferson county, larger congregations attend worship than can be accommodated at present with room—a church edifice will be commenced this summer—the people join in the service, and their behaviour pious and exemplary—that St. Paul's church, Woodville, is not more promising or prosperous than last year, and the church edifice remains unfinished. Whole number of communicants reported in two parishes 45—Baptisms 16—Marriages 3—Funerals 6. The convention passed a resolve, approving of the resolution of the General Convention, in relation to the report on the

Theological Seminary, and recommended to their churches to contribute to the building fund of the Seminary. The Rev. Messrs. Pilmore and Muller, Joseph Dunbar, esq., and A. P. Merrill, M. D., were chosen the standing committee.

Convention of North-Carolina.

[We have been much disappointed in not receiving the printed journal of the last convention of the church in the diocese of North-Carolina. The following abstract of its proceedings appeared in the *Episcopal Watchman* of the 6th of August last, and we cannot do better at this time than to copy it.]

A COPY of the printed journal of the proceedings of this body has but just come to hand, though more than two months have elapsed since its session. The convention assembled on May 17th, and was continued by adjournments till the 21st. There were present the bishop, eight clergymen, (six presbyters, and two deacons,) and nineteen lay delegates, representing eleven churches. The Rev. Richard S. Mason, and Mr. Francis L. Hawks, were elected secretaries. The convention being thus organized, adjourned to attend divine service, when morning prayer was read by the Rev. Thomas Wright, and a sermon preached by the Rev. William M. Green. On re-assembling, the Right Rev. President read his episcopal journal, from which we make the following extracts:—

My Reverend and Lay Brethren of the Convention,

That I am again permitted to meet the representatives of the church in their annual session, and to join my counsels with your's, for the advancement of the Redeemer's kingdom, and for the spiritual welfare and prosperity of the diocese, is to me a source of high gratification, and of increased thankfulness to Him, under the direction of whose wise and good Providence all things are ordered for the fulfilment of his purposes of mercy and admonition to his creatures. It has been an eventful year to this portion of the Lord's vineyard, my brethren, and one full of anxiety to myself; and demands from all such a review of the improvement or neglect of the divine goodness, both individually and collectively, as shall

lead to an amendment and more faithful application of the talents committed to our trust. This, I hope, we all come prepared to engage in, with an eye single to the glory of God; for, only as this is the predominant principle of our conduct, are we authorized to expect his blessing, "without whom nothing is strong, nothing is holy;" and from whom alone "all holy desires, all good counsels, and all just works do proceed."

[Here follow details of visitations, from which we make a few quotations.]

On the 14th, I left St. Jude's for Milton, in Caswell county, and on Saturday, the 16th, performed divine service, and preached both in the forenoon and afternoon, in the academy, to a small but attentive congregation.

Sunday, the 17th, performed divine service, preached, and administered the holy communion to eleven persons, in the forenoon; the house filled, and the congregation still and attentive.

In the afternoon I again read prayers, baptized an infant, and preached to a smaller collection of people.

The condition of this part of my charge remains without any visible improvement. The members and friends of the church are few in number, do not feel themselves competent to maintain a clergyman, and from their remote situation can rarely obtain the services of any of our clergy. The Rev. Mr. Green, who is the nearest, visits them generally on five Sundays in the year, for which they express themselves very grateful. And, so far as I am able to judge, and from their own declarations, they continue to retain that preference for our communion which led them first to organize, and to request to be received into union with the church in this diocese; but it is a melancholy fact, that there is not one male, and but two female communicants, belonging to the congregation, within my knowledge.

After remaining some days in the neighbourhood of Milton, I left it on the 22d, and proceeded to Judge Cameron's, being my next appointment; where, on Saturday, the 23d, I performed divine service, and preached in the chapel built by that gentleman, near

his dwelling house, to a thin congregation, the day being rainy.

ORDINATIONS.—Having received the requisite testimonials from the standing committee of the diocese in behalf of Mr. George W. Freeman, a candidate for orders, and having obtained the assistance of the Rev. Mr. Green, and the Rev. Mr. Brainerd, in his previous examination, I admitted the said George W. Freeman into the holy order of deacons, on Sunday, October 8th, in the episcopal chapel, Raleigh. Prayers were read by the Rev. Mr. Green, a sermon preached by myself, and the holy communion administered.

BAPTISM BY IMMERSION.—On the next day I proceeded to Edenton, crossing the Sound at Webb's Ferry, and, on the 21st, met the congregation in St. Paul's church for the services of the day. Morning prayer was offered by the Rev. Mr. Avery, after which I preached; and, at the conclusion of the services, administered the sacrament of holy baptism to Turner Wilson, a qualified adult, by immersion, in Edenton Bay—this mode being preferred by him, and readily assented to by me, both as scriptural and authorized by the rubric. The ceremony was witnessed by a goodly number of spectators; and it is greatly to be wished that such calls were more frequent upon our clergy, whichever mode shall be preferred for its administration.

WILMINGTON.—May the 1st, I took leave of Fayetteville, and proceeded on my route to Wilmington, where I arrived on Friday, the 3d, and on the 4th, after evening prayer by the Rev. Mr. Empie, I preached to a small but devout collection of the people.

On the 5th, evening prayer was again performed by the Rev. Mr. Empie, after which I again preached to a similar congregation.

After candle-light I attended the weekly prayer meeting of the congregation, held this night at the house of Mr. Wright, where I read prayers, and preached a sermon to a large collection of people in the room and in the piazzas of the house.

Sunday, the 6th, morning prayer was offered up by the Rev. Mr. Empie, after which I confirmed twenty-one per-

of the Church Missionary Society, and the Rev. Mr. Arundell, British chaplain at Smyrna, to six of these seven churches, with descriptions of the country travelled through, and reflections. As every thing relating to places so highly favoured by the especial notice of the ascended Saviour must be interesting to Christians, and as the reflections which a comparison of the present condition of these places with the description of their former state contained in the Apocalypse, and with the predictions there given respecting them, cannot but be improving, we have extracted, for the use of our readers, all of that account which relates immediately to "the seven churches."

"Smyrna.

"The church of Smyrna is represented (Rev. ii. 8—11) as contending with most severe sufferings—poverty, slander, and persecution: but modern Smyrna is a far greater sufferer. *The former things have passed away*: the faithful Smyrnæans have long since fought their battle and won their crown; but now the evils are of a different order—apostacy, idolatry, superstition, infidelity, and their tremendous consequences. On whatever side we look, we meet only with what is calculated to excite painful feelings. The religion now predominant was unknown in the days when Polycarp was martyred; and, unlike the paganism of Rome, which disappeared and fell before Christianity, still maintains its seat, and lords it over those countries where the Redeemer suffered, and where his Gospel was first proclaimed. Rome is the only place of importance mentioned in the Scriptures which has not been, for centuries under the Mahomedan yoke.

"The population of Smyrna has been estimated at 100,000, and even more: the practice, however, of exaggerating the population, which is so general in this country, has extended, I conceive, to this enumeration. I do not think that Smyrna contains many more than 75,000 inhabitants. Perhaps there may be 45,000 Turks, 15,000 Greeks, 8,000 Armenians, 8,000 Jews, and less than 1,000 Europeans. The

mosques are more than 20. The Greeks have three churches; the Armenians one; the Latins two; the Protestants two. The Jews have several synagogues.

"Mr. Jowett has given us an interesting account of the Greeks in these parts, in his 'Christian Researches in the Mediterranean.' I regret to say, that at present a cloud has darkened that pleasing picture. The Universities of Scio and Haivali, which promised to be the cradle of Grecian learning and religion, have been destroyed; and a check has been given to education, which there are but slender hopes to see repaired. Smyrna has participated in the general miseries of Greece: no longer do we find Æconomus giving instruction to his young countrymen; and in vain do we look for any institution which is calculated to assist the studies of the rising population. I am happy, however, to remark, that the 'Evangelical School' still exists; an institution which owes its perpetuity to English protection, and which, if it be not calculated to lead the pupil into the field of extensive knowledge, prevents him at least from being sunk in utter ignorance: I had the pleasure of frequent intercourse with the master of this school, and found him one of the most liberal ecclesiastics whom I have met with in the eastern communion: the number of his pupils is about 150; but they are all very young, and their education is little more than elementary. In addition to this establishment, the Greek youths of Smyrna have no other means of acquiring knowledge than what is furnished by very inferior day schools, and by private instruction."

"Smyrna will ever be to the Christian a most interesting spot. The conflict which was maintained here was one of no common description: it was not only Polycarp himself who was the gainer by his sufferings; on the firmness of the Christian martyrs depended, under divine Providence, the transmission of the truth to the latest generations; had they yielded to the fury of their foes, and denied the Lord who bought them, we should have been still immersed in the ignorance of our fore-

fathers—*without God and without hope in the world.* We do well, then, to cherish the memory of these faithful servants of God: it is just for us to bless the Most High for his grace bestowed upon them. I must confess that I tread the ground, which has been signalized by the death of a Christian martyr, with unspeakably more delight than I should visit the Plain of Marathon. Here was a conflict, not for the liberty which is merely co-existent with the span of human life, but for a freedom which is eternal! Here—without arms, without allies—the world and its god were vanquished! Here was honour won—not that empty bubble which fallen man admires, but that *exceeding and eternal weight of glory* which God has prepared for his faithful servants.”

“*Ephesus.*”

“This morning we crossed the plain to the ruins of Ephesus.—We surveyed with pleasure the aqueduct of the castle, and proceeded to examine the ruins. There can be little doubt that the suburbs of Ephesus extended to Aiasaluck; but the principal ruins of that celebrated city are at present a mile distant. At this place we see chiefly the ruins of the Mahomedan town, which flourished for a time after the destruction of the other; and had been erected, in a great measure, by the spoils which it furnished. Innumerable are the inscriptions which are either lying about in disorder or neglect; or which are built into the aqueduct and the Turkish structures.

“No ruin here struck me so much as the large mosque, which some travellers have ventured to suppose the church of St. John. The front of the building is reckoned one of the finest specimens of Saracenic architecture; and, in the interior, are some stupendous columns, which there is no reason to doubt once graced the celebrated temple of Diana.

“I cannot describe the feelings which came over my mind on viewing the mosque, the castle, and the multitude of ruins which are strewn on every side. What a scene of desolation! With the *utmost truth and feeling* has it been observed by a celebrated traveller—‘It is

a solemn and most forlorn spot! And, at night, when the mournful cry of the jackal is heard on the mountain, and the night-hawk, and the shrill owl, named from its note *cucuvaia*, are flitting around the ruins, the scene awakens the deepest sensations of melancholy.’ I was also much struck to observe, how the stork appears at present to claim possession of these ancient edifices: you see this bird perching, in all directions, upon the summits of the buildings, or hovering round them in the air, or fixing its immense nest, like the capital of a column, on the large masses of ruins. *As for the stork*, the ruins of Ephesus are *her house*. There is a great peculiarity in the note of this bird; it reminds the hearer of the sound of a watchman’s rattle.

“A large archway leading to the castle is generally called the Gate of Persecution; from the supposition that the sculpture attached to it represents the sufferings of the primitive Christians; it is, however, believed, with more reason, that nothing else is signified than Achilles dragging the dead body of Hector behind his chariot. The chief part of these figures was removed some time ago, and is said to have been sold for an immense price.

“We spent the night in one of the miserable cottages which are scattered amidst the ruins. They are all tenanted by Turks; we found only a single Greek, who inhabits the village of Aiasaluck. In a missionary point of view, therefore, Ephesus now offers no attractions; her ancient church has vanished—the candlestick has been removed—and even the Turks who dwell at hand are few in number. We heard of a Greek village at no great distance, containing 400 houses; but that the number is overstated, there is reason to believe from the universal prevalence of exaggerating the population observable in this country.”

“*March 31, 1826.*—This morning we crossed the plain to the ruins of Ephesus. One of the first objects which attract notice are the numerous places of burial which are observed on the declivity of Mount Prion; they consist of excavations in the side of the hill, arched with stone work. It is here

that tradition informs us Timothy was buried; and it is to this place that superstition assigns the story of the Seven Sleepers. We surveyed with pleasure the Stadium; but nothing at Ephesus was so interesting as the remains of the theatre; it was here that the multitude, collected by Demetrius and his craftsmen, excited the uproar which threw the whole city into confusion. The situation of the building affords illustration of that remarkable occurrence. The theatre, like other ancient structures of the same name, is seated on a steep declivity; the seats having been formed in successive tiers on the slope of a lofty hill, and the whole building being open to the sky: I have no doubt that upward of twenty thousand persons could have conveniently seated themselves in the theatre of Ephesus. Before them they had a view of the most striking description: across the market place, and at no great distance, they beheld that splendid temple, which was one of the seven wonders of the world, and which was dedicated to the great goddess Diana, whom all Asia and the world worshipped: there can be little doubt that Demetrius would avail himself of the sight of this splendid object to inflame to the highest pitch the passions of the multitude: we may imagine their eyes fixed on this famous temple, and their hands directed toward it, while they all, with one voice, about the space of two hours, cried out, *Great is Diana of the Ephesians!* The very situation of the theatre would add to the tumult; on the left hand, and at no great distance, are the steep and rocky sides of Mount Corissus, forming a natural and lofty rampart, which completely shuts out all prospect in that quarter; the shouts of twenty thousand persons striking against this mountain, would be echoed with loud reverberations, and not a little augment the uproar. The high situation of the theatre on Mount Prion accounts also for the ease with which such an immense multitude was assembled; from every part of Ephesus on that side, the inhabitants would have a view of the people rushing into the theatre, and taking their seats on that lofty elevation; and would, of course,

themselves run with impetuosity, to see and hear the cause of the assembly. Under these circumstances, it is by no means matter of wonder, that the attention of the town clerk was excited, and that he felt himself called on to interpose his authority.

"Contrasting the state of Ephesus as we found it with the circumstances just alluded to, there was sufficient room for astonishment at the mighty change. The plough has passed over the site of the city; and we saw the green corn growing, in all directions, amidst the forsaken ruins. While we were in the theatre, two large eagles perched at a small distance above, and seemed to gaze on us with wonder, as if astonished at the face of man: Cowper's lines naturally occurred—

"They are so unacquainted with man,
"Their tameness is shocking to me."

"At Ephesus you find at present only one individual who bears the name of Christ! and where, in the whole region, do you find any semblance of primitive Christianity? The country once favoured with the presence of St. Paul, of Timothy, and St. John, is now in the situation of those lands, of which it is said, *Darkness covers the earth, and gross darkness the people—He, then, that hath an ear, let him hear what the Spirit saith unto the churches.*"

"Laodicea.

"The first object which attracts attention at Laodicea, is the great number of sarcophagi; in these, I reflected, the material part of many Laodicean Christians has returned, 'earth to earth—ashes to ashes—dust to dust;' their spirits have long since given account of the manner in which they availed themselves of the faithful admonitions of the Apocalypse.

"The city of Laodicea was seated on a hill of moderate height, but of considerable extent. Its ruins attest that it was large, populous, and splendid; there are still to be seen an amphitheatre, a theatre, an aqueduct, and many other buildings. But its present condition is in striking conformity with the rebuke and threatening of God. Not a single Christian resides at Laodicea! No Turk even has a fixed

residence on this forsaken spot. We only observed a few Turcomans, who had pitched their tents in the area of the amphitheatre. Infidelity itself must confess, that the menace of the Scriptures has been executed. It was a subject of interest to me, to find that the amphitheatre, which still remains, was built not much later than the time when St. John wrote the Apocalypse; nor could I help inquiring, whether theatrical amusements might not have been one of the principal causes which induced the decay of spirituality in Laodicea: we know, from the passionate fondness of the ancients for these sports, and also from the powerful condemnation of them by the primitive fathers, that they must have been a source of serious temptation to the early Christians. Unhappy was the hour, when the youth of either sex were prevailed on to take their seat in these splendid structures; that solid and serious felicity which the Gospel imparts, would soon be expelled amidst such tumultuous assemblies; and, with so many objects to inflame the passions, and to corrupt the heart, there was little prospect that a single visit would leave the individual without being infected with a dangerous contagion. Though circumstances are somewhat different in modern theatres, it is greatly to be apprehended that the results are not dissimilar: how many a youth, who awakened the best hopes, has been utterly ruined by these entertainments!"

(To be continued.)

EPISCOPAL ACTS.

In the Diocese of Connecticut.

On Wednesday, August 29th, 1827, St. Andrew's church, newly built at Kent, Litchfield county, was consecrated to the service of Almighty God, according to the rites of the Protestant Episcopal Church, by the Right Rev. Bishop Brownell. A great concourse of people assembled, among whom were a considerable number of the neighbouring clergy. Morning prayer was read by the Rev. Stephen Beach, rector of St. John's church, Salisbury; and the sentence of consecration by the Rev. George B. Andrews, rector of the parish. Discourse by the bishop. This edifice is built of grey stone, very neat in its structure, and commodious in its arrangements.

At an ordination held in St. John's church, Bridgeport, on Sunday, the 2d of September, by the Right Rev. Bishop Brownell, Nathan Kingsberry, and Edward W. Peet, were admitted to the holy order of deacons. The candidates were presented by the Rev. Mr. Judah, of Bridgeport, and a sermon delivered by the bishop.

In his recent tour, the bishop has administered the rite of confirmation in the churches at Litchfield, Milton, New-Preston, Kent, New-Milford, Brookfield, Newtown, Huntington, Bridgeport, and Hamden; in all, to about 130 persons.—*Episcopal Watchman.*

In the Diocese of New-York.

On the 3d of September, 1827, the Right Rev. Bishop Hobart consecrated St. Andrew's church, Walden, Orange county; on the 6th, he consecrated Christ church, Greenville, Greene county; and, on the 12th, St. Peter's church, Bainbridge, Chango county. We have not the means of giving the particulars of the services performed on these several occasions.

On the 19th of September, the bishop consecrated St. Paul's church, Syracuse, Onondaga county, in the presence of a large and highly respectable congregation! The church is a neat and well finished building, in the Gothic style, and does credit to the Episcopalians who have erected it.

The act of the vestry placing the church under the spiritual jurisdiction of the bishop, was read by the Rev. Mr. Barlow, rector of the parish, and the sentence of consecration by the Rev. Mr. Gear, of Ithaca. The morning prayer was read by the Rev. Dr. Rudd, of Auburn, and the lessons by the Rev. J. A. Clark, of Palmyra.

The sermon of the bishop on this occasion was one of the most happy efforts of his rich and energetic mind. Frequently as we have listened with delight to this amiable and eloquent prelate, we have rarely heard him with more admiration. The language was rich and animated; the truths of the Gospel were exhibited in a clear and forcible manner; the claims of the church, the duties of the ministry, and the necessity of the renewal of the heart and affections by divine grace, were enforced in a way calculated to convince and impress the hearers.

It was, we have no doubt, highly gratifying to the bishop, as it was to ourselves, to see so many of his clergy attending upon this solemn and interesting service. There were present six presbyters, and five deacons.—*Gospel Messenger.*

In the Diocese of Maryland.

On the festival of St. Matthew, September 21, 1827, the Right Rev. Bishop Kemp held an ordination in Christ church, Baltimore, and admitted Mr. William F. Chealey to the holy order of deacons.

Diocese of Nova-Scotia.

The Right Rev. Bishop Inglis commenced his episcopal visitations about the end of May last. Early in June he arrived in the *Orestes*, Capt. Jones, at St. John's, Newfoundland, where, according to letters received in England from that place, he had consecrated "a very excellent church," and confirmed 316 persons. A district committee of the Society for Promoting Christian Knowledge had been organized, and between five and six hundred dollars collected to put it in operation. The bishop was in excellent health, and expected to visit the most remote stations in this part of his diocese.

New Bishop of Calcutta.

THE Rev. Dr. J. T. James was consecrated bishop of Calcutta, at Lambeth, on Sunday, the 3d of June, 1827. The sermon was preached by the bishop's brother, the vicar of Cobham in Surrey. The bishop, with his lady and part of his family, sailed for Calcutta on the 15th of July. The *Christian Observer* for that month, in reference to this prelate, states, that "at a recent meeting of this society, the bishop of Gloucester delivered an interesting valedictory address to the new bishop of Calcutta; in reply to which, that prelate gave the following important pledge. May he be largely endued with strength from above to fulfil it!

"Having put my hand to the plough, I turn not back: I look forward, not indeed to higher duties, (for none can be higher than those arising out of the relation of a parochial minister to his flock,) but to a wider and more extensive field of usefulness, and hope to claim a larger share of confidence from my mother church than that with which I have been hitherto intrusted. I feel a firm affection, a deep and pious veneration for that church, for that visible and apostolic church, and I look to its welfare with the utmost interest and attention. But while I regard with the warmest love that branch of our establishment which has been committed to my charge, I must not lose sight of that which our admirable liturgy styles 'the Catholic, the universal Church of Christ militant here on earth;' and while I uphold, as far as I can, that which my manifest duty in a more especial manner requires me to do; none that cometh in the name of Christ shall ever be considered as a stranger by me."

Greek Manuscript.

MR. HARTLEY, in his account of his visit to the Seven Churches of Asia, says—"It is worthy of notice, that a manuscript was found some time since at Cæsarea, written in capital letters; which is held in such veneration in that neighbourhood, that the Turks always send for it, when they put a

Greek upon his oath: it will be well for future travellers to examine it." It is well known that the manuscripts written in capital, or uncial letters, are the oldest and most valuable. This MS. if really of that character, might be of great importance in determining the question of the connexion of the MSS. of the Greek text in "families," or "reversions," agitated by Griesbach, Malthæe, Laurence, and Nolan, and now occupying the labours of the celebrated German critic and traveller, Schulze.

Assistant Bishop of Pennsylvania.

THE Rev. Henry U. Onderdonk, D. D., having, at the convention of the Protestant Episcopal Church for the diocese of Pennsylvania, held in May last, been duly and canonically chosen assistant bishop of the said church in this diocese, during the life of the present venerable bishop, and to succeed him on his demise; and the standing committees of all the dioceses in the United States, seventeen in number, having unanimously recommended him for consecration, as required by the 6th canon of 1820; and the bishops of the said church in the United States, ten in number, having, with the exception of one who remains to be heard from, given their unanimous consent to the consecration, as required by the same canon, the Right Rev. Bishop White has appointed *Thursday, the 25th of October, in Christ church, Philadelphia*, for the time and place of the consecration.—*Church Register*, Sept. 22, 1827.

Works of Washington.

MR. SPARKS, of Boston, has issued proposals for publishing, by subscription, "*The Works of GEORGE WASHINGTON, with Historical Notes and Illustrations.*" This work will be comprised in not less than eight, nor more than twelve, large octavo volumes. A specimen of the manner in which it is to be executed, as it regards type and paper, accompanies the proposals. It is extremely elegant, and worthy of the work preparing for publication.

It is stated, that "the most valuable parts of the entire collection left by General Washington at Mount Vernon, both of a public and private nature, are to be prepared and published according to the following method:—

"Part I. Letters and other Papers relating to Washington's early military career in the French War, and as Commander of the Virginia Forces.

"II. Letters and other Papers relating to the American Revolution.

"III. Private Correspondence on Public Affairs.

"IV. Messages and Addresses.

"V. Miscellaneous Private Papers.

"VI. Agricultural Papers."

Episcopal Sunday School Magazine.

WE have received the first number of a humble and unpretending periodical under this title, to be published semi-monthly, at Geneva, in this state, at the low price of one dollar a year. The Editor is the Rev. LEWIS P. BAYARD, in whose hands we have no doubt of its being of infinite benefit to the cause which it particularly professes to espouse, and a valuable acquisition to the respectable stock of episcopal periodicals already before the religious public. Each number of the Magazine is to contain eight pages, in the octavo size.

THE Rev. Adam Empie, for many years rector of St. James's church, Wilmington, North-Carolina, has been elected president, and professor of Moral Philosophy, &c., in William and Mary college, Virginia, vacant by the lamented death of the Rev. Dr. Wilmer.

Obituary Notices.

ARCHDEACON DAUBENY.

THE *Christian Remembrancer* for August, 1827, thus announces the death of this venerated man and devout servant of the Lord:—"It is with feelings of deep regret that we inform our readers of the death of the Rev. Charles Daubeny, D.C.L., archdeacon and prebendary of Sarum, fellow of St. Mary's college, Winton, and fifty-three years vicar of North-Bradley. The news of his death was as unexpected as the event itself proved awfully sudden; and the shock caused by the intelligence was the more sensibly felt, as the provincial papers, but two days previous to his demise, spoke of the venerable archdeacon as in the enjoyment of excellent health, and actively engaged in the arduous duties of his visitation." The archdeacon was well known in this country, particularly by his "Guide to the Church," and other writings.

MR. CANNING.

Died in London, on the 8th of August last, Mr. Canning, prime minister of England, and perhaps one of the greatest statesmen in the world. In relation to this event, the *Episcopal Watchman* of the 24th September has the following article:—

"The great event which has awakened the regrets, and fixed the attention of the whole civilized world, is the death of the late illustrious premier of Britain, and the subsequent re-organization of the ministry. We do but echo, for the thousandth time, the universal sentiment, when we say that, politically speaking, no man living filled a larger space in the public eye. The force of his transcendent talents, his influence with the king, and the increasing confi-

dence of the whole nation, only for a time diverted by the efforts of a discontented party, conspired to put into his hands a power to do good, or ill, which it is tremendous to contemplate. That he would have excited them all for benevolent and honourable purposes, the whole course of his antecedent life warrants us to believe. The splendour of his intellect, and the fascination of his eloquence, were only equalled by the integrity of his heart. That such a man, in such a station, should have been so prematurely called away, is an event well calculated to impress us with humility, and fill us with religious fear. Truly, *God's thoughts are not our thoughts, nor are his ways our ways!* It is a singular evidence of the audacity and intensity of party rancour, that at the very moment when all hearts were filled with sorrow at the melancholy decease of Mr. Canning, a London paper (the *Standard*) should have ventured the insinuation that he lived and died an atheist. The charge was as false as it was foul, and was subsequently recanted. We would not have evil done that good may come, yet we can scarcely regret an event which has brought to light circumstances so honourable to the memory of the premier as the following, given on the authority of the *London Courier*:—

"So scrupulous and attentive was he in the discharge of his religious duties, that he never suffered a Sabbath day to pass, if public business or other causes prevented him from attending his church, without assembling, in the drawing-room, the whole of his family and servants, down to the lowest menial in his household, and reading to them, *himself*, the whole of the liturgy. We happen to know, too, that the last Sabbath which ever shone upon him, witnessed his anxiety to have the same duties performed; but in the interval, before the necessary preparations could be made, he sunk into a slumber, from which he awoke in a state of mind which denoted to those around him that he was no longer conscious of his pious anxiety.

"But let any one peruse the beautiful and affecting lines under our poetical head, inscribed upon the tomb of a son whom he lost some years ago, and ask himself whether the writer, pouring forth, in the language of poesy, the sorrows of a father, held in light estimation the great truths of Christianity? Again we say, we are half ashamed to stand forth the champion of that father—now himself no more—upon such a subject; but in this case our repugnance is abated by the reflection, that we are reviving the recollection of a tribute so pure, so gentle, and so holy."

"With what a lustre do these evidences of Christian faith, and hope, and love, in-

vest the death-bed of the departed statesman! How poor, compared with their splendour, the brightest jewels of his sovereign's diadem!

"The tribute paid by the king to the worth of his departed minister, in the selection of his most confidential friend, Lord Goderich, to succeed him, is as honourable to his own judgment and feeling, as it is propitious to the nation."

The following are the lines alluded to above:—

Inscription on the Tomb of George Charles Canning, in Kensington Church-yard.

(By his Father, the late Premier.)

Though short thy span, yet heaven's unsearch'd decrees,
Which made that shorten'd span one long disease,
In chastening, merciful, gave ample scope
For mild redeeming virtues—Faith, and Hope,
Meek Resignation, pious Charity:—
And, since this world was not the world for thee,
Far from thy path, removed with partial care,
Strife, Glory, Gain; and Pleasure's flowery snare,
Bade Earth's temptations press thee harmless by,
And fix'd on heaven thine unrevoked eye.

O! mark'd from birth, and nurtured for the skies!
In youth, with more than Learning's wisdom wise,
As sainted Martyrs, patient to endure,
Simple as unwean'd infancy, and pure;—
Pure from all stain, save that of human clay,
Which Christ's atoning Blood hath wash'd away;—
By mortal sufferings now no more oppress'd,
Mount, sinless Spirit, to thy destined rest:
While I, reversed our Nature's kinder doom,
Pour forth a Father's sorrows on thy Tomb.

For the Christian Journal.

Lines on the death of Eugene, infant son of Thomas Van Zandt, Esq.

Scarcely bloom'd the lovely flower,
Ere the chilling blast of death,
Hasten'd with relentless power,
Seiz'd the spotless infant's breath.

A native of celestial clime
Ungeial earth could not sustain;
It wither'd at the touch of time,
And left a world of care and pain.

Favour'd stranger! short thy stay,
Soon removed to bliss above;
Joyful spend an endless day,
Blessed with thy Saviour's love.

H.

Acknowledgments, &c.

The librarian of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledged

the receipt of the following donations to the library in the month of August, 1827:

From John Pintard, esq.—**BIBLIA POLY-GLOTTA COMPLUTENSIA**, VI Tom. Folio, 1513—20.

From the Rev. S. R. Johnson—**North-American Review**, volumes ix—xiv.; Clarke's Commentary on the New Testament, 2 vols. 8vo.; Quarterly Theological Review, Nos. 6 and 7; New-York Review and Athenæum, vol. I and II.

From Mr. George Shaw—**Biblia Hebraica**, sine punctis maserethicis, 2 vols. 8vo.

From the Church Missionary Society, London—Proceedings of the Church Missionary Society, 10 vols. 8vo.; Missionary Register, 3 vols. 12mo., and 9 vols. 8vo.; Twelve Bundles of Pamphlets.

From the Rev. William L. Johnson—**Grotius de Veritate Religionis Christianæ**, 8vo.; Sepher Mussebeth, with a German translation in Rabbinical characters, 4to.

From Robert Gracie, esq.—Stewart's Essays, 8vo.; Watts on the Mind, 8vo.; Darby's Tour, 8vo.; Campbell's Voyages, 8vo.; Clarke on the Eucharist, 12mo.; Life of Mrs. Graham, 12mo.; Ewart's Lectures on the Psalms, 8vo.

Donations to the library from the friends of the institution will be gratefully received at Messrs. T. & J. Swords's Bookstore, No. 127 Broadway, New-York.

W. R. WHITTINGHAM, Librarian.

THE treasurer of the New-York Protestant Episcopal Missionary Society gratefully acknowledges the receipt of ninety dollars from Dr. John Watts, (to the permanent fund,) to constitute Mrs. Dr. Watts, Helen R. Watts, and John R. Watts, members for life of said society.

BENJAMIN M. BROWN,

Sept. 26, 1827.

Treasurer.

Stated Meetings of the Standing Committee of New-York.

THE standing committee of the diocese hold their stated meetings on the first Monday of every month. Communications may be addressed to the secretary, the Rev. William Creighton, Stuyvesant-street, New-York, or left at the office of the Christian Journal, No. 127 Broadway.

Sept. 10, 1827.

Calendar for November, 1827.

1. All Saints. Thanksgiving.
4. Twenty-first Sunday after Trinity.
11. Twenty-second Sunday after Trinity.
14. Pinckney Lecture, South-Carolina.
18. Twenty-third Sunday after Trinity.
25. Twenty-fourth Sunday after Trinity.
30. St. Andrew.

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[Vol. XI.]

For the Christian Journal.
The Seven Churches of Asia.
(Concluded from page 317.)

"Philadelphia.

"AFTER a ride of four hours we arrived at Philadelphia. As we drew near, I read with much interest the epistle (Rev. iii. 7—13) to that church. The town is situated on a rising ground, beneath the snowy mountain Tmolus. The houses are embosomed in trees, which have just assumed their fresh green foliage, and give a beautiful effect to the scene. I counted six minarets. We entered through a ruined wall; massy, but by no means of great antiquity. The streets are excessively ill paved and dirty. The tear of Christian pity must fall over modern Philadelphia. Were Christ himself to visit it, would he not weep over it, as once over Jerusalem? Alas! the generation of those who *kept the word* of our Lord's *patience* is gone by; and here, as in too many other parts of the Christian vineyard, it is difficult to discover better fruits than those which are afforded by briars and brambles! It is, indeed, an interesting circumstance to find Christianity more flourishing here than in many other parts of the Turkish empire; there is still a numerous Christian population; they occupy three hundred houses; divine service is performed every Sunday in five churches; and there are twenty of a smaller description, in which once a year the liturgy is read. But though the candlestick remains, its light is obscured; the lamp still exists, but where is its oil? Where is now the *word* of our Lord's *patience*?—it is conveyed in sounds unintelligible to those who hear: when the very epistle to their own church is read, they understand it not! The word of legendary superstition and of multifarious will-worship is now more

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familiar to their ears. And where is the bright exhibition of Christian virtues?—Unhappily, the character of Christians in these countries will scarcely bear comparison with that of Mahomedans themselves! In a word, Philadelphia has had her share in that utter apostacy from true and practical Christianity, which has been the bane of the east. *Grievous wolves have entered in, not sparing the flock,* (Acts xx. 29.) There have been *false teachers among them, who privily have brought in damnable heresies, even denying the Lord that bought them: and many have followed their pernicious ways, by reason of whom the way of truth is evil spoken of,* (2 Peter ii. 1, 2.)

"The remains of antiquity at Philadelphia are not numerous. I have noticed a few beautiful sarcophagi, now devoted to the purpose of troughs; but the ruined wall was probably erected by those who so manfully defended this city previously to its final fall.

"Our visit to Philadelphia was rendered the more interesting, by the circumstance of our being the bishop's visitors. He pressed us so strongly to make his house our home, that we thought it right to comply with his wishes. This circumstance gave me an opportunity of having much conversation with Panaretos. Many of his remarks afforded us satisfaction. The Bible he declared to be the only foundation of all religious belief; and I was astonished to hear him say, that he knew of no other confession of Christian belief, than the creeds of the Apostles, of Nice, and of St. Athanasius. With the design of referring to Christ, as the *only name given among men by which we can be saved*, I introduced a remark on the atoning efficacy which too many appear to attach to fasting.

'It is,' he replied, 'the universal idea.' After other remarks, distinguished for candour, and expressive of the miserable follies into which our nature has plunged us, he used these decisive words—'Abuses have entered into the church, which former ages might endure; but the present must put them down.' Other topics of conversation were, Justification by Faith, Indulgencies, the Prophecies concerning Popery, and the Seventh General Council. Conversing on the last mentioned subject, I was surprised to find, that he did not know that Protestants worshipped God without the use of pictures. The Christian population he considered to be on the increase at Philadelphia: in the last year there had been ten deaths and twenty marriages; the Turks, he said, were decreasing: a large number had marched for Greece, and none had ever returned. In the evening we attended the metropolitan church; but to give a true account of the sad degradation of Christian worship exhibited on this occasion would be equally difficult and painful. We were highly pleased with the engaging manner of Panaretos; his house, also, which is termed, as usual by the Greeks, the metropolis, exhibited a decorum highly suited to a Christian bishop: nor did I witness that fawning and perpetual kissing of the hand, which I have deplored in some other episcopal residences. From the verandah, we had a view over the whole town by day; and, at night, we observed the illuminated minarets spreading their light over the city, as is customary during the Fast of Ramazan.

"April 24, 1826.—This morning I visited a public school of the Greeks. There were present thirty or forty children: Greek, Romaie, and Turkish, were the objects of attention. The master complained, that the neglect of the parents was a great obstacle to improvement; as soon as a child could write sufficiently for the purposes of commerce, he was removed, and employed in business. I am sorry to say, that here, as in many other Greek schools, the bastinado is an important appendage.

"I found in this school a manuscript

of the Gospels upon parchment; but it is by no means ancient or valuable.

I cannot conclude this brief account of Philadelphia without stating, from personal observation, the remarkable fact, that while Ephesus, Laodicea, and Sardis, the three churches which called forth the denunciation of displeasure on the part of our Lord, are now nothing more than abandoned ruins, this church, together with Smyrna and Thyatira, (and this is also the case with Pergamos, which I have not yet visited,) still contain flourishing communities of Christians.

"The pen of a celebrated infidel bears witness to a circumstance which is worthy of notice in regard to Philadelphia. 'Philadelphia, alone, has been saved by prophecy or courage. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended her religion and freedom above fourscore years; and, at length, capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect; a column in a scene of ruins.' (Gibbon's *Decline and Fall*, vol. xi. chap. 64.) It may be added, the circumstance that Philadelphia is now called Allah-Shehr, 'the City of God,' when viewed in connexion with the promises made to that church, and especially with that of writing *the name of the City of God* upon its faithful members, is, to say the least, a singular concurrence."

"Sardis.

"April 26.—This morning I have visited Sardis—once the splendid capital of Lydia, the famous residence of Croesus, the resort of Persian monarchs, and one of the most ancient and magnificent cities of the world. Now how fallen! The ruins are, with one exception, more entirely gone to decay, than those of most of the ancient cities which we have visited. No Christians reside on the spot: two Greeks only work in a mill here, and a few wretched Turkish huts are scattered among the ruins. We saw the churches of St. John and the Virgin, the theatre, and the building styled the palace of

Cæsus; but the most striking object at Sardis is the temple of Cybele. I was filled with wonder and awe, at beholding the two stupendous columns of the edifice, which are still remaining: they are silent but impressive witnesses of the power and splendour of antiquity. I read, amidst these ruins, the epistle (Rev. iii. 1—6) addressed to the church once fixed here. What an impressive warning to Christian churches! *A name to live, while dead!*"

"Thyatira.

"Ak-hissar, the modern Thyatira, is situated on a plain, and is embosomed in cypresses and poplars. The buildings are in general mean; but the khan in which we are at present residing is, by far, the best which I have yet seen. The Greeks are said to occupy three hundred houses, and the Armenians thirty. Each of them have a church."

"We paid a visit to the church of the Greeks; it is a wretched structure: upon opening the door, we had to descend four or five steps into the body of the building. We found a priest, a native of Milo, who was engaged in hearing the confessions of the people. On returning to the khan, I conversed for a considerable time with four or five Greeks on the study of the Scriptures—the predicted apostacy from true Christianity, and the means which were furnished for detecting it—the inutility of alms for the salvation of man—the necessity of forsaking sin, &c. Nicolas afterward sat up with the same party till midnight, reasoning with them on the most important subjects. I presented the most interesting of these young men with the New Testament, and cannot but indulge the hope that a useful impression has been made on his mind."

"The sacred writer of the Acts of the Apostles informs us, that Lydia was a *seller of purple, of the city of Thyatira*; and the discovery of an inscription here which makes mention of 'the dyers,' has been considered important in connexion with this passage. I know not if other travellers have remarked, that even at the present time Thyatira is famous for dyeing. In answer to inquiries on this subject, I was

informed, that the cloths which are dyed scarlet here, are considered superior to any others furnished by Asia Minor; and that large quantities are sent weekly to Smyrna for the purposes of commerce."

"At Thyatira we had very delightful intercourse with the bishop's procurator, and with five priests. Christ crucified was the subject of our conversation; and Mr. King addressed the children of the school, forty-five in number. We also distributed many tracts, and gave away two New Testaments; and regretted much that we had not with us a larger supply of books, as a great desire for them was displayed. No one surely will doubt the importance of distributing useful books after hearing the following fact, of which we were informed by a Greek of this place. Two missionaries, he said, who were doubtless the Rev. Messrs. Fisk and Parsons, had visited Thyatira five or six years ago, and distributed books: they had presented him with one, which he had actually lent to more than two hundred persons."

The following additional extracts may serve to give an idea of the present state of that district, once so eminently blessed with the personal labours and residence of the "Apostle of the Gentiles," and the "Disciple whom Jesus loved."

"Greek Church at Uzunkum.

"In proceeding to the village of Uzunkum, we forded the Lytheus, a broad but shallow stream, and entered on the beautiful and extensive Plain of the Mæander. We found a considerable number of Greeks in the village, and the Aga allotted us a lodging in one of their best houses; they were principally natives of Cyprus, whom the changes occasioned by the Greek revolution had transferred to their present abode. I was exceedingly delighted by my intercourse with these poor people, and had an excellent opportunity of addressing them on the most important of subjects; they paid great attention to my remarks; and, after I had concluded, Nicolas read to them, for a considerable time, from the New Testament; they could not themselves read; but we left a Testament and a

variety of tracts for the priest, who was at a distance, and they promised to engage him to read them in their hearing.

"We were much affected to observe the great distress of the Greeks in this place; they were full of inquiries concerning the war, and had great apprehensions for their lives. The Greeks in the Turkish empire are really in circumstances not unlike those which have befallen the Jews—*The Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life*, Deut. xxviii. 65, 66. Notwithstanding the ignorance and superstitious of these poor Greeks, I have found it quite a relief to meet with them, after so much intercourse with Mahomedans: in a Christian we recognize a brother, even though he may have lost much that is important and valuable in his religion. I never yet found a Greek who was not acquainted with our Lord's declaration—*Him that cometh to me, I will in no wise cast out.*"

"*Sarakeny.—Bishop of Philadelphia.*

"We were agreeably surprised to find here Panaretos, bishop of Philadelphia; he was engaged in making a tour of his diocese, and had already spent a few days at Sarakeny. When we first called on him, he was engaged in the performance of evening prayers with some of his attendants; it was to us a subject of surprise and sorrow, to observe the manner in which the service was conducted: the hundreds of 'Kyrie eleesons' are repeated with a celerity which is perfectly amazing; in fact, you hear, in general, nothing more than 'leeson,' 'leeson,' 'leeson,' 'leeson'—till the last utterance of the petition, when, as if to make some amends for the haste of the preceding expressions, you hear a full and round enunciation of 'Kyrie eleeson.' One of the causes of this neglect of decorum is, doubtless, to be found in the immense length of the Greek services: I have heard of one of them which actually continues five hours.

"*I have never yet met with a Greek*

ecclesiastic of more pleasing address than the bishop of Philadelphia. He is young, probably not more than 35; and exhibits an energy and warmth of character which, under favourable circumstances, would lead, I should imagine, to very happy results. I was sorry to find in him a degree of coldness on the subject of the Bible Society: he said that they had conversed on the subject in the Synod at Constantinople; and I understood him, that they considered the circulation of the Romæic Scriptures to be impracticable for the church as a body, but that it might be left to the exertions of individuals. He also hinted his fears, that harm might result to the people from an undirected use of the Scriptures: he brought forward, as an instance, the passage of St. Matthew, (i. 25,) *And know her not till she has brought forth her first-born*. Here, he remarked, the common reader might be led to suppose that Mary did not remain a virgin after the birth of Christ, from the acceptance in which we at present take the word *till*. Past intercourse with Greeks had already taught me the inexpediency and inutility of contending hastily on this subject: to the doctrine of the perpetual virginity of Mary, they are bound by such adamantine prejudices, that a missionary will find it better to direct their attention to more important subjects, than hastily to shock their feelings on a point of minor importance. It was the parting advice which I received from a well meaning inhabitant of Ithaca, 'Attack not the perpetual virginity of the Panagia;' and, except when I have discerned a previous preparation of mind, I have not deemed it advisable to say much on this subject. With these feelings, I did not contravene the idea of Panaretos; but contented myself with showing, that whatever difficulties might be contained in the Scriptures, those points which were essential to salvation were obvious and intelligible. He very gladly received a New Testament and other books.

"In Sarakeny I saw the Oriental church probably in the lowest state of depression. A miserable little room, in the public khan, had the name of a

church; and it was in one little better, in the opposite corner, that the bishop of the diocese was then residing."

"Greeks at Chonos.

"After a ride of four hours and a half from Degnizlu, we reached Chonos, which has long been considered to occupy the site of Colossæ: the Christians of this place inhabit 30 houses; the Turks 500: there is one church, and there are three mosques. Here we were sorry to find a total ignorance of modern Greek; a native of Cyprus is the only priest, and the only individual who can speak that language. Wherever Turkish has supplanted Greek, of course the Romaic Scriptures are of no value; nor does the Turkish Testament supply the deficiency; for, partly because the Greeks are ignorant of the Turkish characters, and partly because the Greeks are jealous of the introduction and use of this volume, it has become necessary to prepare for them Turkish Scriptures in the Greek letter. Whatever publications they possess are of this description; and I noticed, that their inscriptions on tombs are of the same kind. It is a natural inference, which is unhappily too well confirmed by fact, that where the Greeks are only acquainted with Turkish, their knowledge of the New Testament will be proportionably less; indeed, they are almost ignorant of it. Where Romaic is spoken, its similarity to ancient Greek still enables the attentive to have some knowledge of the lessons of the Gospel which are read at church; but here, such a degree of light is impossible. With regard, then, to modern Colossæ, more than any part of the eastern church which I have yet visited, I find it necessary to leave out the negative in St Paul's declaration, 2 Tim. ii. 9,) and to say, *The Word of God is bound.*"

"Greek Instruction.

"This morning I witnessed an affecting exemplification of the manner in which instruction is conveyed among the Greeks. Hearing the sound of recitation, I followed it into an apartment of the khan, and found a priest

engaged in teaching his son. The youth had before him one of the large volumes employed in the Greek services, and which are written in a language unintelligible to him. From this book his father engaged him in a continual repetition of the words, 'Arrogant Israel, bloody people, impelled by what injuries didst thou liberate Barabbas, and betray the Saviour to the cross.' By dint of such continual repetition, the poor little fellow would, at length, be able to read a book without understanding its meaning. The custom of teaching children by means of the ancient language has, I believe, been universal till lately among the Greeks. From the words which I have just quoted, we may observe, in passing, in what manner prayers to saints had their origin: first, the saint was addressed in a rhetorical manner, just as language is above directed to the people of Israel; and, by degrees, what was nothing but bold apostrophe, began to be understood as the language of prayer and adoration."

From the Episcopal Watchman for August 16, 1827.

Christ Church, Boston.

THE following concise statement of the origin, progress, and present prosperity of this venerable church, is derived from a discourse delivered by the present rector, the Rev. Asa Eaton, in December, 1823, on the day which completed the century since religious worship was there first celebrated:—

King's chapel, the first English church in Boston, not being large enough to accommodate all who were desirous of attending worship there, subscriptions for building Christ church were commenced in the latter part of the year 1722. On the 15th of April, 1723, the corner stone of this edifice was laid by the Rev. Samuel Myles, minister of King's chapel, accompanied by the gentlemen of his congregation. The ceremony was concluded with these words—"May the gates of hell never prevail against it." The building was completed during the succeeding summer and autumn, and first opened for public worship on the 29th day of De-

ember, in the same year, by the Rev. Timothy Cutler, D. D., the first rector of this church. Dr Cutler was educated at Harvard college, Cambridge, and received the honours of that university in 1701. In 1710 he received congregational ordination at Stratford, Connecticut, where he continued in high estimation, as a minister and a scholar, till 1719, when he was appointed rector of the college in New-Haven, now Yale college. "This," says a dissenting divine, "was an auspicious event to that institution, for he was a man of profound learning, and presided with dignity, usefulness, and general approbation." He was, says the same writer, "the first scholar," and, according to the testimony of another, "the most celebrated preacher, in the colony."*

In 1722, Mr. Cutler, with several of the tutors and neighbouring clergy, men eminent for their talents and influ-

ence, having, after careful inquiry and mature deliberation, been led "to suspect, not only the *regularity*, but even the *lawfulness* and *validity*" of congregational ordination, conformed to the church of England. He accordingly resigned the rectorship of the college, and came to Boston, whence, in company with Mr. Johnson, and Mr. Brown, two of the conformists, he embarked for England on the 5th of November. On their arrival in London, "they were received with all possible kindness by Dr Robinson, the bishop of London, and by the Society for the Propagation of the Gospel; and it was readily agreed that Mr. Cutler should be sent to the new church at Boston." Mr. Cutler was ordained first deacon, and then priest, in March, 1723, by Dr. Green, bishop of Norwich. On visiting the universities of Oxford and Cambridge, he received from each the honorary degree of Doctor in Divinity. Having been appointed missionary to this church, he embarked for America in July, arrived in Boston in November, and, on the 29th of December, commenced his labours in this part of his Master's vineyard. The success of his ministry appeared in the increasing number and the exemplary lives of those who attended on his public ministrations. At the opening of the church, the usual audience is stated to have been about four hundred persons; but they increased continually till they amounted to nearly double that number. The congregation are spoken of as having, "in many respects, approved themselves a worthy people, very devout in public worship, and conscientious in their lives and actions."

Dr. Cutler continued in the faithful and successful discharge of his ministerial duties, happy in the confidence and affection of his people, and honoured by the respect and veneration of all who were able to appreciate his worth, till it pleased the Master whom he served to suspend his labours, by bodily indisposition, from which he never recovered. During the last nine years of his life he was unable to perform any public duty. In the month of August, 1765, he was called from his labours and sufferings on earth, we

[* A fund of interesting incident respecting Dr Cutler, and some of his clerical contemporaries, will be found in Chandler's *Life of Dr. Johnson*, a work which no one can read, observes the editor, "without being struck with the remarkable fact, that at a time when the episcopal church was unknown in Connecticut, the Rev. Dr. Cutler, the president of Yale college, Dr. Johnson, and other eminent congregational ministers in that state, were led to examine the subject of episcopacy; and that their researches terminated in a resolution to obtain *valid* ordination from the hands of bishops. This resolution was opposed to all the prejudices of their education, sanctioned and confirmed by the general belief and practice of their countrymen. It cost the most pointed and obnoxious censure on the religious constitution of their country, which every motive of interest and reputation urged them to respect and support. The important change in their views must, therefore, have been a reluctant sacrifice paid to *truth*. They could have been excited only by that confidence, which a sense of the supreme obligations of truth inspires, to carry into effect a resolution which they foresaw would subject them to many worldly inconveniences, and to general odium and reproach, at a period when the sacred rights of conscience were less understood and respected than at the present day."

The testimony to the character of Dr. Cutler, above quoted, is, we believe, from Dr. Miller's *Retrospect of the Eighteenth Century*. President Stiles has also made honourable mention of him in similar terms.]

† The two highly interesting works above referred to, viz. *Chandler's Life of Dr. Johnson*, and *Miller's Retrospect of the Eighteenth Century*, are for sale at the office of the *Christian Journal*, No. 127 Broadway.

trust, to the enjoyment of that rest which remaineth for the people of God. The Rev. Mr. Caner, minister of King's chapel, who preached his funeral sermon, sums up his character in these words:—"In short, our departed friend was a wise, a learned, and pious man; a good Christian, a faithful steward of the mysteries of God, a tried soldier and champion of Jesus Christ; who, in prospect of the recompense of reward that was set before him, despised the frowns and flatteries of the world, maintained his great Master's cause with undaunted courage and steadfast resolution, and is now, we trust, entered into the possession of the joy of his Lord."

[During the illness of Dr. Cutler, his desk was supplied by the services of the neighbouring clergy, till the year 1759, when the Rev. James Greateon was employed as his assistant. In this capacity Mr. Greateon continued till the doctor's death, and, upon that event, was appointed by the society to succeed to the charge of the church, which he soon after resigned, in 1767.]

At a meeting of the proprietors of the church, on Easter Monday, 1768, the wardens and vestry were empowered and instructed to make application to Mr. Mather Byles, at that time settled as a congregational clergyman in New-London, Connecticut, to become their minister. In answer to this communication, Mr. Byles writes, April 22d, "Yesterday, with great difficulty and expense, I obtained an honourable dismissal from the first ecclesiastical society in this place. I now look upon myself at full liberty to enter into a communion which I conscientiously prefer, and to accept of the invitation you have given me. I accordingly, this day, declare my acceptance; and most sincerely pray the great Head of the Church, that our union may be for his glory, and our mutual advantage, in time and to eternity."

On the 29th of the same month he arrived in Boston, in order to proceed to London, to obtain episcopal ordination. Having been furnished by the proprietors with the requisite testimonials to the bishop of London, and also with a letter to the Society for the Pro-

pagation of the Gospel, soliciting the continuance of their mission to this church in the person of Mr. Byles, on his admission to holy orders, he embarked for England in May following. Having obtained episcopal orders, and an appointment as missionary to this church, he returned the latter part of September, the same year. What success attended his ministerial labours, I have found no means of ascertaining. It appears, by the records, that he continued his services till April, 1775, when he resigned his charge, for what reason does not appear, and accepted an invitation from the church in Portsmouth, New-Hampshire. From this time the church was closed till August, 1778, when it was again supplied by the services of the Rev. Stephen Lewis. Mr. Lewis continued to officiate till the year 1784 or 1785. At what particular time, or for what reason, he discontinued his services, the records do not inform us.

[In 1786, Mr. William Montague was employed as a lay reader, and in the next year, at the request of the congregation, obtained orders, and continued his services with some interruptions till May, 1792.]

On the 29th of the same month, the Rev. William Walter, D. D., who for some time previous had officiated at the church in Cambridge, and occasionally in this church, was unanimously appointed its rector. This appointment was accepted by the doctor, and in this relation he closed his earthly labours. Dr. Walter was the son of the Rev. Nathaniel Walter, a congregational clergyman in Roxbury. He was born in 1737; was educated at Harvard college, and received the honours of that university in 1756. He was ordained by the bishop of London; was appointed assistant minister of Trinity church, in this town, under the Rev. Mr. Hooper, at whose decease he succeeded to the rectorship, which he held until 1776, when, on account of the troubles of the revolution, he was induced for a season to leave the country. In 1784, the honorary degree of Doctor in Divinity was conferred on him by King's college, Aberdeen. He returned to the United States in 1791.

On the 5th of December, 1800, in the 64th year of his age, he was called to give an account of his stewardship. The Rev. Dr. Parker, rector of Trinity church, preached his funeral sermon. His remains were deposited in the family tomb under this church, in which, during the last eight years of his ministry, he faithfully dispensed the word of life.

In May, 1801, the Rev. Samuel Haskell succeeded to the rectorship of the church, in which situation he remained till September, 1803, when he resigned his charge, and accepted an invitation from the church in Gardiner, in the state of Maine.

At the request of the wardens, your present rector officiated, for the first time in this church, as lay reader, on the 23d of October following. In this capacity he continued his services till the summer of 1805, when, at the solicitation of the congregation, he applied for holy orders, and was ordained deacon, on Wednesday, July 31st, and priest, on Friday, August 2d, in Trinity church, in the city of New-York, by the Right Rev. Benjamin Moore, D. D., bishop of the diocese of New-York.

During the last twenty years, my brethren, you have had the satisfaction of seeing your church gradually rising from a state of feebleness and depression, and going on from strength to strength. Through the divine blessing on your united counsels, your zealous and persevering exertions, you now behold it in a more prosperous and flourishing state than it has enjoyed since the death of its first rector. And may we not indulge the hope, that the same period has been marked by a corresponding growth of its members in the virtues and graces of the divine life; that, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, they have been growing unto a holy temple in the Lord?

Since the year 1805, the ordinance of baptism has been administered to six hundred and fifty-four persons; two hundred and thirty-eight have been confirmed; two hundred and seventy have been admitted to the holy com-

munion; two hundred and forty couple have been united in the bands of marriage; and, over the remains of nearly two hundred, the funeral solemnities have been performed. The number of families which compose the present congregation is eighty. The number of individuals, including adults and children, about five hundred, of whom about two hundred are communicants. In June, 1815, a Sunday school was established, to which more than one thousand children have been admitted, among whom upwards of three thousand books of different sizes and descriptions have been distributed. The school at present consists of about one hundred and thirty scholars, a superintendent, eighteen teachers, and a visiting committee of six. The average attendance of the children is from seventy-five to one hundred.

In the copious appendix attached to the discourse, it is stated, that the old steeple, which was considered one of the most elegant in the United States, having suffered for want of seasonable repairs, was overthrown by the memorable October gale of 1804. Through the liberality of the citizens, a new one was erected in 1807, in which the proportions and symmetry of the old one are carefully preserved.

The steeple contains a chime of eight bells, the cost of which was nearly £700 sterling. Of the quaint devices and mottos with which they are furnished, one reads—"We are the first ring of bells cast for the British empire in North-America, 1744." The church has a large and elegant organ of American workmanship, which has been recently rebuilt, and pronounced, by competent judges, not inferior to the best organs that have been imported from England. It has also an elegant service of silver plate for the communion table, consisting of four flagons, two chalices, one of which has a cover to it, a christening basin, one large paten, and two of a smaller size, and a vessel of an oval form, with a cover—all presented by benevolent individuals in England and America. Six of the pieces bear the impress of the royal arms, and were the gift of his majesty King George II.

*Christian in the World, considered
in a Sphere of Usefulness.*

from "Jay's Christian contemplated.")

principally mean religious usefulness. We would not indeed limit exertions. Do all the good that our power. Feed the hungry; the naked; administer to the visit the fatherless and widows in affliction—but forget not, that to the soul is the soul of charity. There is no evil from which you can de-fellow-creature to be compared in; and there is no good you can for him like that grace whose holiness, and whose end is ever-life.

And fix in your minds, my Christian, not only the importance of the, but the possibility of accomplishing it. David did not despair of us when he said, "Then will I transgressors thy ways, and sinners shall be converted unto thee." What says the apostle James? Brethren, if any of you do err from truth, and one convert him, let him know, that he which converteth a sinner from the error of his way, shall save his soul from death, and shall hide multitude of sins." God works by us; and it is by his people that he pally carries on his cause in the world. They are his witnesses. They are his servants. He first makes them objects of his grace, and then the instruments. He first turns them from reproach to friends, and then employs them to go and beseech others to be redeemed unto God.

Let us enter more fully into this most important part of our subject.

Remember persons for whom you are to be redeemed are represented as *without*; your object is to bring them in. They are ignorant, and you must instruct them. They are prejudiced, and you must remove their objections. They are full of aversion, and you must remove their dislike. The Scripture represents them as "gaining" them; "winning" them.

In order to this, address is necessary as well as zeal. "He that winneth souls is wise." Hence the apostle exhorts you to "walk in wisdom to them that are without."

. XL

If, then, you would bring in those that are without—Show nothing like a contemptuous superiority or distance. Avoid every air of the Pharisee, who says, "Stand by thyself; come not near me; I am holier than thou." Convince them that you love them, and have no object in view but their own welfare. And therefore be kind, and tender, and ready to serve them. Especially be attentive to them in trouble; for nothing affects persons more deeply, than the notice you take of them in distress.—

—Learn to distinguish things that differ.—Who, wishing to convince, would seize the moment of passion and irritation; and not wait the return of calmness and reason? Who, having to reprove, would not administer rebuke privately, rather than mortify and exasperate by public exposure? "Tell him his fault between him and thee alone: if he hear thee, thou hast gained thy brother."—

—Never begin in a way of attack. This puts you into the posture of an enemy, and provokes a feeling of defence and resistance. Recommend what is right, rather than oppose what is wrong; and let *them*, by the perception of the one, discover and condemn the other. The best way of effecting the expulsion of evil, is by the introduction of good.—

—And do not attempt every thing at once. "There is," says Henry, "not only an underdoing, but an overdoing; and such an overdoing, as sometimes proves an undoing." When the disciples of John asked our Saviour, "Why do we and the Pharisees fast oft, but thy disciples fast not?" He said unto them, "Can the children of the bridegroom mourn, as long as the bridegroom is with them?"—His meaning is, that some things, proper in themselves, are yet not seasonable; and, that we may do hurt rather than good, by endeavouring to effect too much. Look to his life for an illustration of his doctrine. Did he despise the day of small things? Did he break the bruised reed, or quench the smoking flax? Did not he say to his disciples, "I have many things to say unto you, but ye cannot bear them now." Show

unlike him are they who force upon the mind every difficult sentiment, regardless of any preparation made by experience for the reception of it.

—Do not attach great importance to little things. This is the way to make people think that your religion consists of whims or trifles; and that your integrity and firmness are but squeamishness and obstinacy. Show, that though you have a tender conscience, you have not a weak one. Show that your convictions are not opinions, but principles. Show that your object is not to make proselytes to your party, but converts to the cause of real Christianity.

—Beware of every thing in your conduct that would prove a scandal. They who see can get over stumbling-blocks; but who would throw them in the way of the blind? "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." Administer no cause of censure but what your religion itself supplies. You are not answerable for the offence of the cross. But there are many other offences—and woe to the world because of them! The falls of professors are judgments on the neighbourhood in which they live. How far did Ezra carry the delicacy of his religious zeal! There was no real inconsistency between dependence upon God, and the use of means, but he had to deal with a poor ignorant heathen, who might easily misapprehend and pervert the language of his confidence; and therefore, says he, "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken unto the king, saying, The band of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted, and besought our God for this; and he was entreated of us."

—While your religion is impressive by its consistency, let it be attractive by its amiableness. Therefore, think upon and pursue whatsoever things are lovely, and of good report. In excuse for the disagreeable temper, and the repulsive manners of some Christians, it

is said that grace may be grafted on a crab-stock. Be it so. But instead of excusing the improprieties, the metaphor condemns. When a tree is grafted, it is always expected to bear fruit according to the action, and not according to the stock.—

—Nothing recommends godliness more than cheerfulness. All men desire happiness; and if, while every other candidate for the prize fails, you succeed, your success may determine others to follow your envied course.

It will be allowed that many of these advices are of a negative kind. But there are many ways in which you may positively exert yourselves. Such as—by conversation; by epistolary correspondence; by recommending good books; by bringing persons under the preaching of the word; for "faith cometh by hearing."

The opportunities and influences of individuals will be very unequal; but all should seek to obtain the commendation conferred on Mary in the Gospel, "She hath done what she could."

Yet it is not always by direct effort that you will best succeed. A word fitly spoken is valuable; but, in general, it is better for persons to see your religion, than to hear it; it is better to hold forth the word of truth, in your lives, rather than in your language; and by your tempers, rather than by your tongues. The relations in which some pious characters are found, peculiarly require the observance of this distinction. Such, for instance, are professing servants. Their province of usefulness is not by teaching, and exhorting, and reproving. One of these was recently speaking to the preacher, of her master and mistress, and complained, "Nothing I say to them seems to do them any good." To whom—knowing the class of the individual—he replied, "What you say to them! But this is not the way in which you are to expect to do them good—but by early rising; by neatness, and order, and diligence; by 'not answering again; by not purloining, but showing all good fidelity;' it is thus that you are to 'adorn the doctrine of God your Saviour in all things.'" I am far from ranking wives with servants and de-

pendents. My female hearers, you will bear me witness that I never plead for the degradation of your sex; and I am sure you will not count me your enemy because I tell you the truth. We need not remind you of the language of the apostle: "I suffer not a woman to teach, nor usurp an authority over the man; but to be in silence." He can only speak comparatively. We know you are well endued with speech; and we delight to hear your readiness and skill. But we yet question whether any talent, even of this kind, be your most advantageous and successful instrument. The love of home; the concern to please; the silent tear; the graceful sacrifice; the willing concession; the placid temper: these upon men—and we presume you would not have married brutes—these upon ingenuous and attached husbands, will seldom fail of producing their effect, really, if not instantly. "Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives."

Christian Retirement.

(From the same.)

RETIREMENT should be *frequent*. Yet, if you ask *how* frequent? I do not pretend absolutely to determine. The Scripture does not decide: it was needless to decide—as needless as the prescribing how often you should eat and drink. Your wants will regulate the one, and your love will regulate the other. Love is the Christian's grand principle, and love does not require to be bound; it is ingenuous, it is urgent, it is contriving, and will get with all possible expedition to its object. Besides, no rule can be laid down that will apply equally to all. There is a great difference in our conditions, and our callings. At different periods, too, the Providence of God may vary our duties. Thus the good people formerly spent much more time alone than the peculiarities of the day in which we live will allow us. It does not follow that they had more piety than Christians now; their religion

was more compressed, and flowed in a deeper channel; but that of modern Christians, though shallower, is more diffusive and rapid. They had not those openings for activities abroad—those calls to extensive and manifold beneficence and exertions, which the followers of Christ now have. These, therefore, cannot gratify themselves by spending hours together in their loved seclusion; they hear a thousand voices crying, "Come, and help us." They see that "the fields are already white unto harvest;" they know that "the harvest is great;" that "the labourers are few;" that the season is short; that the weather is uncertain; and the consequences of negligence are not only incalculable, but remediless.

Christians, however, should get as much leisure for the closet as they are able. And in order to this, they should guard against the waste of time; they should economise time; they should redeem time from indecision, and trifling, and especially from the vile and wretched consumption of unnecessary sleep. David mentions three times a day—"Evening, and morning, and at noon, will I pray, and cry aloud." Daniel observed the same rule—"He went into his house, and his windows being opened in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." This was a custom much recommended, and observed by many of our forefathers; they thought, and they wisely thought, that a few moments of retirement in the middle of the day, as well as morning and evening, tended to check temptation and vanity, and to keep the mind in the things of God. But *twice* a day, at least, the Christian will withdraw. Less than this will not surely keep us "in the fear of the Lord all the day long"—and for this, the morning and evening will be deemed the most suitable periods. Under the law, a lamb was offered every morning and every evening. How much is there in each of these returning seasons to excite and to impress! "It is a good thing," says the Psalmist, "to give thanks unto the Lord, and to sing praises unto thy name, O Most High."

To show forth thy loving-kindness in the morning, and thy faithfulness every night."

As to the particular hour, this must be a matter of discretion; only it should be as early as possible, both in the morning and evening, to avoid disturbance in the one, and drowsiness in the other. I will put amusements out of the question. But if you return late from visiting, it is better to retire late than not at all. Yet in many of these cases would it not be preferable to retire a few moments before you go? Would you be less prepared for company? Would you be less safe? Would you be less edifying?

Retirement prepares us for all other services. Judge Hale, in his Letters to his Children, makes no scruple to say, "If I omit praying, and reading a portion of God's blessed word, in the morning, nothing goes well with me all the day." Dr Boerhaave said, that "his daily practice of retiring for an hour in the morning, and spending it in devotion and meditation, gave him firmness and vigour for the business of the whole day." He who goes forth from God, after inquiring his will, and committing himself to his care—he is the best fitted for all the successes or disappointments of life. It is alone with God, that the minister best qualifies himself for his work; it is there that he is wrought into the due temper of his office; it is there he rises above the fear of man, that "bringeth a snare," and resolves not "to shun to declare all the counsel of God;" it is there he is inspired to say—

"Careless, myself a dying man,
"Of dying men's esteem:
"Happy, O God, if thou approve,
"Though all beside condemn."

He is the last man in the world who should be "to be had." He should learn to resist, with the firmness of a martyr, all encroachments on his holy solitude. His hearers will soon learn, by the want of savour in his ministrations, that he loves to be more abroad than at home, and is fonder of the parlour than the closet. Whereas the man that issues from frequent and long retirement, will ascend the pulpit as Aaron did the Tabernacle of the Con-

gregation, when the holy oil had been poured upon his head, and the fragrance filled the place. To speak of the Christian's preparation for public worship, may be deemed legal or superstitious by some; but the Scripture speaks of it, and the godly have always found their account in it. Previous retirement detaches the mind from earth; it composes the thoughts; it tends to prevent distractions in waiting upon God; and aids to produce that seriousness of spirit which is essential to our edification by the means of grace—They will always profit most by the sanctuary who are much in the closet.

Popish Hostility to the Bible.

(From the Gazette de Lausanne of March 13, 1837.)

"AN episcopal letter, dated from Offenbourg, has just been addressed by the (Romish) bishop of Basle to the clergy of his diocese, in which the bishop expresses the deep grief he feels, on learning that translations of the New Testament are distributed to the faithful, (that is, to members of the Romish church,) and that another book, still more dangerous, entitled *Heures Edifiantes*, (a book of devotion, we presume, in which no adoration is paid to pretended saints,) is circulating without any opposition.

"Translations of the Bible being expressly prohibited by the holy see, and the *Heures Edifiantes*, concealing a dangerous poison under a specious exterior, the bishop has deemed it his duty to repress, by efficacious measures, the propagation of both these works: the DETESTABLE DESIGN OF WHICH IS, to transform submissive people, who were distinguished by their faith and their obedience to the holy see, INTO AN ASSEMBLAGE (ramas) OF BIBLE CHRISTIANS, having no other guide and counsellor than their conscience and THE SCRIPTURE, called Holy.

"Under these unfortunate circumstances, the bishop of Basle calls for the co-operation of the clergy of his diocese, in order to save the flock intrusted to him; and he particularly recommends them, prudently and discreetly, to employ every possible

means, either to obtain the surrender and DESTRUCTION OF THE ABOVE MENTIONED BOOKS, or to prevent the faithful from reading any thing but what the holy see has expressly approved."

The foregoing extract, especially the passages printed in Italics and in small capitals, is a complete answer to those who tell us that the genius of popery is altered. Our readers will see that the transforming of men into Bible Christians, having the Scriptures for their guide, is denounced as a detestable design; and, therefore, the popish clergy are to use every possible means in their power to get the New Testament delivered up to them, *to be destroyed!*

B. M.

Protestant Episcopal Sunday School Union.

CIRCULAR.

New-York, October 1, 1827.

SIR,

THE Committee of Publication and Sales of "the Protestant Episcopal Sunday School Union," being under the necessity of making another appeal to their fellow members of the Protestant Episcopal Church, for the means of carrying into full effect the trust committed to them; and being authorized thereto by the *Executive Committee*, beg leave respectfully and earnestly to solicit your attention to the subject.

The contributions hitherto received, amounting in all only to \$1220 5, (of which \$886 5 have been received from the city and state of New-York alone,) have been sufficient to do little more than fairly start the business of the Institution. After the most thorough investigation, it is the decided opinion of the committee that the objects of the Protestant Episcopal Sunday School Union cannot be completely and effectually answered with any less amount of funds than \$5000 as an immediate out-lay. With this they pledge themselves to put the Institution in a situation to answer promptly and efficiently all demands that may be made upon it, and on terms at least as *low as those of any similar Institution in the country.* Without this, it will

be impossible for them, with their utmost exertions, to render the supply of books, &c. of the Institution, *at all adequate to the wants of the church.* Every day's experience forces fuller conviction upon the mind of all the managers of this Union, that it *may* be made one of the most important and useful Institutions of our church, perhaps, we might say, of our country. All depends upon the degree of efficiency which it may assume at its first establishment. Shall it then be doomed to languish in comparative inefficiency and inertness for the want of a few thousand dollars, which might be furnished, with scarcely any exertion, by the members of our widely extended church, if they would but bestow a care upon the subject? We hope not—we trust not. The committee have, with the funds which have been already placed at their disposal, stereotyped eleven works and ten single cards, comprising four hundred and fourteen pages in 18mo, and printed editions of the same, comprising in all *sixty-three thousand* copies, containing *one million three hundred and eighteen thousand* pages. Besides these, six sets of blank forms for Sunday School Minute Book, Register, and Roll Book, comprising thirty quarto pages of stereotype, have been prepared, and editions of two hundred and fifty each have been printed. One thousand copies of the System of Instruction, eighteen pages 18mo, together with the several circulars, report, &c. of the society, have also been printed. The committee appeal with confidence to the members of the Episcopal church, for a decision, whether they have not faithfully fulfilled the trust committed to them. If they have, they earnestly beseech their brethren throughout the United States, not to suffer a stop to be put to their labours by the want of funds. They ask but a comparatively small sum to enable them to complete what they think they have begun with energy, and the promise of success. Let not their reasonable request be slighted or denied!

The very slender provisions which, as soon as the operations of the Union had fairly commenced, it was perceiv-

ed had been made by the constitution, for procuring funds, and a deep conviction of the unfortunate bearing of this upon those operations, induced the board of managers, at their meeting in June last, to determine upon an alteration of the constitution in that respect. The alteration provides as follows:—"Every person contributing to the funds of the society the sum of *thirty dollars* at one payment, shall be a member of the same for life; every person contributing the sum of *fifty dollars* at one payment, shall be a manager of the same for life; and every person contributing the sum of *one hundred dollars* at one time, shall be a patron of the Institution. Every person contributing to the funds of the Union a sum not less than *three dollars* annually, shall be entitled to the privilege of membership, as long as such contribution shall continue."

This alteration cannot be constitutionally valid without a concurrent vote of the society. As, however, but one sentiment was known to be entertained by the friends of the Union generally, throughout the States, on the subject, and that, *a very strong sentiment* of the propriety and necessity of such a measure, as its *immediate* necessity had been powerfully felt by those on whom had devolved the special charge of the Institution, and as a doubt could not be entertained that the carrying of such a measure into effect forthwith, would not only be sanctioned, but highly approved by the society, at its meeting in August, 1829, the board of managers passed the following additional resolution:—"Resolved, that until the constitution be so altered by the consent of the society, agreeably to the tenth article of the constitution, the executive committee be authorized to take measures for soliciting subscriptions and contributions agreeably to the tenor of the aforesaid proposed alterations in the constitution on the responsibility of this board."

The above method, therefore, of contributing to the funds of the Union, by becoming members, members for life, managers for life, or patrons of the Union, is now, in its pressing necessity, respectfully and earnestly recom-

mended to the attention of its friends throughout the United States.

By order of the executive committee,

FLOYD SMITH,
J. SMYTH ROGERS,
B. T. ONDERDONK,
J. M. WAINWRIGHT,
W. R. WHITTINGHAM,

Committee of Publication and Sales.

P. S. In reply to the remarks which have been made with respect to the progress of the committee, they would simply state the fact, that for *two months*, there has been no less than *forty persons* constantly engaged in the preparation of the works of the Union, for circulation.

From the Gospel Messenger for October 6, 1837.

Central Bible and Prayer Book Society.

THE seventh annual meeting of this society was held at the Episcopal church in Cooperstown, Otsego county, on the evening of the 26th ult. Divine service was celebrated by the Rev. Mr. Tiffany, rector of the church, and a sermon preached by the Rev. Mr. Adams, of Unadilla, Otsego county. The board of managers presented the following

REPORT.

The return of another anniversary affords the board an opportunity of giving to their constituents a favourable account of their proceedings during the year, and of uniting with them in thankful acknowledgments to that Almighty Being from whom all holy desires, all good counsels, and all just works proceed. As members of this society, we ought earnestly to pray for his blessings on its designs, under a full conviction that all human exertion is vain unless he direct us in all our doings with his most gracious favour, and further us with his continual help.

The report of the secretary states that 366 volumes have been sold and distributed since the last anniversary, making the total of sales and distributions since the society was formed, 2457: a retrospect which, however humble and limited, should excite a lively interest in the future well being

of the institution, and commend it to the steady patronage of its friends and members. The receipts of the treasurer for the past year, have been \$ 129, 53 cts. and the expenditures \$ 125. About \$ 30 are at present due for books. Our means continue to fall very short of what is necessary to give due effect to the operations of the society. New prospects of usefulness are widely opening. Continual applications for assistance are made, especially by recently organized congregations, but the state of the society's funds necessarily limits its exertions within much too narrow bounds. The inefficacy of *general* calls upon the counties in union with the society, has been fully experienced, and the time seems to have arrived for the adoption of what it is hoped will prove to be a more efficient plan. By a resolution of the board in 1824, the *least* annual sum which each county should raise to entitle it to any aid in books, was fixed, and it was expected that every *parish* in these counties would contribute its fair proportion of this amount for the furtherance of the interesting objects of our union. With some *few* exceptions, however, this has not been done. Your board have therefore undertaken themselves to recommend such an apportionment for the different parishes. In adopting this course they do not conceive that they exceed the powers which the constitution entrusts to them, and it will be found upon an examination of the amount which they propose that each parish should raise for the current year, that they have been careful to prevent all just cause of complaint by proposing in every instance a sum which it is confidently believed is *below* and not *above* its means. In addition to this measure the board have adopted a bye-law by which the distribution of books is always to be made in proportion to the aid which has been rendered by the congregations respectively. Contributions of this kind must of course be expected to vary from year to year, according to the abilities and exigences of the parishes respectively; but the board are convinced that as they are rated at present they cannot prove *burdensome*; and they in-

dulge the hope that both the clergy and laity of the different counties will perceive the importance, and gladly embrace the opportunity, of carrying into full effect a measure so intimately connected with the usefulness and prosperity of the Society.

Seven years have now elapsed since our union was formed. Having nothing for its objects but the increase of human happiness and virtue, and the extension of the kingdom and glory of the Redeemer, there was no room to apprehend that this work should fail of success. Hitherto the expectations of those who have laboured for its welfare have not been disappointed. God hath poured down upon us the continual dew of his blessing. Is it not rather a call for the kindling and fostering of a more ardent zeal and a more general and persevering spirit in feeding the hungry and fainting soul with the bread of life, and ministering to him the waters of salvation? Our duty, as a society and as individual Christians, is manifest. Let us often ask, "Is it felt by us? Do we cherish a lively sense of this duty on our minds? Do we charge on our conscience a steady and patient exercise of prayer and effort for this and all similar undertakings?"

Animating is the assurance, "that even a cup of cold water, when given in the name of a disciple, shall in no wise lose its reward," but an awakening also should be the inquiry which the same inspired volume arrays before our eyes. "He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Convention of New-York.

THE forty-second convention of this diocese was held in Trinity church, in this city, on Tuesday, October 16th, and on Wednesday, October 17th, 1827. It was attended by eighty-one clerical, and at least an equal number of lay members. The business was conducted with great harmony and unanimity; and the most gratifying evidence was given, in the Bishop's address, and in the parochial and

missionary reports, of a continuance of that blessing of God, in both outward and inward prosperity, which has so long and largely been vouchsafed to this portion of our Lord's vineyard. It is expected that the Journal will soon be printed; when our usual abstract shall be given. The following is the Bishop's Address:—

*Brethren of the Clergy and Laity,
the Members of the Convention,*

On these occasions of our annual meeting, the first sentiment which should occupy our minds is that of devout gratitude to Almighty God that it hath pleased him in his gracious Providence to preserve us, and to bring us together in the councils of his church. And the recollection immediately occurs of those of our clerical brethren who, in the course of the same all-wise Providence, have been taken from the circle of fellowship and affection, and removed from their labours to their rest. You anticipate me in the mournful record, that in the prime of life, it has pleased Almighty God to take to himself our brother the Rev. Cornelius R. Duffie, the rector of St. Thomas's church, in this city. Seidom has a clergyman been called from a scene of greater usefulness. Never has one been separated from a family, from friends, from brethren, to whom he was more dear, or from a numerous and respectable congregation, reared by God's blessing on his faithful labours, more devotedly attached to him. General and strong have been the expressions of grief at this sudden and unexpected dispensation of Providence; numerous and affectionate are the testimonies to the eminent Christian virtues, and the distinguished ministerial excellences and qualifications of our departed brother; and to all of them my heart has deeply responded. The correctness of his principles and policy, and the ability and fidelity with which he enforced and pursued them, have rendered him a loss not only to his congregation, but to the church at large, to whose interests he was devoted; and I hope I may be permitted to say, that congenial as were his views and my own in all ecclesiastical concerns, I have peculiar reasons to lament his premature death; but God's will be done.

I trust I shall also be excused for noting, on this occasion, the absence of a lay member of our body. Mr. Harrison has taken so long, conspicuous, and efficient a part in our ecclesiastical assemblies, and has brought to them so much of intellectual energy, and of sound church principle, that I think I ought not to withhold the public expression of my regret, that the infirmities of an advanced age prevent him from appearing among us, and have deprived us of the benefit of his counsels.

In the course of my official duties I have always found him a valuable supporter and friend.

My Episcopal acts during the past year have been as follows:—

On the 8th of December last, in Trinity church, New-York, Hiram Jelliff was admitted to the holy order of deacons; and in St. Mark's church, in the same city, on the 11th of February, John D. Gilbert was admitted to the same order. Mr. Jelliff officiates at North-Salem, and Mr. Gilbert at the Big Flats, Tioga county.

On the 11th of March, William B. Whittingham, an alumnus of the General Theological Seminary, was admitted to the holy order of deacons, and is most usefully employed as Librarian of the General Theological Seminary, and as Catechist, Superintendent, and Sunday Lecturer in the Episcopal Charity School. His devotion to this humble but most important duty deserves the more commendation from the well known fact of his fondness for the highest philological researches, and from his successful prosecution of them.

On Sunday, the 18th of March, I held a confirmation in St. Peter's church, Albany, and had the gratification of confirming 131 persons. On the Thursday following, I consecrated St. John's church, Stillwater. This church has long remained in an unfinished state, but has been recently finished, principally through the exertions of a respectable lady in Albany. I officiated at Waterford on Friday afternoon, and at Lansingburgh the following day, and confirmed 16 persons; on Saturday evening at Troy, and also on the morning, afternoon, and evening of the following day, and confirmed 73 persons.

On Whit-Sunday, the 3d of June, in St. John's chapel, New-York, I admitted to the order of deacons, Albert Hoyt, who now officiates at Sodus, Lake Ontario; and on Sunday the 1st of July, in St. Thomas's church, I ordained deacons the following alumni of the General Theological Seminary:—Hiram Adams, John W. Curtis, William A. Curtis, Samuel Fuller, jun., and George L. Hinton. Mr. Adams is missionary at Waddington, St. Lawrence county; and Mr. Hinton, at Onondaga Hill. On Sunday, July 15th, I confirmed 36 persons at Poughkeepsie, and admitted Horatio Potter to the order of deacons.

On Wednesday, the 11th of July, I consecrated the new church of St. John's, Brooklyn, which was erected by its rector, the Rev. Evan M. Johnson, but transferred by him to the vestry. This church is situated in a new part of that flourishing village, where there is every prospect of forming a new congregation, without diminishing the present one of St. Ann's.

On Wednesday, the 1st of August, I

confirmed 13 persons at St. James's church, Hyde-Park, and admitted its minister, the Rev. Samuel K. Johnson, to the holy order of priests. On the Sunday following, I consecrated St. Mark's church, Le Roy, Genesee county, a handsome and commodious stone edifice. On the Tuesday following, I took a passage in the steam-boat for Green-Bay, to visit the Rev. Eleazar Williams, and the Oneida Indians, whom he has under his charge. But finding it exceedingly doubtful whether I could accomplish the journey consistently with my necessary duties in my diocese, I was induced to postpone this visit to the ensuing summer, and to remain at Detroit, where I enjoyed the gratification of witnessing the effect of the meritorious and faithful labours of the Rev. Mr. Cadle. I laid the corner stone of the new church of St. Peter's, in that remote, but ancient town, on Friday, the 10th of August, preached on Saturday, and, on Sunday morning, confirmed 11 persons. The excellent and active bishop of Quebec was, at that time on the opposite shore, in Upper Canada. At his particular request, I preached for him at Sandwich, on Sunday afternoon. I enjoyed the gratification of his society during a ride to Amherstburg, the next day, and, at that place, the following evening and morning—when I took the steam-boat for Buffalo, but landed at Sandusky, and travelled to my own diocese along the shores of Lake Erie, through Ohio and Pennsylvania, and returned to New-York towards the last of August.

From the 2d of September to the 1st of October, I was daily occupied in the counties of Orange, Greene, Albany, Delaware, Otsego, Chenango, Broome, Onondaga, Madison, Schenectady, Montgomery, and Saratoga, as follows:—On the 2d of September, I officiated at Goshen; the 3d, I consecrated the new church of St. Andrew's, in the flourishing village of Walden—in the afternoon, confirmed 33 persons at Newburgh; the 4th, I confirmed 14 at Catskill; the 6th, A. M., 13 at Athens, and in the afternoon, 23 at Hudson; the 6th, I consecrated Christ Church, Greeneville, which, neatly finished, has been erected very principally by the contributions and exertions of a single family of that town, one individual of which, a respectable farmer, contributed \$2,000—I confirmed, at Greeneville, 10 persons; and on the 7th, nine at Rensselaerville; on the 8th, five at Durham; Sunday, the 9th, I officiated at Windham; Monday, the 10th, I confirmed 20 at Waterville; the 11th, eleven at Unadilla; on the 12th, nine at Bainbridge, where I consecrated the new church of St. Peter's—this handsome edifice was erected by the spirited exertions of a few individuals, in a place where, but a short time since, there was

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only one Episcopal family; on the 13th, officiated twice at Colesville, Broome county; on the 14th, I confirmed 39 at Binghamton, Chenango Point; on the 15th, I officiated at Coventry; on Sunday, the 16th, at Oxford, where I confirmed 17; on Monday, the 17th, at Sherburne, I confirmed 15; on the 18th, I officiated at Otisco; on the 19th, I consecrated the church in the flourishing village of Syracuse, where there is every prospect of a respectable and increasing congregation; on the afternoon of the 20th, I confirmed 9 at Perryville; the next morning, the 21st, I confirmed 11 at Richfield, and, in the afternoon, seven at Exeter; on the 22d, I confirmed five at New Berlin; on the 23d 32 at Butternuts; on the 24th, 14 at Cooperstown; on the 25th, I officiated at Cherry-Valley; on the 26th, at Duaneburgh, where I confirmed 13, and, in the evening, I officiated at West-Charlton; on the 28th, I confirmed 13 at Johnstown; on the 29th, 11 at Charlton; on Sunday, the 30th, I confirmed 17 at Balltown, in the morning, and, in the afternoon, 6 at Milton; on the next day, the 1st of October, I confirmed 21 at Schenectady, and also admitted Edward Andrews, a very respectable clergyman of the Presbyterian church, in the county of Chenango, to the holy order of deacons. On Wednesday, the 3d, I laid the corner stone of the Church of All-Saints, in this city. Last Sunday, I confirmed 46 at St. Ann's church, Brooklyn. Total number of persons confirmed in the last year, 700. In the above cases of confirmation, I always preached, and also generally delivered addresses before and after the administration of the ordinance.

Yesterday, at the opening of the convention, I admitted the Rev. John M'Carty, deacon, missionary at Oswego, the Rev. John A. Clark, deacon, the missionary at Palmyra, and the Rev. William M. Weber, M. D. deacon, the missionary at Waterloo, to the holy order of Priests.

During the past year the following persons have been admitted candidates for orders:—Ulysses M. Wheeler, John M. Guion, Henry Gregory, Thomas T. Groshon, Edward Ballard, Robert M. Harris, James D. Carder, James A. M'Kenney, John Van Ingen, Seth Davis.

The following changes, besides those noticed, have taken place in the diocese:—The Rev. Edmund D. Griffin, deacon, has been elected an assistant minister of St. Michael's and St. James's churches, New-York. The Rev. Lewis P. Bayard has removed from New-Rochelle and Mamaroneck, and is now settled at Genesee, and New-Rochelle is added to the pastoral charge of the Rev. Lawson Carter, of East-Chester, and Mamaroneck to that of the Rev. Alexander H. Crosby, of White-Plains. The Rev. Richard Salmon has

removed from Geneseo to Warsaw. The Rev. Jasper Adams, D. D. who sustained a distinguished reputation as President of the college at Charleston, has removed to that at Geneva, and promises to be a great accession to that institution and to our diocese. The Rev. Seth W. Beardsley, the missionary at Waddington, has removed to Le Roy, and is succeeded at Waddington by the Rev. Hiram Adams. The Rev. Henry J. Whitehouse and the Rev. John A. Hicks, have removed to the diocese of Pennsylvania; the Rev. Amos C. Baldwin, to that of Ohio; and the Rev. John S. Stone, to that of Connecticut. The Rev. Samuel Seabury has removed from Huntington, and officiates in a new congregation at Hallet's Cove, Long Island. The Rev. George A. Shelton, from Connecticut, has succeeded the Rev. Mr. Johnson, of Newtown. The Rev. Nathaniel F. Bruce, M. D. formerly of this diocese, but who for a short period removed from it, has become missionary to a new congregation in Mechanicsville, Saratoga county; at the same time extending his care to the congregations at Stillwater and Schaghticoke. The Rev. Edward Davis officiates at Charlton and West-Charlton. The Rev. Joshua L. Harrison removed, on account of his health, to England. He has since signified to me his relinquishment of the ministry, and of course, under the canon in such case provided, is displaced therefrom. The Rev. John M'Carty has removed from Onondaga Hill to Oswego; the Rev. Augustus L. Converse to South-Carolina; and the Rev. William Barlow, from that diocese, to Syracuse; the Rev. Burton H. Hickox, from Canandaigua, to Manlius. The Rev. William H. Lewis has removed from Connecticut to St. Andrew's church, Walden; and the Rev. Levi S. Ives, from Pennsylvania, to Christ church, Anthony-street, in this city, of which he has been instituted assistant minister.

Certain resolutions of the last General Convention, on the subject of the Liturgy, will be laid before you. The article of the general constitution of our church requiring all alterations in the Liturgy to be proposed at one General Convention, submitted to the Diocesan Conventions, and finally acted on at a subsequent General Convention, is admirably calculated to secure our invaluable Liturgy from hasty and injudicious alterations. There is no necessity, however, that the Diocesan Conventions should act upon these alterations. And my own opinion is, that the most proper place for their discussion is in the General Convention, who alone can definitively determine concerning them. It is proper, however, that you should receive all the information which I can afford, of the nature and the reasons of these proposed alterations, not only from the great

importance of every measure which involves, in any degree, that Liturgy, so deservedly and devotedly cherished as the distinguishing excellence of our church, and the great safeguard of rational and primitive religion, but especially from the misapprehensions which exist on this subject.

What are the alterations proposed? On this subject I would adopt the language of a Right Rev. Brother, and say, that *strictly speaking*, there are no alterations of the Liturgy contemplated; that is, there are to be no omissions of any parts of the Liturgy; nor a different arrangement of them. As a whole, the Liturgy remains as it now is. There is no omission, or alteration, or different arrangement of the *prayers* of the morning and evening service; they are to remain as they now are. The alterations respect merely the *psalms*, and the *lessons*, and the *proportions* of them which are to be read. At present, the psalms for the day, or one of the selections, must be used. It is proposed, that the minister may be allowed, not compelled, to take, instead of the psalms for the day, or one of the selections, any one of the psalms, which shall be said or sung. At present, he is compelled to read for Sundays, for holy days, and for all other days, the lessons from holy scripture, as prescribed in the calendar. It is proposed, that, still confined on Sundays and holy days to the prescribed lessons, he may, at his discretion, read a part, not less than 15 verses, instead of the whole; and on other days, when there is not daily service, he may, at his discretion, select other lessons from scripture than those prescribed. At present, according to the construction which some clergymen (in my judgment most erroneously) put upon a rubric at the end of the communion service, they conceive themselves at liberty to omit using the ten commandments, collect, epistle, and gospel, which are usually denominated the ante-communion service. It is proposed that the rubric be so altered as to preclude all cavil, and to render the use of the ante-communion service imperative. These are all the alterations proposed in the usual morning and evening service. And hence you will perceive how erroneous are the notions which, to a certain extent, have prevailed, that the lessons for Sundays and holy days are left entirely to the discretion of the minister, and that the Liturgy is to be mutilated as to its parts, or altered in its admirable prayers and collects. These remain as at present. On Sundays and holy days the lessons as now prescribed, are to be used; the discretion applies only to the proportion of each lesson.

In the *Confirmation* office, it is proposed not to substitute another preface and another prayer, instead of those now used,

but to allow the bishop, at his discretion, to use another preface and another prayer, retaining all the substantial parts of the former.

These are all the alterations proposed. The next inquiry is, what good object is contemplated by these proposed alterations? The answer is, the abbreviation of the Liturgy by law, so as to remove all reason for abbreviating it contrary to law—the admitting, in certain cases, of more appropriate lessons—the securing the use of the Ten Commandments, Collect, Epistle, and Gospel—and the rendering the preface to the confirmation service more full and more adapted to the state of things in this country; and the preventing of misunderstanding as to certain expressions in one of the prayers in this office.

A still further question occurs—are these objects of sufficient importance to justify the proposed alterations?

In the first place, as to the abbreviation of the service; it is a fact well known, that the service of the church, whether with or without good reason, is deemed by many too long—by some too, who are unfeignedly attached to it, and who would be most unwilling to give up any of its valuable features, or to assail with the hand of rude innovation, this invaluable standard of faith and devotion. This sentiment prevails the more from the circumstance that the congregations which have been formed (as they will continue to be formed) among us, consist almost altogether of those who have not been accustomed to our religious institutions, but who, attached to our doctrine, to our Episcopal ministry, and also to our form of worship, yet deem the latter too long, constituted as human nature is, for the purposes of edification. And even in our older congregations this sentiment more or less prevails, as appears by the fact that, with very few exceptions, the clergy avail themselves of the discretion of omitting certain parts of the service. But the evil, and surely it is a great one, is, that from the alleged plea of the immoderate length of the service, parts of it are omitted in many congregations, and in some other places where it is adhered to, obstacles are thus raised to the establishment or increase of our church. To sacrifice to these circumstances any essential part of our Liturgy, would be, I would say, not merely an unwise, but a most criminal policy; for our object should be not *numbers merely, but purity of principle*, and the sacred preservation of those institutions which so many considerations bind on our judgments and our hearts. But if, by allowing the abbreviations of the portion of psalms and the lessons, the service may be so abridged, as to remove, in part at least, the objections to it from its length,

and the alleged reasons for unlicensed alterations of it, and thus to conciliate more general regard for it, and to secure it from the imminent danger of individual innovation; surely these are of correct, and even of necessary legislation.

Another end to be accomplished by these proposed alterations, is the admitting, in certain cases, of more appropriate lessons. On other days than Sundays and holy days, the inconvenience must have been sensibly felt by those who have attended weekly prayers, and other occasions of service, of the clergy being confined to the lessons in the Calendar. If, from the inconvenience being thus extreme, they now take the liberty of selecting, on these weekly occasions of worship, their own lessons, they act without authority, and contrary to law: and it is now proposed to sanction by law, a discretion which thus seems necessary, but which is always dangerous when unlicensed.

A further object to be accomplished by these alterations, is the securing the use of the ante-communion service—the Ten Commandments, Epistle, and Gospel.

Of the propriety and the utility of this part of our service, one would think there could be no doubt. The solemn announcement by the minister of the divine code of moral duty, as spoken by God himself, accompanied after each commandment by the humble supplication of the people for pardon and grace, must tend most powerfully to excite and cherish the principles and sentiments of religion and morals. And the appropriate and judicious selections of scripture, constituting the epistles and gospels, are most admirably adapted to exhibit and enforce the great truths of redemption, and the whole circle of the Christian virtues. And yet this excellent and impressive part of our service is often omitted. The omission is attempted to be justified by the rubric at the end of the communion service. Erroneous as this construction undoubtedly is, yet as it is maintained, it would seem there could be no doubt of the propriety of authoritatively settling this question by the alteration of the rubric. To this, indeed, some who are opposed to allowing any discretion as to the psalms and lessons, have no objection; but let them consider, whether, even if they could obtain the one measure without the other, it would not be more conciliatory, and render the latter measure more effectual, by the adoption of the other. The common plea for the omission of the ante-communion service, from the length of the whole service, would then be removed, by permission to omit portions of nearly equal length with it, in the psalms and lessons.

With regard to the confirmation ser-

vice, the present preface seems imperfect in not stating the authority on which the ordinance rests; and is felt to be inappropriate, when, as is the case generally in our country congregations, those confirmed are principally adult persons. The expressions in one of the prayers, applied to those who are to be confirmed, that God has "regenerated them, &c." are, when correctly understood, justified by scripture and the authority of the primitive church; but they are misunderstood, and the cause of considerable cavil and difficulty. It is not proposed to omit the expressions, or to alter the prayer containing them, but merely to allow the use of another prayer in which these expressions are retained, but in connexion with explanatory words.

There is no accounting for the different views which individuals of equally sound judgment and honest minds will take of the same subject—but, really, the objects to be accomplished by these proposed alterations appear to me to be so desirable, and the alterations so reasonable and judicious, that I have felt great and increasing surprise at the opposition to them. I hope and pray that this opposition may in no respect be influenced by a desire to retain the plea of necessity for altering the Liturgy in consequence of its length, that thus "individual license may have no bounds." But, without doubt, the opposition is dictated in many by considerations entitled to the highest respect—their attachment to the Liturgy, and their fears of innovation. Of my devoted attachment to that Liturgy, I think I have given the fullest evidence; and so far from desiring, for my own gratification, to shorten it, I rarely avail myself of the discretionary rubrics. To secure it from hasty and injudicious alterations, unless my memory deceives me, I proposed the present article of the constitution, which requires that no alterations shall be made in it, which have not been adopted in one General Convention, made known to the different Diocesan Conventions, and finally adopted in a subsequent General Convention. Here, surely, is full security for our invaluable Liturgy. This provision of the constitution cannot be altered but by the same process of the alteration being proposed in one General Convention, made known to the Diocesan Conventions, and adopted in a subsequent General Convention. Without such a provision, the Liturgy might be endangered by hasty and injudicious alterations. With this provision, its most solicitous friends need not fear for it. There will be, with such a provision, extreme difficulty in altering the Liturgy under any circumstances. Their fears, I humbly conceive, should arise from a different source—from the un-
desired alterations in the Liturgy which

are now practised; which mar its beauty and effect; which must diminish the sacred veneration with which it should be cherished; and which thus most seriously endangers it.

How are these alarming innovations to be arrested? By remonstrance and admonition? These have been tried in vain. By the strong arm of authority? But is this an easy or a wise course? When the service is felt and admitted by so many persons to be too long, public sentiment and general practice will, more or less, sanction abbreviations in it. Under such circumstances the exercise of discipline, if not imprudent, would at least be difficult. Would it not be wiser to remove, as far as possible, the reasons, real or feigned, for these violations of law, and then to enforce it? Would not such a course be pursued in a civil government? Is it not eminently proper in an ecclesiastical one?

It may be said, that they who now alter the service will continue to do it, even after the proposed abbreviations are adopted—if they do not respect law at one time, they will not at another. But let it be remembered, law can be enforced with more salutary effect, and with less odium, when it has been accommodated, as far as possible, without departure from essential principles, to those circumstances which are urged as a plea for violating it. Those who now omit parts of the service, on account of its length, will have no reason to do so when it is by law abbreviated. And those who will still be lawless, may then be most reasonably subjected to ecclesiastical discipline.

Will it be said, that the proposed abbreviations are so short that they will not satisfy those who now object to the length of the service? In many cases, doubtless, the lessons are short; but in many others they are long, that by judiciously abridging them and the psalms, a portion of time will be gained nearly equal to that which would be occupied in the use of the ante-communion service. By the abbreviations now allowed, by the omission of the Gloria Patri in certain cases, and a part of the lessons, but little time is saved; and yet it seems generally to be deemed of importance to save that time.

It ought to be a strong recommendation of these proposed alterations, as far as the morning and evening prayer are concerned, that these services will not appear to our congregations in a different form from what they now do. The psalms will still be read, but the portion need not be so long—the lessons will still be read, but in some cases abbreviated, and on week days changed from those appointed in the calendar—a circumstance which will not be apt to be noticed by the congregation. And all this is discretionary; for those who

prefer using the whole portion of psalms, and the entire lessons, may do so.

Is this discretion objected to, as destroying the uniformity of the service? But who alleges that the discretion which now exists, as to the omission in certain cases of the Gloria Patri, and a part of the Litany, seriously destroys the uniformity of the Liturgy? And yet these variations are more striking than those in the contemplated alterations.

Uniformity is, indeed, most seriously destroyed in the present state of things. The liberty is taken, in many cases, to alter the Liturgy, to omit parts of it, and especially the ante-communion service. Such a state of things must endanger not only the Liturgy, but the authority and integrity of the Church. It is not one of its least evils, that it increases the causes of disunion, and leads to criminations and re-criminations of a most painful description. The evil of this state of things was deeply felt by those, who, in the last General Convention, advocated the proposed alterations in the Liturgy as the best mode of remedying it.

In the remarks which I have made, I have no desire of exciting a discussion of this subject in this diocesan convention. The whole matter will best be left to the wisdom of our general ecclesiastical council, who only can definitively act upon it. And if the important and essential objects sought to be accomplished by the proposed alterations, can be attained by any other mode liable to fewer objections, and more generally acceptable, I shall heartily rejoice.

It is of the greatest importance to give greater efficiency to our missionary exertions. The number of congregations in our new settlements are increasing; but their means are entirely inadequate to the support of clergymen. Could you witness, as I have done, their meritorious exertions; could you hear, as I constantly do, their pressing calls for aid—your hearts, I think, would respond to their supplications, and no exertions would be wanting for their relief.

Our new congregations, especially at their first formation, consist of but a few individuals, and often all of comparatively limited means. The burden of erecting a place of worship falls heavily upon them. To receive constantly their importunate and affecting applications for aid, and to be compelled, in many cases, to discourage the expectation of receiving it, is one of the severest among the trials of my official life. Let me beseech my clerical brethren to attend to the prescribed missionary collections, and my lay brethren to exert themselves in this most exalted of all charities, the ministering to the spiritual wants, to the eternal welfare of

their fellow men. The Missionary Society of this city, and those of some other places, are deserving of all praise. Valuable indeed are the services of the acting members of these institutions. And in justice to the munificent and respectable congregation at Troy, I ought to mention that a very liberal collection was made for missionary purposes, after a sermon which I preached there for this object, in addition to the ordinary collections for the same purposes.

The General Foreign and Domestic Missionary Society, which provides for places not within the range of our diocesan efforts, is much in need of funds. Collections have been made for it in the churches of which I have the parochial charge, and in some others. And I hope, that wherever it can be done without interfering with the numerous claims of the destitute portions of our own diocese, there will be a readiness to contribute towards the general extension of the truths of the Gospel, as professed by our own church.

It is with high gratification I state to you, the complete organization of the General Episcopal Sunday School Union. The Rev. Mr. Whittingham has bestowed much time and labour in drafting the plan of instruction, and in preparing the books for publication, and in attending to the printing of them. Several members of the executive committee, and especially our secretary and some laymen, to whom this, and other institutions, are much indebted, have been actively employed in this laborious work; and the unwearied labour and attention of our agent, Mr. Stanford, are devoted to it. The tracts can now be furnished at a very cheap rate; and I hope and pray that the clergy of our church, and others who have charge of our Sunday schools, will connect their schools with the General Episcopal Union, and avail themselves of its publications. Sunday schools ought to be considered as the seats of the religious instruction of the young and the ignorant; and that instruction, primarily directed by the minister of the parish, ought to be conducted agreeably to our own religious tenets, and surely ought not to be subject to any extraneous influence or supervision.

I would also remind the clergy, and others, that our Episcopal Tract Society, in the city of New-York, furnishes tracts, in which the doctrine of Christ is set forth, "as their church has received the same," and as they are bound by their duty to the church and their ordination vows, "to teach their people to keep and observe the same."

Much good is done by the diffusion of religious truth through the medium of periodical publications. The long established work, the *Christian Journal*, in this city, it is contemplated to change

from a monthly to a weekly publication. And the Gospel Messenger, published by Dr. Rudd, at Auburn, contains much useful matter, suited to the exigencies of our church, and is eminently deserving of patronage. The fact, that numerous publications of this description, some of them hostile to our church, are issued in this diocese by other denominations, should stimulate churchmen to patronize the few that are devoted to those correct religious principles and institutions which their church sets forth.

Connected as this diocese is with other dioceses, as portions of the same apostolic church, we cannot be indifferent to their concerns. "If one member suffer, all the members should suffer with it." Our lively sympathy must therefore be extended to our sister diocese of Pennsylvania, where a powerful and organized party has gradually risen up in opposition to the principles and policy of its venerable diocesan, and a large number of his clergy and laity. Those principles and that policy, recommended as they are by the exalted character of that revered father, derive a sacred value from their intimate and essential connexion with the purity and prosperity of our church.

The tendency of the views and policy of the opposing party in that diocese is stated to be—to amalgamate Episcopalians with other denominations; thus laying the foundation of lasting discord, or of putting to hazard some essential characteristic of our own church—the introducing into it doctrines or practices peculiar to some other denominations of Christians—the encouragement of men not ordained to lead the devotions, and to expound the Scriptures in what are called *prayer meetings*—to overthrow our unrivalled Liturgy, by the introduction of extemporaneous prayers into the public services of the church—to establish and to cherish insubordination to episcopal authority. These are the principles and policy of the opposing party in Pennsylvania, as exhibited with impressive clearness and force, and yet with eminent Christian candour, in some recent publications in that diocese, under the appropriate signature of "Plain Truth." And I feel it my duty thus publicly to name them, because they ought not to be ranked among the fugitive and ephemeral publications of the day. They should be preserved, and often and seriously perused by every Episcopalian, as exhibiting the danger to which his church is exposed from principles and policy which in their consequences would change, and finally subvert her distinctive character. Believing, as I do, that our church, in that character, is the safeguard of pure and primitive Christianity, and placed, as I am, by God's Providence, in a responsible station in that church, would I not be

culpable, if I did not most solemnly and solicitously endeavour to guard that portion of it which is under my charge from this alarming and fatal contagion?

We ought not to shut our eyes against what is passing around us in the Christian world. We may there see the consequences of certain principles and practices in those extravagances which are sweeping respectable religious communities with the besom of misrule; which have invaded, with ruthless step, the social and domestic sanctuary; and which have degraded and disgraced the cause of rational, serious, and fervent piety. Brethren of the Clergy and Laity, as you love that cause, mildly, but firmly, zealously, and perseveringly, oppose those principles and practices which would thus disgrace and degrade it; and adhere strictly and tenaciously to the doctrines and institutions of our own church, with which this holy cause is identified. Experience here—experience, long experience in that country from which we are descended—lifts her warning voice against all plans, however plausible, for reviving religion in our own church, which are at variance with her institutions. These institutions set forth and enforce those great doctrines which constitute the Gospel the power of God—the sinfulness and guilt of man—his transformation by the renovating influences of the Divine Spirit—his salvation only through the merits and grace of a Divine Mediator. Our church considers these merits and this grace as pledged and conveyed to the faithful in her authorized ministrations, and in her holy sacraments and ordinances. In her daily morning and evening prayer, she amply provides for all the occasions of public worship. In her Liturgy, she supplies the most impressive and fervent language of devotion. It is not necessary to seek other public aids to piety than those which her institutions furnish; least of all, to have recourse to those which are alien from her character. Let her doctrines be received into our hearts, and regulate our lives—let her institutions be faithfully enforced and practised—and we shall then discharge the sacred duty of preserving, in her purity, that church which best exhibits genuine and primitive religion—and thus we shall, finally, attain the great end of our calling, the great business of the present state of probation—the salvation of our souls. God grant this for Christ's sake.

JOHN HENRY HOBART.

New-York, Oct. 17, 1827.

For the Christian Journal.

All Saints' Church, New-York.

On Wednesday, October 3d, 1827,
the Right Rev. Bishop Hobart, attended

umber of his clergy, and a large respectable body of lay members church, laid the corner stone of rish church of the parish of All church, in this city. The build- being erected at the corner of and Scammel streets. This ncement of it was an event of interest to the friends of the , from the anxious desire, long ined, of having a church in that of the city, from the faithful weared services of the rector of rish, organized there in 1824, m the solicitude occasioned by ties, now happily surmounted, seemed, for a time, to threaten ace, prosperity, and even exist- of the congregation.

onsequence of the falling of rain the solemnities attendant on the of the corner stone, an address ed for the occasion by the rector, ev. William A. Clark, was not ed. At the unanimous request, er, of the bishop, and the clergy it, a copy of it has been handed insertion in the Journal:—

ADDRESS.

have here laid the foundation of an edifice to be devoted to the e of Almighty God—that God s the Author and Builder of all in nature, in providence, and in —that God from whom we derive ing; who is our Benefactor and e on earth; who has given his r our redemption; and by whose h, established in the world, we btain an everlasting life in hea- vove. We lay the corner stone hurch of Christ. The Catholic h of Christ embraces all faithful e. But every congregation of sed Christians, where the ordi- s of the Gospel are duly admie- d, the word of God truly dis- d, and obedience rendered to that , are a part and branch of the Ca- Church. They are the Church rist. As the name is derived the places where the first Chris- assembled, buildings erected for ivine services of such congrega- are also, with the strictest pro- , called *churches*. We, therefore,

denominate the building to be raised upon the foundation now commenced, in conformity with the usage of Christians in every age since the days of the apostles, *a church*. And as the doctrines and duties to be inculcated and observed in this church should, and we trust will, be truly primitive and apostolical, be it our further task briefly to explain, to vindicate, and enforce them—the principles and practice of the Protestant Episcopal Church.

Her model, at the reformation, was taken from the church of the first ages, whose doctrines, rites, and usages, were authorized and sanctioned by the disciples of our Lord himself. Evangelical in her origin, she is pre-eminently so in all her doctrines. Jesus Christ is the foundation and the chief corner stone. On him alone she teaches us to rely for salvation. With a pencil of adamant she impresses on our minds the necessity of such a Saviour, and our supreme wretchedness without him. This is the history of man, and the revelation of God. Man was created for virtue and for glory—in innocence, and in the highest favour and image of his Maker. He fell from this perfection and grace, became corrupt and depraved, and justly exposed to the Divine displeasure, and to eternal destruction. Still, a merciful Creator would not destroy him. A Saviour was therefore promised. To preserve, among successive generations, a knowledge and faith in this promise, many and various were the dispensations from heaven to earth. Revelations were given to the first fathers of mankind, and, through them, to their whole posterity, the different nations by whom this globe became peopled. But, for the more special preservation of this knowledge, one nation was chosen as the peculiar deposit. To the patriarch Abraham, and his descendants through Isaac and Jacob, more full and repeated manifestations were made. The tabernacle, with its rites and ordinances, was instituted as a perspective through which the future Redeemer might be clearly seen. By subsequent Divine appointment was the temple of Solomon built—the place to prefigure all that was to be hoped for—the magnifi-

cent symbol of the glory of all that was promised. Here was the church as the representative of that which was to come; here was the *Shecinah*, the Divine Illumination, such as appears in Jesus Christ.

In the fulness of time the promised Saviour is ushered into the world. Angels and men celebrate the grandeur of his advent. What an august display of Almighty goodness—what an immense condescension of Almighty power! The eternal Son of the infinite God, the Only-begotten of the Father, came from heaven to this lower world to save *us*, worms and vile dust, from our sins, and from consequent destruction. He came to erect the temple of Divine goodness and grace on the earth, and in the hearts of the sons of men. It is a building whose foundations embrace a world, and whose spires ascend to the skies. To prepare the ground for the erection of this edifice, though prophets and priests had been sent, and all the institutions of the Jewish temple and church were to this end, John the Baptist, a special messenger, was commissioned. The preparation which he commenced, was the preaching of repentance. On the ground made ready by repentance is laid the foundation of Christianity. Jesus Christ required this preparation. He taught the existence of sin, and the corruption of nature: and by his sufferings and death he atoned for both. By his preaching, and by his appointments, he began the organization of his church; but he commissioned his apostles for the completion of the edifice. For this purpose he gave them the Holy Spirit, to continue to the end of the world, for the guidance and support of his church, and for the sanctification of each individual member. He instituted *baptism* as the way of introduction into this church; and he commanded the observance of his holy supper as the mean of continuance in its communion. All this was sanctioned by the irresistible authority of miracles, and the acceptance among mankind enforced by the solemn assurance of a judgment to come—a day appointed by God, in which the inhabitants of worlds shall be tried, and all that have ever lived

upon this earth be rewarded or punished according to the deeds done in the body. It was after the resurrection, which was an infallible pledge of the resurrection of all men, that the commission to establish the Christian church throughout the world was given to the first apostles. The commission, and the promise annexed to it, was to them and their successors—"Go ye into all the world, and preach the Gospel to every creature, baptizing them: teach them to observe whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

We are hence assured of the continuance of Christ with his church as long as the world endures—its durability is for ever established. By our own knowledge we find the confirmation of the promise, and the verification of the prediction. The dominion of Christ is an everlasting dominion, and his kingdom that which shall not pass away. In spite of the sweeping tide of corruption which, by its inundations, has demolished all other fabrics, and carried away even their fragments in its overflow; in spite of the mighty revolutions which have overturned every other system—which have shocked the earth to its centre—which have deformed and dyed the face of nature with blood, and veiled the sun in sackcloth—the Christian church still exists, the religion of Jesus still shines in its glory, the temple which he erected stands fast and immoveable, and his altars are still thronged with votaries. The regular organization of a church, and the institution of ordinances, are a means of the perpetuity of the Christian religion; they are also in themselves an evidence to all generations of their divine original. The organization of a church includes of necessity, and as a component part, the *institution* of a ministry. This institution was, in a measure, similar to that which had prefigured it. The Jewish church was a shadow of the Christian—of course the Jewish priesthood was *designed as a shadow* of the Christian. And as there were *three orders* of the ministry in the church of Israel, so we find that there were three orders instituted by Christ.

and his apostles. These were *Bishops, Presbyters, and Deacons*; and though the two first orders were sometimes designated by the same name, yet their respective powers were distinctly marked. Thus we find that James was the first bishop of the church at Jerusalem, presiding over its elders and deacons. Timothy was appointed by St. Paul to preside over the churches of Ephesus, and Titus over those of Crete. To each of them were powers communicated superior to that given to other ministers; and to their authority both ministers and people were required to yield unqualified obedience.

From the whole history of the church in the first ages, we learn that such was its organization; that in every place where the Gospel had been planted, remaining in apostolic form, three distinct orders, and no more, were supported, until the bishop of Rome assumed an authority over all other bishops, commencing that reign of antichrist which had been predicted by an apostle.

At the reformation, the church of England, and many of the other Protestant churches, while rejecting all those unscriptural doctrines and practices with which ignorance and folly had deformed and obscured the purity of the Gospel, retained the three orders of the ministry, with the paramount authority of the first; and from thence are we denominated *Episcopalians*. It is the model of the primitive and apostolic church.

The principles and doctrines as now explained are—Repentance, faith, obedience; Jesus Christ the only way of salvation; his blood an atonement for the sins of the whole world; the sin and depravity of man such as must render him for ever miserable without this atonement—and his moral faculties so impaired, his nature so corrupt and infirm, as to be unable to enter the kingdom of heaven without the regeneration and renovation of the Holy Spirit; observance of the ordinances of Christ, the mediums of grace, a peremptory requisition; respect, and obedience to the Church of Christ, an essential means of being prepared for the kingdom of glory above; and lastly, the certainty

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of a resurrection and final judgment—the powerful and resistless persuasion to mankind to become obedient to the Gospel, to enter into the society of the faithful, the church, and to observe its divine ordinances. These are the doctrines taught by Christ and his apostles; and to aid in their continuance in the world, this edifice is to be erected. We unite with the Catholic Church of Christ in the promotion of a religion which is as stable as the heavens, and which freely offers the salvation of God to every human creature.

The duties and practice of the Christian church may be delineated in few words. Moral duties and moral virtues are well understood. These are most strenuously enforced by the precepts of the Christian religion. And they embrace also the devotion of piety, prayer, and praise, to the Author of our being. As every thing with him is *order*, and as he requires our *reasonable* service, so in our worship of him he requires order, and not irregularity and confusion. Agreeably to this principle, a *form* was given to Aaron and his sons, with which to bless the congregation of Israel—God required his people, when they approached into his presence, “to take words” with them, and not to “come before him unprepared;” agreeably to this principle, John the Baptist taught his disciples *how* to pray; agreeably to this principle, our blessed Lord gave to his disciples a *form* of prayer; agreeably to this principle, the apostles prayed by a precomposed form, “lifting up their voices with one accord;” and, agreeably to this principle, there has always been, in the Christian church, a set form of prayer and praise. We continue the same, and hope, in the building here to be erected, to be taught to pray with the *spirit*, and with the *understanding* also—to pray in the words the Saviour has directed us to use, “to lift our voices with one accord,” and to praise God in those inspired effusions which were given for the worship of the church to the end of the world.

Gratifying to every Christian, to every friend to the best interests of man, must be the prospect now before us; gratifying, indeed, to every Episcopalian

han of this city, that another church is about to be added to the now highly respectable number which perpetuate the order and "the faith once delivered to the saints;" and supremely gratifying to the members of this congregation, and to all those who have so long seen, lamented, and endeavoured to relieve, the destitution of this part of the city, that now at last the so much wished-for object is likely to be realized; that the banner of the church is here to be permanently spread, under whose shadow the dispersed members of our communion may be concentrated, and enjoy that peace and consolation in her pure worship and ordinances which they have so long sighed for in vain. God grant that here wanderers may be gathered into the fold of Christ—that here souls may be washed in the sanctifying fountain of the Redeemer's blood—that here saints may be fitted for a better and a heavenly state. In our joy at the prospect of an earthly sanctuary, we forget not that its whole design is to prepare us for the celestial one at God's right hand. Oh! let us forget not, that here below, we are preparing for an eternal existence, either of happiness or misery. Soon with us shall every earthly fabric be dissolved—soon shall all our foundations decay, and our terrestrial house tumble into dust. But in Jesus Christ, by faith in him, and repentance towards God; by obedience to the requisitions of the Gospel; by a life of virtue and of piety—may we have "a building of God, a house not made with hands, eternal in the heavens."—The Father of all mercy and grace grant this to be the portion of each of us, through Jesus Christ his Son, our Lord and Saviour. *Amen.*

After the stone was laid, a leaden box was deposited therein, by the senior warden, the rector pronouncing as follows:—

The vestry of All Saints' church, New-York, by their warden, deposit within this stone, *a Bible*, in token that this church is built on the truth revealed by God—also, *the Book of Common Prayer*, as a testimony that this church is built on a pure faith and a

spiritual worship—also, *Pastoral Letters of the House of Bishops, and Charges of the Bishop of this Diocese*, in acknowledgment of the apostolic ministry on which this church is built—they deposit also, *a Brief History of the Rise and Advancement of this Church*, in humble gratitude to the Providence which has thus far blessed and supported us.

The following is a copy of the history of the church deposited in the stone:—

The first effort for organizing a Protestant Episcopal Church in the neighbourhood of that part of the city of New-York, which is known as Corlaer's Hook, was in the summer of 1820. For several years previously to this, the rectors of St. Stephen's church had officiated; from time to time, in houses of their parishioners in that vicinity.

In July, 1820, the Rev. Benjamin P. Aydelott, M. D. then a deacon of this diocese, commenced, with the approbation of the bishop, the regular celebration of divine service in a school room in Goerck, near Grand-street, which had been offered for the purpose by its tenant, Mr. John Dick. The congregation thus formed, was duly organized, according to law, as "*Calvary Church, New-York,*" August 31, 1820; and the Rev. Dr. Aydelott, chosen rector by the vestry then elected. The place of worship was, in a few months, changed to the residence of the rector, at the corner of Henry and Clinton streets. The undertaking, however, did not prosper; and in a short time, the rector resigned his office, and removed to the diocese of Maryland; and the parish became extinct. This event was a sore disappointment to the friends of the church; who did not, however, on that account, relinquish either the hope or the belief that a parish might be formed in that section of the city. Nothing farther, however, was done with a view to this very desirable object, until the spring of 1824. The Rev. William A. Clark, rector of Christ church, Ballston Spa, Saratoga county, New-York, at the request of a number of worthy and zealous Epis-

copalians in this city, who were anxious for the establishment of a church in the eastern section of the town, and with the approbation of his clerical brethren, (the bishop being then in Europe for the benefit of his health,) resigned his connexion with the church at Ballston Spa, and having hired a house for his residence in Grand, near Ridge-street, commenced there, in May, 1824, the regular celebration of divine service. On the 27th of the same month, the congregation thus formed by him, was duly organized according to law, as the rector, churchwardens, and vestrymen of "*All Saints' Church, New-York.*" Mr. Clark was immediately chosen rector. Soon the congregation proved too large to be accommodated with a place of worship in the rector's house. As they were, however, not yet able to erect a church, it was determined to build a temporary chapel. A wooden edifice, therefore, was erected for that purpose, in Grand, opposite to Division-street; and was first opened for public worship on the seventeenth Sunday after Trinity, October 10, 1824. There the congregation has continued uniformly to increase, by the divine blessing upon the faithful and unwearied labours of its pastor. The good hand of God has supported them through trials of no inconsiderable magnitude; until now, rejoicing in the peace, unity, and prosperity with which he blesses them, they proceed to the long intended and ardently desired measure of erecting a house to the glory of his great name. In his continued blessing they hope and trust for ability to carry into full effect this good design to which he has incited them; and pray that here successive generations may enjoy the sanctifying and saving influences of that grace which is promised to the due administration of the word, worship, and ordinances of the blessed gospel of our Lord and Saviour Jesus Christ.

We sincerely congratulate our friends and brethren in that part of the city, and especially the Rev. Rector, under whose auspices the congregation has been gathered, and been so much blessed in increase of numbers and of

grace, on the prospect now so clearly opened, of the realizing of the object of their devout solicitudes, prayers, and labours; and with all our hearts, wish them good luck in the name of the Lord.

Consecration of the Rev. Henry U. Onderdonk, D. D.

On Thursday, October 25th, in Christ church, Philadelphia, the Rev. Henry U. Onderdonk, D. D., who, at the annual convention of the diocese of Pennsylvania, in May last, had been elected to assist the venerable bishop of that diocese in his episcopal duties, and succeed him in case of a survivorship, was consecrated a bishop, by the Right Rev. Bishop White, of Pennsylvania; the Right Rev. Bishop Hobart, of New-York; the Right Rev. Bishop Kemp, of Maryland; the Right Rev. Bishop Croes, of New-Jersey; and the Right Rev. Bishop Bowen, of South-Carolina, being present and assisting. The morning prayer was read by the Rev. James Abercrombie, D. D., senior assistant minister of Christ church, St. Peter's, and St. James's, Philadelphia; and the Rev. Benjamin T. Onderdonk, D. D. an assistant minister of Trinity Church, New-York; and the sermon preached by the Right Rev. Bishop Hobart. The congregation was one of the most numerous and respectable ever assembled. There were also present a large number of clergy from various parts of the United States, who, and some of those residing at a distance, at no inconsiderable inconvenience, had remained in Philadelphia, or gone thither, for the purpose of indulging themselves in the high gratification, and giving to the occasion, in reference to the peculiar aspect in which it had been presented, the sanction, of their being present, and thus showing their approval of the measure, and their respect for the venerable man whose labours were thus to be relieved, for the diocese which was thus to be blessed; and for the tried and faithful servant of the altar who had the nearest interest in the solemnities of the day.

Thus, by the blessing of God, has been happily consummated an event

to which, from the intrinsic interest always attached to the choice and consecration of another instrument in continuing to the end of the world the bright succession of the gospel ministry, and from peculiar accompanying circumstances, have been directed the attention and solitudes of our whole church. The pious thanksgivings of many a heart for the result of the election of an assistant bishop, and future diocesan, of Pennsylvania, and many a devout prayer that it might be happily consummated in the solemn setting apart to his holy office of the well qualified, and eminently respectable minister of Christ on whom the choice had fallen, entered into the ears of the Lord of Sabaoth. And those thanksgivings were the more lively, and those prayers the more earnest, from circumstances but too well known to our readers. Desperate were the efforts, and truly unhallowed the arts, used, almost up to the very moment of the consecration, to thwart this kind purpose of God in favour of his church. They have swollen to such enormity, and assumed such a character, as will let them be no more the merely local concerns of a diocese. The discredit with which they threaten our common religion, the wounds which they inflict on our common church, and the unsparing malignity of their attacks upon the hitherto unassailed character, and hitherto highly, justly, and universally respected feelings, of our venerated and beloved senior bishop, impose upon every good man in our communion the honourable and sacred duty of feeling himself concerned. This duty has been deeply felt, and its responsibilities and obligations nobly avowed, by our own diocesan. His address to his convention, given in our present number, and his sermon at the consecration of Bishop Onderdonk, probably one of the greatest efforts of his pen and of his eloquence, and which we trust our readers will soon have an opportunity of perusing, are most gratifying evidences of this. And however morbid sensibility may wish to retire from even the appearance of mingling in contention, or pusillanimity or policy shrink from the responsibility and the odium which

may be incurred by decided views, candid avowal, and consistent measures, still, being a case in which the purity, the unity, and the interests, of Christ's holy church are deeply implicated, this is one to which may be most justly applied our Saviour's warning to those who would halt between two opinions—*He that is not for me, is against me.*

A deep conviction of this truth has induced us thus to express ourselves on an occasion so naturally calling for it; and to declare our high satisfaction that our bishop has so strongly commended the subject to the serious consideration, and practical decision, of every member of this diocese, and of our church at large.

For ourselves, we feel little doubt, from a long acquaintance with the many qualities of the newly consecrated bishop, which fit him for peculiar usefulness in his Master's cause, and which, happily blending purity and disinterestedness of motive, inflexible adherence to the dictates of honour and of conscience, and great prudence and great decision in action, are especially proper for the emergencies of the diocese to which he has removed, that a personal acquaintance with himself, and opportunities of judging of his official course, will dissipate the unjust prejudices, and unholy opposition, which have been excited against him, and to spread which, such restless and dishonourable arts have been used. He has ours, among the fervent prayers of the friends generally of religion and the church, that he may be supported in all the labours, trials, and difficulties, of his high and responsible station, and especially in any of a peculiar nature to which the present circumstances of his diocese may give rise; and that the same divine grace which has hitherto so greatly blessed his ministry, may carry it to equal and perpetually increasing success in its enlarged and more elevated sphere of responsibility and of operation.

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Institution.

On Monday, October 8th, the Rev. Levi S. Ives, late co-rector of St. James's

church, Lancaster, Pennsylvania, was instituted assistant minister of Christ church in this city; the Rev. William Berrian, an assistant minister of Trinity church, New-York, being the instituting minister. The morning prayer was read by the Rev. Benjamin T. Onderdonk, D. D. an assistant minister of Trinity church, New-York, and the lessons by the Rev. Jonathan M. Wainwright, D. D. rector of Grace church, New-York; and the sermon preached by the Rev. Thomas Lyell, D. D. the rector of the parish. A large number of clergy were present to bid their newly instituted brother, "*God speed*." The occasion was very solemn and deeply interesting. The parish is one of the oldest, largest, and most respectable in the city, and the rector one of the oldest presbyters in the diocese. The congregation had passed through seasons of depression, and circumstances of discouragement. It was, therefore, highly gratifying to its many friends, and those of its rector, to witness the affecting solemnity which consecrated to its service, and to his aid in his extensive charge, and laborious duties, a servant of the altar whose various qualifications, and past experience and success in the ministry, hold out, through the divine blessing, so fair and encouraging a prospect to the people of his present charge.

We would take this opportunity of expressing our sincere desire that the appropriate, interesting, and affecting office of institution might more frequently solemnize the momentous connexion of pastor and people. We believe that the effect on both would be good, and that substantial benefit would thus be done to the cause of that religion whose holy interests are so intimately connected with a due appreciation of the spiritual character and claims of the pastoral office.

Ordination.

On Tuesday, October 16th, at the opening of the convention of this diocese, the Right Rev. Bishop Hobart held an ordination, when the following deacons, viz. the Rev. John A. Clark, missionary at Palmyra, Wayne county, and parts adjacent; the Rev. John M'Carty, missionary at Oswego, Oswego county, and parts adjacent; and the Rev. William M. Weber, M. D. Missionary at Waterloo and Vienna, Seneca county, were admitted to the holy order of priests. The morning prayer was read by the Rev. Seth Hart, rector of St. George's church, Hempstead, Queen's county; the sermon preached by the Rev. David Moore, rector of St. Andrew's church, Staten-Island; and the candidates presented by the Rev. William A. Clark, rector of All-Saints' church, New-York.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

In relation to the proceedings of this society, we copy from the Church Register of the 27th October, the following article :—

The board of directors of this society held a special meeting on the 24th and 25th inst. We are able at present only to say, that a missionary has been at length appointed for Liberia, on the coast of Africa—that there is good reason to believe that the services of a capable and pious clergyman have been secured for Buenos Ayres, in South-America—that two or three valuable clergymen have offered their services for new domestic stations, and that the interesting mission at Green-Bay is to be resumed early next spring, in such a way, we trust, as will secure extensive countenance from our community. The board adopted resolutions approving of the proceedings of the executive committee—directing the executive committee to make annual reports for publication, instead of triennial, as heretofore—to publish quarterly, or oftener, a series of interesting and instructive missionary papers for the information of the members of the church—and, among others, the following important resolution :—

"Whereas this institution, as its title designates, was instituted both for *domestic and foreign* missions, and by its constitution, whatever funds are given for the promotion of those objects are to be appropriated to them respectively and exclusively—therefore,

"Resolved, That while the board feel more alive to the spiritual wants of their own country, and especially of those members of our own household of faith, who are destitute of the ministry and ordinances of the church, and will always feel themselves bound to give a preference in the distribution of the beneficence of the society, as far as they have a discretionary control, to *domestic* demands, they have a deep sense of the obligation of the command—'Go ye into all the world, and preach the Gospel to every creature,' and recognize in it a perpetual injunction to extend the blessings of the Gospel to all places that may be destitute of them; and that whatever benefactions are made with a view to *foreign missions*, will be sacredly devoted to that object, and faithfully employed in its accomplishment, whenever, in the sound and judicious discretion of the board, or its executive committee, it may be deemed expedient to act in the matter. And that the board feel themselves pledged to this course from the interest they have already manifested in foreign missions, in relation to the western coast of Africa, for which con-

siderable funds have been accumulated, but in regard to which all the efforts of the executive committee to procure a suitable agent or missionary, have (till now) proved ineffectual; and from the interest taken by them in relation to the aborigines of the country, in regard to whom the board have taken measures which evince their interest in the cause of foreign missions, however the success of those measures, from causes unforeseen and uncontrollable, have fallen short of the expectations entertained by those who persevered in their adoption."

Society Lands in Vermont.

THE case of the People against the Society for the Propagation of the Gospel in Foreign Parts, was decided at the last circuit court, at Rutland, in favour of the defendants.

It will be recollected by our readers, that the subject to which the preceding decision relates, is one which has excited the attention of the people of this state. Much money had been spent on the part of the people to obtain possession of what is called "Society Lands," some of which, we believe, are located in almost every town in the state. The money arising from these lots has been appropriated for the support of common schools in the towns in which they lay. The agent of the episcopal church in this country, a few years since, commenced a prosecution against the state to recover these lands. This prosecution terminated against the state. The state appealed from this decision, or commenced a new action in the circuit court. An agent on the part of the state was appointed by the last legislature to carry on the suit in behalf of the people. A final decision has now been made on the lands in dispute, and the rents arising from them will in future go to the agents of the Society, and be appropriated for the support of the Gospel in this state. As the people have had a fair opportunity to make known their claims to these lands, they will, we think, acquiesce in the decision which has been given. Law suits are always unpleasant, and in their issue the hopes of many are not unfrequently disappointed.—*Nat. Standard.*

Greek Funeral.

A recent traveller gives the following account of a Greek funeral:—"A low bier, standing near the centre of the church-floor, bore the corpse, the remains of a female. On her head was a white turban, in which was gracefully entwined a large braid of hair. She was decked in a long light-brown silk mantle, with edges trimmed with sable. Her head was resting on

a pillow of yellow silk, beautifully figured with gold, and a small coverlet of the same was spread over the lower part of the body, and hung down from the foot of the bier. She seemed like a person who had thrown herself on a couch, to rest from the fatigues of a journey. No coffin, no shroud, none of the wonted habiliments of the dead were seen. On each side of the bier stood large waxen candles, and around were standing hundreds of friends, each bearing a lighted taper in his hand. Half an hour, or more, the priests alternately chanted and recited the burial service, and at short intervals numbers united in a sacred song. The Scriptures were opened, and from the ancient Greek was read—*The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth.* An aged priest, with a long hoary beard, standing by the side of the dead, in their own native dialect then addressed the people. He stood there, he said, to speak for her who could no longer speak for herself; and for her to forgive any, who might ever, in any way, have injured her. If she had herself injured any, he hoped that now they would freely forgive her. The assembly with united voices responded, 'We forgive; and may she also be forgiven of her God;' crossed themselves, and bowed. The crowd then parted, and the relatives of the deceased drew near. The eye of the husband was now, for the last time, fixed on the object of his affections. Thrice he crossed himself, then bowed, and kissed the cheek now cold in death; and so feeling, so affectionate was this last farewell, that no one could pronounce it a ceremony merely. The deceased was then borne to the depository of the dead, and, when laid in the tomb, the priest poured oil on her head, repeating from one of the Psalms of David—*The earth is the Lord's, and the fulness thereof: the world, and they that dwell therein.*"—*Christ. Obs. Sept. 1827.*

Tomb of Tantalus.

A missionary writes, respecting the antique monument called the Tomb of Tantalus, a sepulchral monument on Mount Siphylus, three miles north of Smyrna, that it consists of a pile of stones 20 rods in circumference, and 12 or 14 feet in height, with a chamber nine feet long, walled with heavy unhewn stone, carefully selected to fit into a regular Gothic arch. "It is a work," adds the writer, "of very remote antiquity. Other sepulchral monuments bear the marks of a cultivated age; but no marble adorns the Tomb of Tantalus; no stone bears the impress of the chisel. Like the ancient Jewish altar, it was reared unaided by any iron tool. And here, amid scenery wildly romantic, and where silence reigns undisturbed, in

this lonely mausoleum perhaps still sleep the ashes of some Chieftain, who, some eight-and-twenty hundred years ago, was the great man of a clan of shepherds, who fed their flocks upon Mount Siphylus. To this at last comes all human grandeur."—*Ibid.*

Papal Superstitions.

THE Christian Observer gives the following table of the supposed dates of the introduction of the leading papal superstitions:—

Holy Water introduced	A. D.	120
Penance	-	157
Monkery	-	328
Mass in Latin	-	394
Extreme Unction	-	550
Purgatory	-	593
Invocation of Virgin and Saints	-	593
Papal Usurpation	-	607
Kissing the Pope's Toe	-	709
Image Worship	-	715
Canonization	-	993
Baptism of Bells	-	1000
Transubstantiation	-	1000
Celibacy of the Priesthood	-	1015
Indulgences	-	1190
Dispensations	-	1200
Inquisition	-	1204
Auricular Confession	-	1215
Elevation of the Host	-	1222

Death of the Right Rev. Bishop Kemp.

NEVER has the solemn truth, arising out of the uncertainty of human affairs, that we should rejoice with trembling, come more powerfully home to our minds than in the melancholy event which it is now our most painful duty to record. The mutual congratulations of the friends of the church were being most cordially reciprocated, and their devout thanksgivings ascending to the throne of grace, for the happy termination of the long pending, and deeply interesting question of an assistant and successor to the bishop of Pennsylvania, and for the accession received by our house of bishops, in the consecration of Bishop Onderdonk; when their joy was turned to sorrow, and their gladness into mourning, by the awful casualty which removed from us for ever one of the elder members of that venerable house. The Right Rev. James Kemp, D. D., the bishop of Maryland, rector of St. Paul's parish, Baltimore, and provost of the university of Maryland, having attended, at Philadelphia, the consecration of Bishop Onderdonk, left that city, to return to Baltimore, his place of residence, in perfect health, and excellent spirits, at noon on Friday, October 26th, 1827. On reaching, in the evening of that day, a point of the road about four miles east of

Frenchtown, the stage suddenly overturned; and the bishop was injured in the head, on the arm and shoulder, and within the body. The last was the fatal injury. He was conveyed to his residence at Baltimore, where, at about one o'clock on Sunday, the 28th, he expired in great pain. It is a rich consolation, however, to his numerous friends, to know that he retained his senses and speech to the last. He was aware of the fatal nature of the accident, expressed his entire willingness to die, and manifested that lively faith in the Redeemer's merits, and that humble confidence of acceptance through him, which are the great test of the "death of the righteous."

The sensation produced in Baltimore by the death of this excellent man, who was justly respected and beloved by the community at large, and especially by the members of his diocese and parish, was great indeed. Every one seemed to have lost a brother or a father. The funeral took place in St. Paul's church, on Tuesday morning. That spacious and splendid edifice, then, for the first time since its erection, hung with the emblems of mourning, was crowded with a weeping congregation, assembled to give the last testimony of respect and affection to one whom they all loved and revered. The officiating clergy at the funeral solemnities, were the Right Rev. Bishop Onderdonk, of Pennsylvania, and the Rev. Dr. Wyatt, the Rev. Mr. Bartow, and the Rev. Mr. Henshaw, of Baltimore. The discourse of Dr. Wyatt, who was associated with the bishop in the care of the parish, is spoken of in high terms of commendation.

Never was the funeral service of our church performed over one to whom might more reasonably be applied all that is therein said of the blessedness of dying in the Lord, and whose friends might more fully take to themselves the exalted evangelical consolations with which that sublime service is replete. Bowing, then, with meek submission to the mysterious and afflicting dispensation which has so suddenly removed our revered father, let us pray for the divine blessing upon the sore chastisement, and especially commend the afflicted and bereaved parish and diocese to the special favour, protection, and guidance, of Him who has promised to be with his church alway, even unto the end of the world.

Bishop Kemp, who had been, for many years, rector of Great Choptank parish, on the eastern shore of Maryland, was called, in 1813, on the decease of the Rev. Joseph G. J. Bend, D. D., to be united with the Rev. Frederick Beasley, D. D., now provost of the university of Pennsylvania, in the associate rectorship of St. Paul's parish, Baltimore. At the conven-

tion of the diocese of Maryland, in 1814, he was elected suffragan bishop of that diocese, during the life of the diocesan, the Right Rev. Thomas John Claggett, D. D., and to succeed him in case of survivorship. He was consecrated in Christ church, New-Brunswick, New-Jersey, September 1st, 1814, by the Right Rev. Bishop White, of Pennsylvania; the Right Rev. Bishop Hobart, of New-York, and the Right Rev. Bishop Moore, of Virginia, being present and assisting. On the death of Bishop Claggett, August 2d, 1816, Bishop Kemp became the diocesan of Maryland.

Bishop Kemp is the eleventh bishop of our church who has been called from his labours to his rest, and the first one since the decease of Bishop Dehon, in the summer of 1817. The house now contains ten members.

At a meeting of the clergy of the Protestant Episcopal Church of the city of Philadelphia, held in St. James's church, on Tuesday afternoon, October 30th, the Rev. Dr. Abercrombie in the chair, and the Rev. Mr. Weller acting as secretary, the following resolutions were unanimously adopted:—

1. *Resolved*, That we have heard with deep sorrow of the sudden and melancholy decease of the Right Rev. JAMES KEMP, D. D., bishop of the Protestant Episcopal Church in the diocese of Maryland, and provost of the university of the same state, in consequence of a casualty which occurred on his return from assisting at the consecration of the Right Rev. Dr. Onderdonk.

2. *Resolved*, That we sincerely condole with our brethren, the clergy and laity of the Protestant Episcopal Church in the diocese of Maryland, with the churches with which he was more especially connected, and with the family of the late bishop, in the great bereavement, which, in the unsearchable wisdom of the Almighty Ruler of Events, they have been called to sustain.

3. *Resolved*, That as a mark of our personal respect for the late Bishop Kemp, we will wear crape on the left arm for the period of thirty days, and crape scarfs, when officiating, for three months from this day.

4. *Resolved*, That we will remember in our prayers the bereaved family, church, and diocese, of the late bishop, and implore the divine compassion on them; and that this unexpected and afflictive providence may be sanctified to us and the church at large.

5. *Resolved*, That copies of these resolutions, attested by the president and secretary of this meeting, be forwarded to the secretary of the convention of Maryland,

to the rector of St. Paul's parish, Baltimore, and to the son of the late Bishop Kemp.—*Ch. Regist. Nov. 3, 1827.*

The Editor of the *Christian Journal* is respectfully requested to give the following lines a place in the next number of his paper—they are written with truth and feeling, and present a just tribute to the memory of a man who, while living, was an ornament to his profession, and whose death is sincerely lamented by a numerous circle of relatives and friends.

DIRGE,

To the beloved memory of my friend and brother, the Rev. Cornelius R. Duffie.

(By the Rev. Professor Doane.)

Thou art gone from us, my brother—there is dust upon thy brow,
And coldness in that kindly heart, which ne'er was cold till now;
And sweet and undisturbed thy sleep beneath that chancel stone,
Where pious hands thy couch have spread, and thou art left alone.

Thou art taken from us, brother—all thy cares and labours done,
When, to our short reaching vision, they had seemed but just begun;
And long before its noon was reached, thy heaven-enkindled ray
Was lost, as stars by sun light fade, in cloudless, endless day.

Thou art torn from us, my brother—and our hearts are bleeding still,
Yet, taught by thee, in silence bow to Heaven's all-righteous will,
And bless the grace which to thy life such heavenly radiance gave,
To cheer us while on earth we walk, and light us through the grave.

Thou art gone before us, brother—yet we have no tears to shed,
For we know that thou art numbered with the blessed, holy dead;
And in that "continuing city," to which we may never come,
Hast found, through faith in Christ our Lord, a welcome and home!

Calendar for December, 1827.

2. Advent Sunday.
9. Second Sunday in Advent.
16. Third Sunday in Advent.
19. Ember Day.
21. } St. Thomas.
22. } Ember Days.
23. Fourth Sunday in Advent.
25. Christmas Day.
26. St. Stephen.
27. St. John the Evangelist.
28. Innocents.
30. First Sunday after Christmas.

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CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 12.]

DECEMBER, 1827.

[Vol. XI.]

For the Christian Journal.

Convention of the Eastern Diocese.

THIS convention, as we learn from the Episcopal Register for October, met at Claremont, New-Hampshire, on the 26th of September last, and was attended by the Right Rev. Bishop Griswold, and fifteen clerical and seven lay delegates. The Rev. B. B. Smith was appointed secretary. After morning prayer, and sermon by the Rev. T. Edson, the bishop administered confirmation and the Lord's supper. The following gentlemen were appointed the standing committee:—The Rev. Nathan B. Crocker, the Rev. J. Morse, the Rev. C. Burroughs, the Rev. A. Bronson, the Rev. P. S. Ten Broeck, Stephen T. Northam, James C. Merrill, Joseph Head, jun., John Howard.

The following resolutions were passed, viz.—

“Resolved, That it be recommended to the churches of the Eastern Diocese to form in each a Missionary Society, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.

“That it be also recommended to the churches of the Eastern Diocese to establish in their respective churches Sunday schools, and to form societies auxiliary to the General Protestant Episcopal Sunday School Union, or to procure subscriptions to the funds of this institution, and to become associated with it.

“That it be recommended to the churches of the Eastern Diocese to form Bible classes, or to adopt such a system of Bible instruction as shall be deemed most desirable and convenient to the pastors of the respective churches.

“Resolved, That this convention think it desirable and important that

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the state conventions of the Eastern Diocese should, previous to the next meeting of the General Convention, express their opinions relative to the alterations proposed in the liturgy, and in the constitution of the church, by the last General Convention; and that this resolve be communicated to the secretaries of the respective state conventions.

“Resolved, That the secretary be requested to call upon the secretaries of the several state conventions composing this diocese, with a view of ascertaining if anything, and what has been done for the more effectual support of the episcopate, and that they be requested to report to the next convention of the diocese.

“Resolved, That the Right Rev. the bishop be requested to employ a missionary to visit every church in this diocese, with an express view of promoting a missionary spirit, establishing missionary societies, and aiding feeble churches; and that each clergyman be requested to raise, by contributions, or otherwise, such sums as may be in his power, to defray the expense, and that the sums contributed be remitted to the bishop.”

A resolution was also passed requesting the bishop to authorize some form of service for public fasts; and another resolution in the words following, was proposed and laid over for consideration at the next convention, viz.—

“That the ninth article of the constitution, which says, ‘no state shall withdraw from this diocese without the approbation of the house of bishops,’ be so altered as to read, without the consent of the other states, and of the bishop of this diocese.”

After singing the 133d Psalm, and prayers by the bishop, the convention

adjourned without day. The next meeting is to be held at Bellows-Falls, Vermont.

For the Christian Journal.

Convention of New-Hampshire.

WE also find in the Episcopal Register for October an account, from which this abstract is made, of the proceedings of the convention of the church in New-Hampshire, which met at the same place, (Claremont) and on the same day, (26th of September) with the convention of the Eastern Diocese. It was attended by six clerical and five lay delegates. The Rev. Charles Burroughs, rector of St. John's church, Portsmouth, was chosen president; and Mr. Abbe Cady, of Concord, secretary.

After attending divine service in Union church, with the members of the diocesan convention, this convention proceeded to the choice of a standing committee for the ensuing year, when the Rev. Charles Burroughs, the Rev. James B. Howe, the Rev. George Leonard, Mr. Nathaniel Adams, and Mr. James Sheafe, were chosen members of the same. And the following gentlemen were chosen delegates to the General Convention:—The Rev. Charles Burroughs, the Rev. James B. Howe, the Rev. George Leonard, the Rev. Moses B. Chase, Mr. Samuel Fisk, Mr. James Sheafe, Mr. Baruch Chase, and Mr. Abbe Cady.

A communication from the secretaries of the house of bishops, and of the house of clerical and lay delegates, "in relation to certain proposed alterations in the liturgy, and to a proposed alteration in the second clause of the eighth article of the constitution of the church," was read, and, on motion, referred to a committee consisting of the Rev. Charles Burroughs, the Hon. John Harris, and the Rev. Moses B. Chase, to "report, at the next annual convention, what instructions, if any, should be given, touching said alterations, to the clerical and lay delegates, who may be appointed to represent this state in the next General Convention."

"The Rev. Mr. Howe, in behalf of the committee appointed at the last an-

nual convention, for devising means for the more effectual support of the episcopate," reported, that the committee had paid some attention to the duties assigned them, but were desirous of further time: which report was accepted, and further time given."

The parochial reports, some of which comprehend a term of three years, afford evidences of an increased state of the yet infant church in this diocese. Sunday schools are established in most of the congregations, and several Missionary Societies have been instituted. A new and commodious stone edifice for public worship has been commenced in Hopkinton, and will be completed early in the spring.

The next annual convention is to be holden in Hopkinton, on the first Wednesday of September, 1828.

From the Episcopal Register for October, 1827.

An Address to the Twelfth Convention of the Eastern Diocese, assembled at Claremont, in the State of New-Hampshire, September 26, 1827.

ONCE more, respected brethren, has the swift current of time performed its annual revolution: and again is it made my duty to state before you "the affairs of the diocese since our last convention; the names of the churches which I have visited; the number of persons confirmed; the names of those who have been received as candidates for orders; the changes also by death, removal, or otherwise, which have taken place among the clergy; and, in general, all matters tending to throw light on the affairs of the diocese." This duty, aided by your prayers, and favoured by your patient attention, I now, not without diffidence, proceed to perform.

To give you a particular account of the churches visited, though to me it might be a pleasure, to you would be tedious. When, through the Lord's goodness, I shall finish the journey now commenced, and another which is soon to follow, far the greater part of our churches will have been visited once, and some of them twice or thrice during the present year. The churches already visited are those in Rhode

Island, and those also in Massachusetts, with the exception of those in Newburyport, Bridgewater, Greenfield, Ashfield, Hopkinton, and one or two others. I have also visited Hopkinton and Holderness in this state.

In these visitations 196 have been confirmed.

To the *list of candidates for holy orders* have been added George F. Haskins, Norris M. Jones, George T. Williams, Anson B. Hard, and Charles Cleaveland.

To the *order of deacons*, Robert B. Drane, Henry C. Knight, Clement F. Jones, James M. Tappan, have been admitted; and the Rev. John Bristed, Benjamin C. C. Parker, and Eleazar M. P. Wells, have been *ordained priests*.

Changes by death among our clergy, happily we have none to report; and great cause have we of thankfulness to the Father of Mercies, that, considering their number in this diocese, so few, since its formation, have deceased. Other changes have not been many or great. The Rev. Mr. Wells has taken charge of the parish in Gardiner. The church in Portland increases; and there is still hope that a missionary may soon be profitably employed in the state of Maine. In the large and flourishing village of Saco, a very respectable number of people have formed a society, and are building a church. The prudence, and energy, and appearance of evangelical zeal, with which they have thus far conducted this good and noble work, gives us reason to hope that God will bless their labours, and that we may soon have there a respectable parish. The Rev. Mr. Wells, the Rev. Mr. Cutler, the Rev. Mr. Hathaway, (who has recently returned to this diocese,) and others, have officiated in Saco; and there is a pleasing prospect that a clergyman may soon be permanently settled there.

The parish in Hopkinton, in this state, under the pastoral charge of the Rev. Moses B. Chase, aided by the liberality of a gentleman lately of Boston, are also building a handsome stone church. And it is but a just tribute of gratitude and praise to observe here,

that the church in this diocese, and not in this only, is under much obligation to the generous spirit and pious liberality of our brethren, and other pious citizens, of Boston. In many instances, and many ways, especially during the two or three years last past, have they bountifully contributed to various religious and charitable purposes of great utility. Under God's merciful Providence, it is chiefly from their bounty that I am able to travel through this diocese, and to visit our churches. It is much to be regretted that we have not more churches in that city. Excepting one in South-Boston, the number of our churches there, notwithstanding the increase of wealth and population, is but the same as fifty years ago. This has been owing in part to some untoward circumstances, and (perhaps) mistaken policy. So many houses for divine worship of other denominations have lately been erected there, that the hope of increasing the number of our's is, we may fear, declining.

The Rev. Mr. Mott, on account of ill health, has resigned the charge of the church in Marblehead, which is now vacant. The Rev. Mr. Parker officiates as a missionary in Lenox, and the Rev. Mr. Tappan in Bridgewater. The Rev. Mr. Blakesley has removed from Great-Barrington, and the Rev. Mr. Gilbert, from Connecticut, is about to take the charge of that church. There are few, if any, places in this diocese, where a prudent, pious, active, and devoted minister of Christ, can labour with a better prospect of usefulness than in Great-Barrington. With Mr. Gilbert I have very little acquaintance—that he may be what they need should be our prayer. It would perhaps be better if our parishes were more generally in the habit of consulting their bishop, or the standing committee, in their choice and settlement of ministers. The labours of at least one more clergyman are wanted on the west side of Connecticut River. We are not without hope that the Rev. Mr. Drane, on his return from the south, will give some further attention to those parts.

On the 13th day of December last, the new edifice in Marshfield was dedi-

cated by the name of Trinity church. The small parish in Ashfield, to the utmost of their means, are going forward with the building of their church. In no part of the diocese would the erection of a decent house of prayer, and the full establishment of an episcopal church, promise to be more truly beneficial than at Northampton. To the liberality of some gentlemen there we are already much indebted; and it is to be hoped, and earnestly desired, that their generous efforts may be aided by the pious and liberal of other places.

The new parish in Woodstock are also engaged in building a church; and the one building in Middlebury is soon, if the Lord permit, to be consecrated to his holy worship. Several ordinations, with the same divine permission, will soon take place in that state.

A considerable number of our churches are to good effect aided by the means of our small missionary funds. Several parishes have formed Missionary Societies; and I regret that it is not at present in my power to give you an accurate statement of their number and condition. I have this year received thirty-three dollars from the Female Missionary Society in Hopkinton, New-Hampshire, and thirty-seven dollars from that in Portland. They and others who have made like contributions, are entitled to our thanks, and we are bound to pray that God will reward and bless them. The annual meeting of the Massachusetts Missionary Society, in St. Paul's church, in Boston, last June, was very interesting, and it is hoped will produce good effects. Our clergy can in few, if in any ways, better promote the general interests of religion, and of our church particularly, than by often calling the attention of our people to their duty, and to the blessedness of contributing, in all ways reasonably in their power, to the propagation of the Gospel. And let me be allowed to repeat and reiterate, that the contributions for employing missionaries in small destitute parishes in this diocese, recommended some years since by its convention, to be made on Easter, or some other Sunday, ought religiously to be regarded.

Let the minister of each parish state the subject fairly before the people, judiciously selecting a favourable time for the collection, and he will then have discharged his duty. For giving, or not giving, the people are accountable to Him only who supplies them with means, and knows their hearts. Comparatively speaking, there is no backwardness in our people to give—were they called upon as others are, they would, we believe, be more liberal than any other Christians.

The meeting of our General Convention, last November, and the transactions of that great council of our church, are things well known. The unanimity which very much prevailed among its members; the prosperity of our churches which was then exhibited, and the general disposition to support the order and worship; the constitution and discipline of our ecclesiastical establishment, which, on that interesting occasion, was remarkably manifested—are just subjects of mutual congratulation, and of devout thanks and prayer to Almighty God. From our experience and observation, we may humbly believe that the Lord is pleased to bless the prudent, pious, and faithful labours of consistent Episcopalians, more perhaps than those of any other Christian community or sect. And the same experience and observation confirm what the Scriptures clearly teach, that the more sound and orthodox are any people in their faith and Christian profession, the more offensive to God are their worldly affections, their coldness, and want of fidelity.

Some particulars of the business which came before the General Convention, and of their acts and deliberations, it will be proper to notice on this occasion. The general interest which was felt and manifested on the very important subject of Sunday schools, is a pleasing evidence of a religious concern for the best interests of mankind. A General Sunday School Union, or Society, was organized under the patronage of the Convention, which we may hope will contribute something to the uniformity and success of this branch of religious instruction. Whether it

will be expedient for you to pass any resolution upon this subject, or whether it should rather be left with our state conventions, is submitted to your judgment.

A resolution passed both houses of the General Convention, appointing "a committee to revise the canons of this church, and to prepare such alterations, amendments, and additions, as they may deem expedient; with power also to make a new arrangement of the canons." This, I need not observe to you, is a measure of no small importance. Our present canons are generally well intended, and wisely framed, but they have been passed at different times, as occasion required, and some of them have been so much altered, that their meaning is not sufficiently obvious and easy to be attained; and it is much to be desired that they should be revised and digested into a more uniform and simple code. Some of them are so expressed, that they cannot be literally and at all times observed, without neglecting what the Scriptures require. Rules which are so framed that they cannot, at all times, consistently with our duty to God, be strictly observed, have some ill effect: the man who is very scrupulous will be too much, and he who is more lax will be too little, restricted by them. Statutes, or laws, are restraints upon liberty, and ought not to be made, except when necessary or expedient to remedy or prevent some greater evil. Their restrictions should extend no further than such necessity requires; and so clearly and carefully should they be expressed, that all may understand and literally observe them. To multiply canons beyond what real necessity requires, and to lay restraints upon our brethren in things which might safely be left to their discretion, manifest distrust of their principles or prudence, and a love of exercising power; and its tendency is to destroy mutual confidence and brotherly affection; to excite jealousies and party spirit; and to produce intrigues and strifes for office and power. For the more strictly people find themselves bound by laws, the more desirous will they be to have the control and admini-

nistration of them. Another, and perhaps a still greater evil, of multiplying canons, is, that the greater is their number, the less will they be respected and observed. This is seen in the case of the English church, which has, too, what our's has not, and it is hoped never will have, the weight of the civil power to enforce its canons. It is, in my judgment, a favourable circumstance, and an evidence of their wisdom, and love of union, peace, and good order, that the conventions of the states which compose this diocese, and our people generally, have manifested so little disposition to legislate and to multiply canons. Those of the General Convention they cordially receive, and conscientiously observe; nor do they (it is believed) see or feel much need of adding to their number. This subject is now open for discussion, and I bring it before the diocese, that you may be prepared, at the next General Convention, by your delegates, to act upon it. And I do it the rather from the uncertainty whether I shall again have an opportunity so convenient.

For these same reasons it is fitting, if not my duty, that I should address you on another subject, which is still more interesting. At the last General Convention the house of bishops proposed, in a resolution sent to the other house, to make some alterations in the Book of Common Prayer; chiefly for the purpose of removing the objections so generally made to the length of our morning service. The remedy proposed was to allow a discretionary power, under certain restrictions, to omit some parts, as expediency should require. The most material was permission sometimes to omit the litany. Though, in my judgment, a plan for shortening the service, and yet preserving all its parts, more convenient and more generally satisfactory, might have been proposed; yet I conceded to that in the hope that it would give satisfaction, or (which I still hope) lead to some result that will be generally acceptable. It is well known that the litany was designed for seasons of calamity, and to be used when Christians, with the deepest humiliation,

would supplicate God's merciful deliverance from distress. And it may well be questioned, whether in making it so common, the good effect is not diminished; whether it were not better to reserve it for the more solemn seasons of public worship; and whether it is even suitable for our joyful festivals.

But when it was found that any permission to omit the litany was displeasing to a great, if not the greater part of our people, the bishops withdrew that part of their proposition. The other parts were acted upon by the other house, and are now, agreeably to the provisions of our general constitution, referred to the consideration of all our churches, and especially to the convention of each diocese. And it is a subject which demands our most mature and devout consideration. The present proposed alterations, which have in view the shortening of the service, allow only of omitting a part of some of the lessons; and, on common occasions, of taking a shorter portion of the psalms. As this at most can shorten the service but very little, and sometimes not at all; and as it shortens the evening as much, or nearly as much, as it does the morning prayer, it is not, I think, probable, that the convention will incur the inconvenience of altering the Prayer Book to so little purpose. If it were permitted to omit the ante-communion service, when the communion is not administered, and when the epistle and gospel are not particularly appropriate to the season; and when the communion service is used, to omit the litany, excepting the season of lent, all parts of the service would be retained, and would in every church be used. And perhaps this, with some other small alterations, would give the most general satisfaction.

I am well aware of the delicacy and difficulties of this subject, and how necessary it is, if we would be accounted *Churchmen*, to eulogize the liturgy, and to deprecate as sacrilege even the least alteration. But on this point I have little anxiety. Nursed, as I have been, from earliest infancy in the bosom of *this church*, having passed my whole life among Episcopalians, as much so,

perhaps, as any man of my age in this country living; and having been above forty years a member of its communion, I have long since imbibed a deep prepossession (not to say prejudice) in its favour. Nor have I ("as we be slanderously reported, and as some affirm that" the fact is) been changed in my opinion respecting it. That I am wholly free even from bigotry I dare not affirm; but for many years have I endeavoured impartially to examine the claims of our church to scriptural orthodoxy and primitive order; and the examination has confirmed me in the undoubting belief, that her claims are well founded. Nor am I conscious of having ever said or done any thing inconsistent with such belief. I humbly trust that I have also, in some small degree, imbibed that truly liberal spirit of forbearance and charity which our church, more than any other Christian community on earth, inculcates; and which is not the least among the many proofs that she is indeed the *Church of Christ*. In what manner, and by what means, the interest and prosperity of this church, and of true religion, will best be promoted, there will be among us, it must be expected, some diversity of opinion; but in decided attachment to its order and worship, and in a sincere desire to promote its best good, I shall not yield to any one, however lofty or exclusive may be his pretensions. Though I may seem to "speak foolishly in this confidence of boasting," this confession, you must well know, is not uncalled for, and I hope not inexcusable. It is also in some degree necessary to give you a right view of the part I acted in the convention, on the subject of altering the liturgy, and to prevent any wrong inference from what I take the liberty of suggesting in this address. It is undoubtedly a fact, that the greater part of those who belong to our church, or would otherwise attend its worship, think our morning service unreasonably and unprofitably long. By a judicious abbreviation we should probably increase the number of our members, and of course the blessings of being members of this church. Let it also be considered, that by the alterations which I should sanc-

tion, no congregation would be obliged to omit any part of what is now in the Prayer Book; I would but give permission to omit some parts when found expedient. Consider, too, that for those who themselves delight in using the whole service, of whom I am very decidedly one,) to enact authoritatively that none of our congregations shall worship God at all, except they will go through with all the services which we delight in, is a stretch of power, which, to say the least, should be exercised with great prudence and moderation; and how *far*, consistently with God's word, it may be exercised, is worthy of some consideration.

Some of our brethren, whose characters we venerate, and whose opinions we justly respect, think it highly hazardous and imprudent to attempt any alterations of the Prayer Book; that if we once commence, there will be no end of innovations till the liturgy is destroyed. I apprehend no such result. It has ever been the practice of the church, and it is the understanding of churchmen, expressed in the Preface to their Prayer Book, that it may and should be altered as times, change, and circumstances require. Can we seriously fear that such a learned, wise, and pious body of clergy and laymen as compose our General Convention, will so mutilate or alter our forms of devotion as to impair their usefulness? From matter of fact we have convincing proof that our people are not disposed to hasty and unprofitable changes; but very much the contrary. It is rather to be feared, that if a large and suitable committee were appointed by the General Convention to examine and report on this momentous subject, they would not venture to propose all the improvements which the liturgy will admit of. And whatever may be the final result of the propositions now before the public, (and what it ought to be I do not take it upon me to say,) it is highly fitting that our people should think much on this subject, and not forget it in their prayers to Almighty God.

Your attention, already too long wearied, is requested to one more subject still more delicate, which has al-

ready been brought before one of the state conventions, and may perhaps be proposed to this, of the diocese. Some years have now passed away, since, in one of these public addresses, I suggested to the consideration of the diocese, whether it is not expedient to divide it. Not that I am in any degree unwilling, while it shall please God to continue my strength, to visit all our churches as I have done. Such indeed is my affection for all those which I have been accustomed to visit, and such my gratitude for many, very many kindnesses received, that the thought of seeing them no more must be exceedingly painful. But the interest and the feelings of an individual are of but little consideration, when weighed in the balance against the public good; and I have endeavoured to make no account of mine. Let the glory of our divine Master, and the prosperity of Zion, be our first and chief concern—and let him dispose of us, in our private capacities, as to his unerring wisdom and merciful goodness shall seem fitting. It is probable that a part, if not the whole of this diocese, may soon be called to the election of a bishop. And though I would not willingly say or do any thing to influence your choice respecting any particular person; yet some general remarks on a subject of such deep concern, will not be unsuitable to this time and occasion. Popular elections to offices of honour, emolument, or power, are very naturally and very generally productive of intrigue, contention, and party spirit; and there is reason certainly to apprehend that something of these great evils may sometimes attend our episcopal elections. True it is, that if the episcopal office were generally viewed and carefully preserved exactly what our Saviour intended; if they, who are *chief among his people*, were more than others the *servants of all*; if bishops were distinguished chiefly in being more humble, and *labouring more abundantly* than other ministers of Christ, the office would rarely be *sought for*; and rarely, without trembling reluctance, be *received*. Such is our corrupt nature, that the more the episcopate is made attractive to human am-

bition, the greater will be the evils of contending for it. As preservatives against such evils, permit me to suggest two things, which, if I have gained any thing by experience and observation, and by reading the word of God, are worthy of your serious attention.

The one is, far as is now practicable to preserve the *episcopal office in its primitive state, and divested of all that is attractive to a worldly mind*, then will fewer desire it who are not willing to spend and to be spent in the Lord's work. To put much power in the hands of an individual is generally dangerous, and of course to do it unnecessarily is unwise. The power and patronage of bishops should not be extended beyond what is expedient for the due exercise of their office. Each diocese should be so small that its bishop may annually visit every church, and also (with a deacon, or other assistant, if necessary,) have a parochial charge. How small the dioceses were in the early ages, is evident from the number of bishops who attended their ecclesiastical councils. The incalculable evils of the papal, and other overbearing hierarchies in the church, arose chiefly from bishops being suffered gradually to obtain rank, and dignity, and influence, according to the magnitude, importance, and power of the cities, or provinces, or kingdoms, over which they presided. That a state and a diocese should be so identified as they seem to be with us, is a defect which it is hoped the good principles and good sense of our people will soon remedy. The emoluments of this office should be no more than are necessary to a decent maintenance, and an effectual performance of its arduous duties. Perhaps no one thing has contributed more to the prejudice against episcopacy than the pride, and "pomp, and vanities" which have so often disgraced the lives of those who have filled this sacred office. Their prerogatives are, to *visit and confirm the churches*; to *ordain elders*, and other ministers, in every city and place where they are needed; and to *give themselves, more continually than others, to prayer, and to the ministry of the word*. To consider this office as in any degree ex-

onerating us from any of these our more peculiar duties; to suppose that, in consequence of being thus exalted, we may preach less, and be excused from leading in social prayer, is a strange perversion of this holy office. Christ sends us, as he did his apostles, particularly "to preach the Gospel." This is especially our business and duty: bishops should be as apostles or missionaries, preaching as their strength will admit, and occasion offers, in every city, and town, and parish, within their pastoral care.

The other thing which I would suggest, as a preservative against the evils to be apprehended from episcopal elections, is—in selecting persons to fill this office, to *have regard solely to the honour of God, and the advancement of true religion*; to prefer such as are meet and well qualified "to exercise their ministry duly to the honour of God, and the edifying of his church." It is desirable that a bishop should possess great learning and eminent talents; but sound theology, prudence, piety, and active zeal, are indispensably necessary. Great literary attainments may aid the church as much, or nearly as much, in the station of a parish minister, or of a professor in a college, or other seminary; but a true knowledge of the Gospel system, and a holy zeal for its propagation, tempered with prudence and charity, can in no other situation be so useful as in this office. That elections to it may be conducted with harmony, and happily terminate, let all artifice, intrigue, and party spirit be not merely avoided, but detested. Our blessed Saviour *ever spake openly, and in secret said nothing*. The people are most likely to act uprightly and wisely when left to their unbiassed judgment and free choice. Attempts to prepossess them in favour of one candidate, or to prejudice them against another, are generally dishonest and unchristian. "Let your eye be single, and your whole body shall be full of light." In regard to the faith and zeal, and the religious views and feelings of those who are considered as candidates for this office, those best qualified will be most diffident, and least willing to accept it. Its

vast and awful responsibility, none who justly view it can, without much fear, incur. Its labours, and cares, and privations, if duly considered, not many are willing to endure. For its difficulties, its devotedness to God, and its wise execution, who can think himself sufficient? The seeking of such an office is of itself a disqualification; *nolo episcopari* is truly the sentiment and feeling of an humble soul and pious heart.

To other points would I gladly ask your kind attention, but I have already much too long detained you. My chief apology is, that in this way I can, most conveniently for all concerned, perform what the church makes my duty, of delivering charges to the clergy, and pastoral addresses to the people of the diocese.

Much cause have we of thankfulness for the degree of prosperity which the Lord is every year bestowing upon our church in these United States. Yet, when we consider that this church in our view certainly is most orthodox and scriptural, even "the ground and pillar of the truth," to us it must seem strange and deplorable, that its growth is not more rapid—that in all the population of this vast empire we have so few congregations, and many of those few so very small. For this undoubtedly there is a cause, and it behooves us to be well assured that the cause is not our fault. Is the defect in our constitution and canons? Then let them be revised. Is there any thing in our liturgy, or manner of worship, which is unnecessarily offensive to serious, candid, pious people, and keeps such from our communion? Let the offence be removed. Does this slowness of increase proceed from prejudices against our communion? Then should we do all that in reason we can do to remove those prejudices. Those tenets which we believe important to the salvation of men, we must *earnestly contend for*; but things not essential, if in fact they keep men from embracing what is necessary, should, for that reason, be relinquished. Or is the defect rather in the faith, and piety, and zeal of our bishops, and other clergy? Take good heed, then, whom you elect to the epis-

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copal office, and whom you recommend for the sacred ministry. And let us, who already have some grade in "this office and ministration," take heed to ourselves, and to our doctrine. We of the episcopal church occupy, as we may humbly believe, a most important station among the ranks of Christ's militant host; we stand on the middle ground between the errors of those who, on the one hand, corrupt the true faith, and diminish the power of religion by human inventions, doctrines of men, useless ceremonies, superstitious rites, unauthorized traditions, idolatrous worship, and veneration of saints and relics; and of those, on the other hand, who degrade or mutilate religion; who either distort the features of the Gospel, or reject the essential doctrines of Christ, making his cross of no effect. If such be indeed the very important stand which the Lord hath assigned us, let us be consistent with ourselves, and faithful to our God. "Turn not to the right hand, or to the left." Let us show our churchmanship, and evangelical zeal, "not in word and tongue, but in deed and in truth." Let it be seen that our religion is indeed primitive and apostolic, by our manifesting that spirit which was in Christ, and that holy zeal which shone in his first apostles.

ALEXANDER V. GRISWOLD.

For the Christian Journal.

Report of the Committee of Publication and Sales of the General Protestant Episcopal Sunday School Union, made to the Executive Committee of the Union, November 19th, 1827, and ordered by the Executive Committee to be printed.

THE Committee of Publication and Sales respectfully submit the following brief abstract of their minutes to the Executive Committee, as a report of their proceedings since their appointment in June last.

With the stereotype founder, Mr. James Conner, they have contracted for, and subsequently received, the following works, all uniform in point of size, viz.—on an octodecimo page, but varying in the size of the type, in ac-

commodation to uses to which they are to be applied, viz.—

1. Sunday School Book, No. 1, Easy Spelling and Reading Lessons, 12 pp. *pica*.

2. Sunday School Book, No. 2, The History of Joseph, abridged, 20 pp. *small pica*.

3. Sunday School Book, No. 3, Our Saviour's Sermon on the Mount, 24 pp. *small pica*.

4. Sunday School Book, No. 4, Mrs. Trimmer's Scripture History, 64 pp. *long primer*.

5. Sunday School Book, No. 5, Questions on the preceding books, 56 pp. *brevier*.

6. Harmony of the Creeds; the Lord's Prayer illustrated; and the Plan of Salvation in the Gospel Covenant, 24 pp. *minion*.

7. Catechism, No. 1, 12 pp. *long primer*.

8. Catechism, No. 2, 24 pp. *small pica* and *long primer*.

9. Catechism, No. 3, 108 pp. *long primer*.

10—25. Paraphrases of the Collects from Advent to Septuagesima Sunday, 15 pp. *brevier* and *minion*.

26. Sunday School Register, 5 pp. *quarto*.

27. Sunday School Minute Book, 5 pp. *quarto*.

28. General Class Book, 5 pp. *quarto*.

29. Sunday School Teacher's Roll Book, 5 pp. *quarto*.

30. Reward tickets; Scripture texts, 12 to 16 on a page, 4 pp. *minion* and *nonpareil*.

31. Questions on the Liturgy, 18 pp. *brevier*.

32. Sunday School Liturgy, 12 pp. *brevier*.

33. Alphabet Cards, Nos. 1, 2, and 3.

34. Questions on the Collects, with Scripture proofs, 88 pp. *brevier*.

Besides the above books, there are now in the hands of the stereotype founder, a part of the copy of the Questions on the Epistles and Gospels; also plates for the covers of nine of the books.

From the stereotype plates thus procured, there have been printed—two

THOUSAND COPIES each of Sunday School Book, No. 1; Questions on the Sunday School Books, Nos. 1 to 4; Paraphrases on the first and second Collects for Advent—FIVE THOUSAND COPIES each of Sunday School Books, Nos. 2, 3, and 4; Harmony of the Creeds; Catechisms, Nos. 1 and 2; Paraphrases, or Collects, Nos. 3, 4, 5, 6, 7, and 8—TWO HUNDRED AND FIFTY COPIES each of Sunday School Register, Minute Book, and Roll Book—ONE THOUSAND COPIES each of Sunday School Liturgy; Questions on the Liturgy; Catechism, No. 3; Alphabet Cards, Nos. 1, 2, and 3.

These books—with the exception of the Register, Minute Book, and Roll Book, which are on writing paper, and bound with leather backs and corners; and the Alphabet Cards, which are pasted on binder's boards—are printed on paper of good quality, and stitched in covers bearing the impress of the society, and some appropriate cut, on leather paper of the stoutest kind. This last heavy item of expense, (amounting on the smaller works to twice, and in one instance to *thrice*, the first cost of the stereotype plates,) the committee felt authorized to incur, from the conviction that the durability of the books thus insured, would render this ultimately the most economical course to the schools, and at the same time give such a decided superiority, to the books of the Union, over any others, as to procure for them a ready sale. Notwithstanding the admirable execution of the works of the Union, so far as they have been received from the founder, and their superiority to any similar productions hitherto offered for sale in this city, the committee have been enabled to fix the prices at a lower rate than those of other similar institutions, and at the same time have a prospect of being able to extend the list of publications, provided such support is received as might reasonably be anticipated; upon the supposition that all the sales are made *for cash*. A list of prices will be given at the end of this report.

Under the direction of the committee, there have also been printed the

Annual Report of the Executive Committee, and a Form of Constitution for Auxiliary Societies, which was appended to the Annual Report.

The agent has been directed to purchase, and place in the depository, the following books:—Two dozen copies of Bishop Kemp's edition of Mrs. Sherwood's Stories on the Catechism—TEN DOZEN copies each of Susan and Esther Hall; First Day of the Week; Last Day of the Week; The Week Completed; The Recaptured Negro—SIX DOZEN each of Gilpin's Monument of Parental Affection; Conversations on the Liturgy—FIFTEEN DOZEN of the Labrador Missionary—TWENTY DOZEN each of the Raven and the Dove; Robert and the Owl.

A stamp, bearing the name of the Union, has been procured, and instructions given to the agent, to have every book, card, and tract, which issues from the depository, not otherwise having the imprint of the Union, marked therewith.

Branch depositories have been established at the following places, the allowance to the agents being from seven to ten per cent., including expenses of transportation, except in some few instances, where, from extraordinary circumstances, the charge for carriage was very heavy, when an additional allowance has been made:—In *Boston*, under the care of Hunt and Stimpson; at *Portsmouth, New-Hampshire*, Childs and Sparhawk, agents; at *Middlebury, Vermont*, Jonathan Hagar; at *Bellevue-Falls, Vermont*, James C. Cutler & Co.; at *New-Haven, Connecticut*, S. Babcock; at *Hartford, Connecticut*, Messrs. Huntingtons; at *Auburn, New-York*, J. W. Lindsey; at *Utica, New-York*, Phinney & Co.; at *Baltimore, Maryland*, Edward J. Cole; at *Pittsburgh, Pennsylvania*, John D. Davis; at *Charleston, South-Carolina*, E. Thayer. Measures have been adopted to ascertain the proper locations and agents for depositories in other parts of the United States, and to send supplies of books to all as soon as it can be accomplished.

The Committee of Publication and Sales, feeling the extreme importance

of obtaining the means of continuing the course which has been thus far prospered by a gracious Providence, and not having been clothed with authority to take measures for raising funds, solicited the Right Rev. Bishop Croes to preside at a special meeting of the Executive Committee, in the absence of the Right Rev. Bishop Hobart—in compliance with their request, a constitutional meeting was held at St. Paul's chapel, on the 6th day of August last, and authority there conveyed to the Committee of Publication and Sales, to devise and carry into effect such measures as might be necessary to accomplish their object. Thus empowered, the committee prepared a Circular to that effect, caused 500 copies of the same to be printed, and are still engaged in circulating them through the country.

By the Treasurer's Report, it will be seen that, after paying all the debts which have been thus far incurred, there will remain but a small balance to continue the operations of the society: by the liberality, however, of Mr. Conner, the stereotype founder, and of the Messrs. Swords, they will be enabled to proceed with the stereotyping, provided they can have assurance from the clergy of the Protestant Episcopal Church throughout the United States, that the necessary efforts shall be made, in their respective congregations, to call forth the liberality and zeal of our episcopal brethren.

Among the other items of expense, the committee have to notice that of a case for their books, to be placed at the depository.

In the prosecution of their duties, the committee have had reason to feel the importance of having placed, at the disposal of the society, a supply of wood cuts, and other prints, for the illustration of the various works issuing from their press; they would therefore respectfully suggest the propriety of having a proper selection of such means of illustration made, and directions given for having them placed in the depository: such arrangements have been made as will enable the committee, if authorized so to do, to procure a large

collection of those very appropriate and useful ornaments, on reasonable terms. All which is respectfully submitted.

To Episcopalians.

From the preceding statement, it will appear that the publications of the Union have been in some degree numerous and extensive, and that the trust reposed in the Executive Committee of the institution has been fulfilled to the utmost extent of the means which have been placed at their disposal. Yet the demand for books and tracts has been, and now is, much greater than their capital will enable them to furnish, either now or at any future period. Although the publications of the Union are disposed of only by way of sale, yet a certain capital is requisite to provide the first supply, and in proportion to the amount of that capital, the number of publications, and size of the respective editions, must be limited or extensive. The capital which has hitherto been furnished for this purpose to the General Protestant Episcopal Sunday School Union, is all expended in their present stock, and this is found to be far too limited for the wants of the church. The Executive Committee, therefore, seriously and earnestly request the attention of their fellow Episcopalians to the Circular lately issued by the Committee of Publication and Sales, and trust that it will meet with the attention which the importance of its subject deserves. In aid of the objects of the Union, the CLERGY OF THE PROTESTANT EPISCOPAL CHURCH throughout the United States are respectfully requested to have collections made in their respective churches, on the *first Sunday after the Epiphany*, or as soon thereafter as may be practicable; and to transmit the amount thus obtained from the liberality of Episcopalians, to the treasurer of the Union, Dr. J. Smyth Rogers, New-York, with as little delay as possible. It is confidently hoped by the Committee, that this reasonable request will not be denied—that they will not be expected to fulfil the duties which have devolved upon them, without an adequate supply of means—that they will not receive the language of

the Egyptian task-master, "There shall no straw be given you, yet shall ye deliver the tale of bricks."

In behalf of the Committee,

FLOYD SMITH,
J. SMYTH ROGERS,
W. R. WHITTINGHAM.

* * * The Editors of all the religious publications connected with the Protestant Episcopal Church are respectfully requested to insert the above in their respective publications.

From the Episcopal Watchman for October 3, 1837.

St. Peter's Church, Plymouth, Connecticut.

THE town now called Plymouth formerly belonged to the town of Waterbury. It was incorporated into a parish called Northbury about 1740. A short time previous to that, it consisted of only eighteen families, principally from North-Haven. These united in erecting a building, which they called a school-house; designed, however, for all the public uses which their united wants should require. In April, 1740, they settled a congregational minister by the name of Todd. Soon after this may be reckoned the beginning, in this place, of the episcopal church. The boisterous and theatrical manner of preaching practised by the celebrated Whitefield, and which his followers attempted to imitate, disgusted those sober-minded people, who looked for the still small voice heard by the prophet, rather than the thunder and storm of fanaticism. They finally became so completely disgusted with the strange and almost frantic actions which were frequently exhibited at their evening lectures, that they began to inquire, whether religion were not something more sober and rational. The inquiry led to the conviction, that even the more calm, but rigid Calvinistic doctrine of predestination, in which they had been educated, was not consistent with the Holy Scriptures. After informing themselves on the subject, eleven of the eighteen proprietors of the above mentioned house conformed to the church of England; and having the control of it by majority, they ap-

propriated it to the use of their own church; assisting the other proprietors, when a new meeting-house was erected, to the amount of their share in the old one.

In the year 1740, the Rev. Mr. Morris, from England, was sent a missionary by the *Society for Propagating the Gospel in Foreign Parts*, to Derby, Waterbury, and West-Haven. He continued about three years, and returned to Europe. During his mission, the church in Northbury (now Plymouth) was organized. And it is, perhaps, worthy of notice, that from that time to the present, public worship, according to the liturgy of the episcopal church, has been celebrated in this parish every Sunday, with but one single exception, and that on account of sickness.

Soon after the removal of the Rev. Mr. Morris, this parish enjoyed, for two or three years, a part of the services of the Rev. James Lyon, another missionary from the *Society*. After his removal it was for several years vacant.

In 1749, the Rev. Dr. Mansfield, a native of New-Haven, under the direction of the *Society*, took charge of Northbury, in connexion with the parishes of Derby and Waterbury. Of the piety, zeal, and great exertions of this servant of God, for the prosperity of the church, much might be said; but it would only be repeating what is already published in his memoirs.

In 1759, Dr. Mansfield relinquished his charge of Waterbury and Northbury, it being necessary that his whole time should be devoted to Derby and Oxford. About this time the Rev. James Scovill, a native of Waterbury, came into the mission. He resided in Waterbury, where he officiated one half of the time, and the other half at Northbury and New-Cambridge, (now Bristol.) After it became necessary that the labours of Mr. Scovill should, on account of the greatly increased number of Episcopalians, be wholly devoted to Waterbury and Westbury, (now Watertown,) where a new parish was organized, and a church erected, the parishes of Northbury and New-Cambridge relinquished in an amicable

manner their claim to his services, calculating to obtain another clergyman.

Having employed several candidates, they fixed on Mr. James Nichols, who, receiving ordination in England, returned, and took charge of the parishes, in 1773. He resided in New-Cambridge, and officiated alternately in the two parishes. In consequence of the unpleasant state of affairs connected with the American revolution, he left, in about two years, his charge of these parishes, and removed into the town of Litchfield.

From this time the church in Northbury was in an unsettled state for more than ten years. The church in Westbury now becoming vacant, by the removal of Mr. Scovill to the British dominions, that parish united with Northbury in making an arrangement for a permanent settlement with the Rev. Chauncey Prindle, a native of Westbury, then a deacon. In February, 1788, he was ordained priest, by the Right Rev. Bishop Seabury, and immediately entered on the duties of his office.

Three or four years after this, the Episcopalians in Northfield forming themselves into a society, a number of valuable families were taken from the parish of Northbury. This was soon followed by the organization of the society, and erecting St. Matthew's church, on the eastern border of Northbury: the consequences of which were a further diminution of numbers, and a weakening of the strength of the old parish.

The old house, which was occupied as a place of worship, becoming uncomfortable, especially in stormy weather, several attempts were made to erect a new church, but without success. Serious difficulties arose about the location, and also about the manner of raising the means of building. At length a course being proposed by the rector, which the people generally approved, they proceeded with energy and perseverance to accomplish the great object in view. About this time the parish of Northbury was incorporated into a town, by the name of Plymouth. In the autumn of 1796, the convenient church which is now in use was com-

pleted; and, on the 2d of November, 1797, it was consecrated by the Right Rev. Bishop Jarvis.

So important an object of their wishes being now accomplished, and a centre of union established, they became, and still continue, a united and prosperous parish. By the blessing of heaven on the persevering labours, and uninterrupted punctuality of the rector, in all the duties of his office, this church, notwithstanding the families that had left it to unite with Northfield and St. Matthew's churches, and some families that had emigrated to the state of New-York, continued to increase both in numbers and in zeal. It is said that the rector, in no single instance, failed of performing the extra duties of the parish; and that he failed only two Sundays, which failures were on account of ill health, for more than eighteen years.

Watertown, (formerly called Westbury,) having dissolved its ecclesiastical connexion with Plymouth, the Rev. Mr. Prindle, on Easter Monday, 1806, proposed to resign his rectorship of St. Peter's, that an opportunity might be offered of uniting with some of the neighbouring parishes which were then vacant. After mature consideration, his proposal was accepted.

A connexion was next formed between St. Peter's and St. Matthew's churches, both in Plymouth. Of these the Rev. Roger Searle was instituted rector during the session of the annual convention of the diocese in 1810. He resided in St. Peter's, devoting to this parish two-thirds of his time, till the autumn of 1817; when he resigned his rectorship, and removed to the state of Ohio, with the view of finding a more extensive field for his labours. Of the churches which he there organized, several consisted in part of emigrants from Plymouth.

The present rector was ordained deacon, April 25, 1818, in Trinity church, New-York, by the Right Rev. Bishop Hobart. On the 10th of May following, he officiated, by invitation of the parish committee, in St. Peter's church, where his services were continued for one half of the time till the ensuing autumn. At that time a union again

took place between St. Peter's and St. Matthew's, when it was agreed, that their clergyman should officiate three-fourths of the time in St. Peter's. August 14, 1819, the rector elect was ordained priest in St. Peter's church, Plymouth, by the same Right Rev. Prelate. He still continues his services in the two churches, according to the first arrangement.

It is believed that few parishes have suffered so much by emigration as St. Peter's: but it has been so fortunate in acquisitions from other denominations, that, though yet small, it was probably never in a better situation than at present. It now consists of about seventy-five families, and one hundred and eleven communicants.

By the pious liberality which has manifested itself at different periods, this church has now a permanent property, worth something over \$3,000; though the old glebe is not so productive as money at interest. This land, consisting of 40 acres, was purchased by individual members, and given for the benefit of the parish, not long after it was organized. During the rectorship of the Rev. Mr. Searle, \$1,000 was raised by subscription, to be kept for a permanent fund. Of this sum, Mr. Elijah Warner, who, a few years before, had conformed to the church, but who is now tottering under the infirmities of age, and in the constant expectation of being called to his rest, paid more than one-fourth. Again, about the year 1820, this same Mr. Warner gave a lot of land, valued at \$400. On this lot the parish erected, as he designed, buildings for the residence of their rector, which he now occupies. The glebe house and barn were built by subscription, Mr. Warner again contributing liberally towards the expense. May the great Head of the Church raise up many others to imitate his good example.

ADVERSITY is like the period of the former and of the latter rains—cold, comfortless, unfriendly to man and to animal; yet from thence come the flower and the fruit, the date, the rose, and the pomegranate.

[We have to apologize to the respected author of the following communication for the delay in its appearance, which was occasioned by the MS. having been mislaid.]

For the *Christian Journal*.

Messrs. EDITORS,

I would beg leave, though tardily, to call the attention of your readers to a very interesting article in the last number* of the *Biblical Repertory*, now edited by Professor Patton, of Princeton, New-Jersey. It is a translation from the German of an essay by Professor Tholuck, of Halle, on the importance of the study of the Old Testament, with a brief preface by the translator. For the present, although the subject is interesting, the manner of discussion able, and the whole replete with profound and varied erudition, I will waive any consideration of the piece itself, contenting myself with pointing it out to the notice of your readers. The important matter and excellence of the preface have induced me to take up my pen. From the insertion of Tholuck's essay, its translator, the editor of the *Repertory*, takes occasion to notice the late and present state of theology in Germany. After referring his readers to a work to which your readers too have been referred, and which, for its comprehensive and enlightened views, and extensive research, cannot be too often cited with commendation,† for an account of the causes of the lamentable corruption which, for the last half century, has pervaded the theology of Germany, he gives his own reasons for believing that a gradual, but extensive change for the better is taking place, and that the religion of the Gospel, properly so designated, is reviving in that country.

"1. The supremacy of philosophy in matters of religion, so long, and with such pernicious consequences, insisted upon in the lecture room, in the pulpit, in the elaborate commentary, and even in the books of private devotion, is beginning to be disputed; or, rather, to speak more properly, a sounder philosophy is taking the place of that rash spirit of speculation which had assumed its name.

"The imaginative, discursive, and metaphysical genius of the Germans, freed from

those restraining and controlling influences which a humble piety exerts, and forgetting the impassable limits of the human powers, has presumed to sit in judgment upon the revelation from heaven, invented a standard by which to decide upon the merits of its doctrines, subjected its plainest declarations to the test of reason, rejected or explained away what it could not fathom, called in question the inspiration of the Scriptures, and scattered the seeds of infidelity far and wide, even while clothed in the garb of a divine teacher and an ambassador of Christ. The theological professor has not hesitated unblushingly to declare, when pressed with a genuine and well authenticated miracle, *My philosophy forbids me to recognize the existence of a miracle.*

"Not less than four or five master-spirits have, within comparatively few years, commanded, for the time being, almost universally, the admiration of the German literati. Leibnitz, Wolf, Kant, Fichte, Schelling, like waves of the sea, have chased each other forward, each one successively overwhelming its predecessor, until merged, in its turn, in comparative oblivion, by its triumphant successor. In the midst of their ever-varying and discordant systems, some of their writers began to congratulate the nation as the only one in possession of a theology which lived, and breathed, and grew, while that of other nations was in a wretched state of torpor, fraught with error, degraded by irrational views of God, obscured by mysticism, destitute of improvement, invention, and rationality.

"If we may judge, however, from the modifications which the metaphysical philosophy is apparently undergoing, from the relaxing of its more rigid features, and from the disrespect with which these philosophical speculations are beginning to be spoken of by certain influential writers, the sway of this falsely named philosophy is becoming daily less extensive and imperious.*

"2. Some of the more serious and judicious of their theologians have, for some years past, candidly acknowledged, and publicly deplored, the state of theological

* "Some of the metaphysical writers have lately also enlisted themselves on the side of Christianity. Köppen, in his *Philosophie des Christenthums*, has attempted to show the truth of the doctrine of original sin on philosophical grounds. A celebrated physician of Leipsic, Dr. Heinroth, has annoyed the Rationalists dreadfully, by a treatise on Anthropology, in which his views of the intellectual and moral part of man are entirely at variance with them, and in unison with the orthodox notions. The mastery nature of the work, and the high reputation of the author, were equally subject of annoyance with the Rationalists.—Rae's Discourses, Repert. vol. ii. p. 10, note."

* That for July, 1827.

† "Rose's Sermons on the State of Protestantism in Germany."

opinion, and the almost imperceptible practical influence of Christianity, wherever these loose opinions have gained currency; and, in some instances, a change of sentiment and a degree of recantation has taken place. The later productions of De Wette, Kaiser, and Ammon, for example, and some expressions which dropped from Staedlin for some years before his decease, the evangelical views and pious labours of Tholuck, and the increasing seriousness and spirituality among some of the theological students, encourage us to hope that the dawn of a brighter day is begun.

"3. The decided position which the present king of Prussia has taken, in favour of the promulgation of pure Gospel truth, his evangelical sentiments—not received by inheritance from his ancestors, but the result of an ingenuous examination of the word of God, because he had 'applied himself assiduously to the Bible, and sought therein the doctrines taught by Christ and his apostles'—the influence which his opinions and deportment are calculated to exert, owing to the high and noble sphere in which he moves, not only upon the community at large, and upon his court, but especially upon his universities,† seem to forbode a happy change, at no very distant period, in the moral aspect of Prussia."

Tholuck, who is so conspicuously noticed in the last paragraph, "is as much distinguished for his piety as for his learning. I have seen a little work of his on the theology of the ancient Persians, which states, in the title page, that the materials were derived from Arabic, Persic, and Turkish MSS. in the royal library of Berlin. As Tholuck is at present not more than eight or nine-and-twenty, he must have published that work when he was about twenty-four or five! I have also seen a treatise of his to show that Christ is the centre, sum, and key, of the Old Testament. He has also written a work, which has produced a great impression, on the doctrine of redemption."‡

An extracted article in the *Episcopal Watchman*, Vol. I. No. 26, says of this distinguished individual:—

* "Letter to the Dutchess of Anhalt Coethen, on her renouncing the Protestant religion for the Catholic."

† "He lately elevated Tholuck to a high and commanding situation in the university of Halle, which is any thing but orthodox."

‡ Private Letter in the *Biblical Repertory* for April, 1827.

"Under the auspices of the king of Prussia, this remarkable man occupies a distinguished place in the university of Halle, which is also honoured by the talents of the celebrated Gesenius. Tholuck has not yet reached the age of thirty years, and yet, with all the disadvantages of impaired health, and a multiplicity of business, has acquired the knowledge of more than fifteen languages, several of which he speaks. He is already celebrated in Germany as a philologist, and is the author of several important works. But that which stamps a higher value upon his character in the estimation of the Christian student, is, that he manifests, in conversation and conduct, a sincere attachment to the truth as it is in Jesus."

Now, Messrs. Editors, from the preceding brief compilation, I think it might be possible to draw many very interesting and important considerations. I select, almost at hazard, two.

First, I think the fall of German theology to its lowest ebb of scepticism, when traced to its causes, may afford us a loud and imperative warning against the danger of carrying *religious feeling and excitement* to extremes. The well-meant, but dangerous and fanatical excesses of the Pietists, were confessedly the great originating cause of German scepticism. This has been long ago maintained by Germans themselves,* and since, by Rose, (Sermons, &c. p. 36, ss. 45, s.) and, after him, by Professor Patton, who enumerates "the misguided zeal of the Pietists, who maintained that Christianity consisted solely in virtue, and the consequent reaction which produced a philosophical, and even a mathematical school of theology" among the chief causes of the spread of the sceptical opinions of Semler. We are not without Pietists in our own country. Let us beware that they do not bring upon us the curse which their predecessors entailed for so long a time upon unhappy Germany!

Secondly. The example of Tholuck, and of his illustrious predecessors in the defence of revealed religion against the prevailing infidelity, Bengel, Storr, Flatt, Tittman, and Planck, may serve to counteract the somewhat current

* Schmidii Duæ Orationes, de ratione interpretandi, et de libertate docendi, Vitebergæ, 1772, p. 11, 16, 30, 35.

opinion, that the philological science so generally cultivated in Germany, is unfavourable to religion. It is true, that even in England, we could produce the examples of Usher, Lightfoot, Pearson, Hammond, Bull; and in later times, of a Middleton, a Heber, a Sumner, a Burgess, or a Blomfield, to prove that learning of that description is not incompatible with the most exalted piety. Nevertheless, the examples drawn from the midst of the general corruption which has given strength to the contrary opinion, are still closer to the point.

Yet I have heard some men, even reasonable men, expressing their fears that theology (they had reference particularly to *biblical* theology) was becoming too much a science—that *religion* would be lost in it. It *may* be so. So too may any other of the pursuits of man be perverted and led to destroy itself. But such is not the regular, natural tendency of the study of theology as a science, nor of minute attention to that branch of it which is connected with philology. It has been said that no natural philosopher could be an atheist. Much more truly may it be said, that no *thorough* theologian, or biblical critic, can be a nominal Christian. The more we learn of the word of God, the more intimately we become acquainted with its outward dress—its inward spirit—its contents—its history—the more is reason humbled, and faith exalted. It is true, a Semler and an Eichhorn may have united a great degree of theological learning with infidelity, but why? because they *came* to the study with insuperable prejudices—imbued with the philosophical systems of Leibnitz, and Wolf, and Kant, and because their prejudices caused them to *leave* it before they had arrived at the *profound* erudition which settled the faith of Pearson and Bull, and which Storr and Tittman have acquired and communicated to the world. Perhaps it is hazardous, but I scruple not to say, that a practised and scrutinizing thinker will discern in Semler, Bauer, Eichhorn, De Wette, and even in many writings of John David Michaelis, a *half-learning*, which will, in a considerable degree, account for

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their rash and ill-digested theological opinions. These were men, it is true, of prodigious reading, but they have read rather *much* than *well*. They were, it is true, well skilled in the niceties of language, of archæology, of history, of geography, &c. but they had not extended their researches sufficiently to acquire general views. They resemble the man who should, in taking the survey of an extended country, peep through a microscope at every ant-hill and fungus, but never give a glance at the general prospect, and relative situation of the several parts of the domain. He would probably have a wonderful knowledge of the minutæ, and might with justice be said to be acquainted with every *inch* of the ground he had gone over; but would any one think of applying to him for an accurate general idea of the whole? So these Germans, with a few honourable exceptions, have busied themselves in the *smaller* walks of philological and critical theology, without ever attempting a general or thorough survey of the whole, considered as the science of the respective natures, and mutual relations, of God and man. One such reasoner as Barrow, or Horsley, possessed more knowledge of that science than they all.

Let our younger theologians be made learned—let them be taught to aim at, to *thirst for*, real theological learning in all its branches, and apprehend no danger. With well-disciplined minds, and principles formed on rational conviction, their learning will but increase their zeal, and give intensity to their faith, and extensive scope to their charity. They may, with Tholuck, be one hour engaged in elucidating some difficult passage of holy writ, with all the nicety of critical acumen, and the varied stores of extensive erudition—and the next, be bestowing their personal services on the cause of Christ, in preaching the Gospel to the poor, in aiding its spread to heathen lands, or in promoting its influence among the hitherto infatuated sons of Israel.

V. V.

P. S. Since the above was written, two articles on similar subjects have

appeared in the London Christian Remembrancer for September and October. The first is a translation of a prospectus of an evangelical religious periodical to be published in Berlin, under the name of the *Evangelische-Kirchen-Zeitung*, and professedly devoted to the maintenance and defence of orthodox views of religion, in opposition to those of the self-styled Rationalists. The second is an article by Mr. Rose, in reply to a work written in German by Bretschneider, in answer to his "Sermons." The views in both these articles agree with the statements above given, and the facts which they contain afford still stronger reason to exult in the approaching downfall of sceptical theology in Germany. V. V.

From the Church Register for Nov. 24, 1837.

Brief Sketch of the late Bishop Kemp.

THERE is a melancholy pleasure in tracing back the history of our friends as they fall around us—recalling the hours which we passed with them in congenial pursuits—embodying, as it were, before us, the image of the departed, and again taking sweet counsel together. Imagination and memory seem to combine, even in contempt of the king of terrors, to restore us the treasures we have lost. It proves, however, but a short lived, waking dream—and yet we cannot bring ourselves to part with the fading vision. We cling to it, till something more earthly comes before us; and at length we yield, with a sigh, to the conviction, that we seek consolation in vain under bereavements from the recollection of departed joys, and are driven to look forward to the hope of meeting again, where all tears shall be wiped from our eyes, in the blessed presence of Him who is the resurrection and the life. The Christian feels that this is the only real consolation under the bereavements of mortality; and the bright hope which it leads him to entertain, he would not exchange for the gratification, if such could be, of seeing again around him, in the habits of mortality, the whole circle of the dearly loved

beings whom he has surrendered, one by one, to his Saviour.

Deeply did the late lamented Bishop Kemp repose in the confidence of this holy hope, and ardently and fervently did he exhibit it to those from whom the blasts of affliction had removed every other, and whose hearts were softened by it. The self-same hope now spreads its tranquil consolations and cheering prospect before those from whom he has been so suddenly, by a mysterious dispensation, removed. But his life has been passed in acts of piety and the warmest benevolence, and though he would look back only upon the cross of Christ, which he has gone to plead at the awful tribunal where God, in his unveiled glories and terrors, sits enthroned; yet those who knew and loved him here may cast an admiring look back upon his luminous path; recall to their minds the remembrance of the bright and transparent virtues which encircled his heart, and shone forth in his life; and devoutly bless God for another name added to the list of those who have departed this life in his faith and fear.

James Kemp was a native of Scotland, and was the son of pious parents, who gave his mind an early direction to the path of religion. Little is known to the writer of this sketch of his youth. At a suitable age he entered the Marischal college, in Aberdeen, where he completed his education. When he had graduated, a friend made to him liberal offers of patronage and assistance, on condition of his remaining in his own country. But, like many others of his young countrymen, he was captivated with the prospects of success and usefulness which were opening in America, on the acknowledgment of the independence of the United States by Great-Britain. He accordingly embarked for this country, and, soon after his arrival, engaged as a private tutor in a respectable family of Dorchester county, on the eastern shore of Maryland. In this situation he passed some years. At length, determining to pursue the study of theology, his attention was drawn, by the circumstances in which he was then placed, to the episcopal church. He

had been educated a Presbyterian, and till his coming to America, had known little or nothing of the episcopal church. The members of that church, in his own country, suffering under the heavy operation of penal laws, were obliged to withdraw from the light, and to worship in retired places with closed doors. Of course, there was nothing to remind a young collegian that such a church existed in his native land. But in Maryland it had been, up to the period of the revolutionary war, the established religion; and, at the time of his arrival, though suffering from the great changes which the revolution had produced, her claims to attention presented themselves to Mr. Kemp in a very imposing light. Her mode of worship to him was novel, her institutions were peculiar, and he immediately began the inquiries which would enable him to understand the utility and propriety of these peculiarities. He soon determined to apply for admission to the ministry of the episcopal church, and having for some time pursued the necessary duties, under the instruction of the late Rev. Dr. Bowie, then rector of Great Choptank parish, he was admitted to deacon's and priest's orders, by Bishop White, on the 26th and 27th of December, 1789, and, in August of the following year, succeeded Dr. Bowie in the charge of that parish. He remained in the charge of the same parish, greatly esteemed and beloved, till the year 1813, when he was called to succeed the Rev. Dr. Bend, as associate rector, with the Rev. Dr. Beasley, now provost of the university of Pennsylvania, of St. Paul's parish, Baltimore. Previously to this removal, he received the diploma of Doctor in Divinity from Columbia college, New-York.

In 1814, the convention of Maryland chose him their bishop, to act as suffragan during the life of Dr. J. T. Claggett, the then bishop, who was prevented from fully discharging the duties of his office by great bodily infirmity, and to succeed him on surviving. It is right to state, for it is matter of record, that considerable opposition was made by a portion of the *minority of the convention*, and others,

to his consecration; but this, in the case of most of those concerned, was a mere effort of party, though in a few it was doubtless caused by a want of right principles, as well as an absence of Christian feeling. He lived to have full justice done to him in this point, and to see, among his most respectful friends, some of those who had, on this occasion, manifested different feelings towards him. He was consecrated at New-Brunswick, New-Jersey, September 1, 1814, by Bishops White, Hobart, and R. C. Moore. Bishop Claggett immediately gave him jurisdiction over the churches on the eastern shore—being in number about one-third of the churches of the whole diocese, where his own strongest attachments lay, and where he had been long and best known. No act of his superior could have been more grateful to him than this, and he subsequently often expressed his gratitude for the happiness which it gave him. On the death of Bishop Claggett, in 1816, he succeeded him as diocesan, and faithfully discharged the duties of that high and important office, till the very sudden dispensation which removed him from the world.

The late bishop was a well read divine. He had found time, while engaged in his parochial cure in Dorchester, comprising several churches, and although obliged, in the early part of his ministry, to cultivate a farm, and subsequently engage in teaching, for the support of his family, to read the works of many of the best writers on theology, and its kindred subjects. His Letters to Dr. Miller, which were published in the Churchman's Magazine, at New-York, in 1809, show that he had made himself well acquainted with ecclesiastical history, and that his adoption of the episcopal church was not a mere casual expedient. These letters are brief, but able; and though they will not be considered a substitute for the more enlarged and complete refutation of Dr. Bowden, may well answer the purpose of a popular manual in this country, where every peculiar principle must undergo an ordeal before every description of readers. His mind was well stored with the best

thoughts of the most judicious writers, and though far from every thing like pedantry, he could readily produce from them authority for such opinions as he might advance.

He was an able and instructive preacher. His discourses were prepared with care and patient reflection. He did not view the duty of the pulpit as one which might be carelessly and hastily performed. It was not to produce excitement, but to convey instruction, which he sought. When, as was sometimes the case in the varied circumstances in which he was occasionally placed, he was called on to address a congregation without time for preparation, he generally confined himself to an exposition of some chapter of the Scriptures, when, with his thorough knowledge of them, fluent speech, and impressive manner, he would fix the attention of all his auditors. His sermons were, generally, of a practical kind. He avoided himself, and discountenanced in others, the introduction of controversial topics into the pulpit. He loved to dilate on the sacrifice of the blessed Jesus—on the mercies of redemption offered to sinners by the Gospel—and the various duties required of those to whom it is offered. His own mild and subdued feelings led him to set forth a compassionate God and merciful Saviour, rather than the terrors of the Lord—to dwell on the blessings of the Gospel, rather than to display the awful denunciations of the law. Of a pure and guileless disposition, he was able to form but limited conceptions of the depravity of human nature, and was perhaps too ready to believe that others had hearts as readily accessible to, and as much under the restraint of divine grace, as his own. Still he shunned not to declare the whole counsel of God, and he did it earnestly, feelingly, as one who knew and felt its inestimable value to those committed to his charge.

He was a devoted Christian. His piety was deep, controlling, evident, and unfeigned. No one could have been indulged with a familiar acquaintance with him without feeling this to be true. Nor was it such as to be hidden from the sight of others. His piety

was never obtrusive, but it could be readily seen to be a habit of his mind, exhibiting itself naturally, and in the most attractive way. His faith was strong and abiding, leading him to overcome the world, and to look forward, in the full assurance of hope, to the rest that remaineth for the people of God. His benevolence was of the most enlarged description. No call was more welcome to him, or met with a more ready attention, than those which led him to the bed-side of the sick, the dwellings of poverty, or the house of the mourner. And, amid the many and varied employments of his latter days, these were never forgotten. His humility was such as to enable him to walk consistently before the Lord in the land of the living, and was conspicuously seen in his conduct in the episcopal office. No presuming acts pointed him out as one placed above his fellows. While all proper deference was required, and generally yielded, the rein of authority was not felt, and no act, which could be construed into unkindness, ever distinguished in his intercourse, the "sometimes disobedient," from the unvarying friend. Without the affectation of proclaiming himself "the servant of all," he was such in reality. Without telling others what should constitute the character of a Christian bishop, he placed before himself the models in the Scriptures, and endeavoured "so to walk as those who have them for an example." The mildness and urbanity of his manners are familiar to all who have been admitted to his society, and won for him general esteem.

But he, who, with such meek and unaffected grace, adorned his station, has been removed from us. In the full vigour of life, and all his faculties—when his character had developed the fulness of its virtues—when the tongue of slander had ceased its busy defamations, and none withheld the meed which was his due—when he had attained an eminence of office and of character which gave ample influence and operation to every quality of his mind, and every virtue of his heart, a sudden and awful Providence has spread gloom and sorrow over the fair

prospect. We yet feel the chilling sensations which ran through our frame, when suddenly told, that he, from whom but a few hours before we had parted so cheerfully, was already gone to the world of spirits. We cannot yet realize the mournful truth. And yet an afflicted family, a mourning parish, a bereaved diocese, show to us, and prove to us, its reality. Death hath done his work, and borne away one whom they and we have been called on to yield up, alas! too soon. But the dispensations of God are lessons of wisdom. Let us set ourselves meekly down at his feet to learn. Unwise, indeed, is he, who will not now write upon his heart the characters—*Be ye also ready; for in such an hour as ye know not, the Son of man cometh.* ED.

For the Christian Journal.

Auxiliary New-York Bible and Common Prayer Book Society.

THE twelfth anniversary of this society was held in St. Paul's chapel, on Wednesday, the 14th of November, 1827, when the annual report of the managers was read, and several resolutions passed, among which were the following:—

Resolved, That this society sincerely sympathize with the members of its board of managers, in the afflicting bereavement they have sustained, in the death of their late friends and associates, the Rev. Cornelius R. Duffie, and Mr. Henry Bicker.

Resolved, That the thanks of this society are due, in a pre-eminent degree, to our respected diocesan, for the promptitude with which he undertook, and the zeal and efficiency with which he discharged, a most laborious duty, in the delivery of a sermon in the several episcopal churches* in this city, for the benefit of this society.

Resolved, That the grateful acknowledgments of this society are also due to the several rectors, by whose consent the sermon was preached, and collections made in their several churches; and to the members of the congregations thereof, for their liberal contributions on those occasions.

* We are requested to state that it was omitted to be mentioned in the printed report, that the society was indebted to the kindness of the Rev. Dr. Milnor for the sermon in St. George's church.—*Ed. C. J.*

Resolved, That the thanks of this society are due to the Rev. Mr. Jones, chaplain in the United States' navy on the New-York station, for the judicious and beneficial mode adopted by him of distributing the books of this society, which have heretofore been placed at his disposal.

Resolved, That the time of holding the annual election of the officers of this society, be changed from the second Wednesday of November to the evening of the first day of the meeting of the convention of the Protestant Episcopal Church of this state.

The report is highly interesting, but as it is already in the hands of many of our readers, we shall make but few extracts. In the opening part we are presented with the following beautiful sentiment of gratitude and thankfulness:—

In taking a retrospective view of the concerns of the society during the twelfth year of its existence, we are especially called upon to acknowledge our obligations to the goodness of God, in that he hath been graciously pleased to bless and prosper our affairs—in preserving amongst us a mutual regard and esteem, and a perfect unanimity of sentiment as to the most expedient mode of performing the great duty committed to our hands.

Then follows a tribute of respect to departed members, which, for the sake of distant readers, we copy entire.

Many as have been the tokens of Divine favour which we have received; prospered and blessed as we have been; yet hath it pleased the same almighty and beneficent Being, in his wise providence, to visit us with a most afflicting bereavement, in the death of our late beloved and lamented friend and associate, the Rev. Cornelius R. Duffie. Although, at the time of this melancholy event, he was not a member of this board,* yet was he one of the founders of the society, and for many years one of its most consistent, persevering, and efficient managers—and up to the period when it pleased Him, whose glory and honour he ever sought to promote, by the instrumentality of this institution, one of its most valued and steady friends. Those of us who have been long associated, and were on terms of familiar friendship with him, can with melancholy joy recall to our remembrance the many and substantial evidences he gave, of how closely identified in his heart were the interests of religion and the

* By the act incorporating this society, the clergy are ineligible to office therein.

church with the prosperity of this society. The loss of such a friend to our society was indeed an afflicting bereavement; but it is not only as *such a friend* that we are called upon to deplore his loss; as our individual friend and counsellor—as one who enjoyed in the highest degree our confidence and esteem—we contemplate this mysterious dispensation in humble submission: yet as a dispensation which has touched the tenderest chords of our hearts, and made us deeply sensible of the frailty of the tenure by which we hold and enjoy the happiness of this everchanging world, and by which we humbly hope we have, in some good degree, been taught the salutary lesson of—“Be ye also ready.”

Possessed, as was our friend, of talents of the highest order—of a mind of singular purity and vigour—of the most exemplary morals and manners—of a warm and ardent, yet rational and consistent piety—of a most sincere devotion to the best interests of religion and the church—kind and amiable in his disposition—meek and modest in his deportment—true and sincere in his friendship; frigid indeed must be our hearts, if such exalted qualities did not inspire them with an affection so true, and a veneration so sincere, that nothing but that awful event which should still their pulsations in the “gloom of the grave,” could ever extinguish.

Scarcely had our first emotions of grief begun to subside, and our feelings to resume somewhat of their wonted composure, when we were again summoned to pay the last sad office of friendship to another of our esteemed associates. In the person of Mr. Henry Bicker, the members of our board have sustained the loss of an intelligent, liberal, and useful coadjutor; and one who had won upon their kindness and affection by the urbanity of his manners, and his exemplary deportment. Warm and decided in his attachment to the Protestant Episcopal Church, yet, *like our revered friend Mr. Duffie*, he was brought up in another communion—*like him*, did he fairly and patiently examine the grounds on which she founded her claims to apostolic origin—and, *like him*, yielded himself up, to be conducted whithersoever the light of truth and the force of fair and honest argument would lead him. Need we be surprised that the result of such a course was the full confirmation of his attachment to our venerable church? When has it happened otherwise? Never; fearlessly we answer—Never.

The reader will look with pleasure on the account given of those to whom the bounty of the society has been extended.

Wherever, in our new and rapidly extending settlements, the voice of the messenger of God was heard proclaiming the gladsome sounds of salvation through the merits of a crucified Redeemer—and wherever the accents of prayer and thanksgiving have been heard, and to ascend to heaven from the lips of the little congregation collected by his care—thither have we sped our bounty with unsparing hand; and much have we been delighted with the glowing accounts returned to us of their gratitude, and of the happy effects of our kindness and liberality. To all the public institutions of the city, as they were required of us, have we extended our benevolence: indigent individuals, both of our own and other communions, have been duly remembered; and the seamen of both the merchant and public service have been participants in our charity—and we are gratified to say, with the most encouraging success.

We close our extracts with the notice taken of the communication from the Rev. Cave Jones, from which we would gladly make large draughts, were we not prevented by our circumscribed limits. We may be permitted, however, to say, that it affords abundant evidence of the pious zeal of Mr. Jones—of his ardent attachment to our excellent liturgy, and of his anxious desire to promote both the temporal and eternal welfare of a class of people shut out in the ordinary course of events from participating in religious exercises, by placing in their hands a formulary every way calculated to afford comfort to the afflicted, and to lead the sinner to the footstool of repentance, and, as it is trusted, to the throne of grace.

The board have again been favoured with an interesting communication from the Rev. Mr. Jones, chaplain in the United States' navy on this station, in which is exhibited his mode of distribution, and the most gratifying evidence of the continued usefulness of our bounty among that neglected class of our fellow-beings, but the gallant defenders of our country's rights and honour. Mr. Jones is so immediately connected with the seamen of our navy, and is favoured by such excellent opportunities of judging of, and describing the effect of a free distribution of our invaluable formulary of public devotion among them, that the board feel it a duty to make his communication constitute a part of their report.

The issues from the depository for

gratuitous distribution during the last year, have been 295 Bibles, 214 Testaments, and 1,713 Prayer Books; and the sales during the same period amount to 65 Bibles, 36 Testaments, and 2,100 Prayer Books. The monied transactions of the society during the same time amount to \$2,118 89. A debt of \$349 80, due to the publishers at the close of the last year, has been discharged: and the permanent fund has been increased from \$928 66 to \$1,017 73, which is safely invested. The objects of this society every way commend themselves to the notice and patronage of all the members of our church.

From the London Missionary Register for Aug. 1827.

Importance of the Liturgy and Articles in Spanish.

A correspondent [of the Prayer Book and Homily Society] who resides abroad, in the midst of Spaniards, writes, in reference to the best plans of benefitting them:—

“One of the most valuable of all means would be the free circulation of the Spanish version of the Book of Common Prayer. On some minds, I know, it produces similar impressions and effects to those so often witnessed in our happy and glorious Reformation. An elderly gentleman, who has figured considerably in the melancholy political changes of his country, an acquaintance with whom I have had the privilege of forming, borrowed one of the copies of the Common Prayer; and, after two or three days, when I saw him again, he said to me, with great animation, ‘Sir, this little book enchants me—it absolutely enchants me—and he who compiled it deserves the gratitude of all men.’ Another gentleman, very much reduced in circumstances, formerly an advocate, and certainly a very excellent Spanish scholar, (who, indeed, forms one of a little company in which we use your copies of the Common Prayer every Lord’s day afternoon,) has often expressed his full approbation in very high terms; and the few who join us are delighted with the simplicity, the plainness, and the devotion of the prayers.”

In another letter the same correspondent says—

“I was quite rejoiced on receiving the extracts from the liturgy: the spirit of pure and simple devotion which so strikingly pervades these prayers, is that with which our poor Roman Catholic brethren need to be imbued; and the contrast presented by these unincumbered and intelligible formularies must cast into the shade their own superstitious ritual. The Spaniards who have seen them, and whose sentiments I have heard, are very much pleased with them; and as I think I can trace in some the incipient symptoms of a love of prayer, these little books will present most seasonable aid.

“On the subject of printing the articles you desire me to express my thoughts: I say, without hesitation, that to me it appears exceedingly desirable. I have been repeatedly asked, ‘What are the tenets of the English church?’ If I tell them: they are contained in the Apostles’s Creed, the answer is, ‘We believe that too;’ and it is in vain to point them to the Scriptures, because these are considered common to all. ‘We hear,’ say they, ‘a great deal about the English church: we wish to know what is its creed, that we may compare it with our own, and judge how far we differ.’ I only beg to express the hope, that, if they are translated, the same spirit of moderation and scriptural mode of expression which pervade the original may be carefully preserved.”

The same gentleman adds—

“Our excellent friend, the elderly Spanish gentleman whom I have mentioned before, has been called away, as I doubt not, to a happier world. I little imagined, indeed, that Providence was directing me with the Common Prayer to him for the purpose of preparing him for a speedy death: yet such was the fact. I know, from himself, that the Prayer Book was rendered a great blessing to him; and I know, too, from the state of his mind, that it was just fitted to be so. He was dying of a broken heart, on account of the miseries of his unhappy country; and much under the influence of fear, not of death as a natural evil, but of judg-

ment and eternity. He could find nothing in the obscure and complicated scheme of popery, with respect to a sinner's justification, which could satisfy his reason, and comfort his heart. Still he was a decided Roman Catholic; yet decided, as I firmly believe, by habit without inquiry: for the distinguishing tenets of Protestantism, so far as I could make myself intelligible on these points, drew forth from him nothing but approval. But I am not in the habit of contending on these points, and generally labour to bring forward those which are more important; and it would delight you could I but convey to you an adequate idea of the eagerness with which, as he lay upon his bed very ill, he listened to my attempts to explain the doctrine of free justification, through faith in the blood of Christ—the ardour with which he conversed of the hopes and the rest of heaven—and the affection with which he embraced me when I took leave of him the last time I saw him, though neither of us imagined the least probability of its being the last.”

Newly discovered Islands.

On the 12th of September, 1824, Capt. Coffin, of Nantucket, discovered in lat. 26. 30. N., long. 141. E., a group of six islands. Between two of them was a fine bay, in which he anchored, in 15 fathoms water. Three of the islands he named Fisher's, Skidd's, and South. Turtle and pigeons were plentiful—pure water in abundance, and fish and lobsters. Capt. Coffin did not, however, discover any quadruped, reptile, or insect, not even an ant. The islands are covered with large and beautiful forest trees, but no trace of human footsteps could be found.

Duffie's Sermons.

It is intended to publish, under the patronage of the wardens and vestry of St. Thomas's church, a selection of the sermons of the late Rev. Cornelius R. Duffie. They will be comprised in two octavo volumes, neatly printed on fine medium paper, and delivered to subscribers in extra boards at four dollars and a half a set. A memoir of the life of Mr. Duffie will accompany the work. This undertaking is projected with the sole view of benefiting the orphan children of the excellent and amiable founder of the parish of St. Tho-

mas's church, and it is hoped the members of that parish, Episcopalians generally, and his friends in particular, will evince their attachment to him, and their regard for his memory, by aiding with their subscriptions the meritorious cause now presented to their notice. The work will be published by T. & J. Swords, No. 127 Broadway, where subscriptions will be received, and subscription papers handed to those who may feel inclined to use their influence with their friends in extending its circulation.

Schulz's New Testament.

SUCH of our readers as have engaged in the critical study of the New Testament, will be gratified to learn, that the first volume of the edition which has been some time preparing by Dr. Schulz,* has at length appeared, and that copies of it have reached this country. It does not, as we had expected, assume the character of a new critical edition, but merely pretends to be an *improved* re-impression of that of Griesbach. *Improved* it most certainly is, and greatly. The minutest accuracy has been studied in the punctuation, division, and even accentuation, of the text. The greater part of Griesbach's quotations of authorities have been examined anew, and very many errors corrected. The marks of reference (which are necessarily numerous) have been rendered both more full and more convenient. Very considerable additions have been made to the critical apparatus, from sources not accessible to Griesbach. A learned preface has been prefixed by Schulz, containing an account of the peculiarities of his edition, and an able essay on Griesbach's system of *recension*. The text is printed (like that of the London edition of Griesbach, by Taylor) all across the page, and the notes in columns, but with the very important improvement of making each note a separate paragraph. The paper and types are good, and superior to those of the generality of German works.

St. Paul's Church, Albany.

WE announce with great pleasure, that, on Monday, the 12th of November, 1827, a second episcopal congregation was organized in the city of Albany, to be under the pastoral charge of the Rev. Richard Bury, and designated by the title of "St. Paul's church." Of this undertaking the following particulars are communicated in a letter from one of the vestry to the publishers of this Journal:—

"The wardens and vestry of this congregation intend, as soon as sufficient funds shall have been raised, to erect a

* Not, as was erroneously stated in our October number, Scholz, the traveller.

church in the south part of the city, for the accommodation of its numerous and increasing population; until which time, the services of the church will be conducted in a large and commodious room to be prepared for this purpose. They indulge the hope, that in their undertaking they will be favoured with the approbation of their fellow-citizens in general, but particularly with the good will and earnest prayers of those who, having 'tasted that the Lord is gracious,' are desirous that others also may be brought to a knowledge of 'the truth as it is in Jesus,' and to a participation of the blessedness of those who know the Lord, whom to know is life everlasting.

"It affords me peculiar pleasure to add, that it is with feelings of the most unfeigned kindness towards the congregation of St. Peter's, and its venerated and truly estimable rector, that the wardens and vestry of St. Paul's have commenced their operations. This is as it should be: for when members of our holy and apostolic church, in the exercise of that Christian love which should always characterize her faithful followers, unite their humble efforts for the extension of her primitive discipline, evangelical doctrines, and inimitable liturgy, may they not hope that He who has built his Church upon the foundation of the apostles and prophets, and who has solemnly declared, that 'the gates of hell shall not prevail against her,' will crown their undertakings with success, and enable them to 'bring forth their top-stone with joy.'"

Christ Church, Philadelphia.

IN our 8th vol. p. 127, a short account is given of the bells in this venerable edifice. The following further particulars are taken from a recent Philadelphia paper. A difference appears in the date of their importation, the former account making it in the year 1754, the present in 1757. This may be a typographical error, and though of small moment, yet if any of our friends who may have it in their power will furnish a correction, we will gladly receive and insert the same.

"About the year 1757, the chime of bells now belonging to Christ church, in this city, were brought from England by a Capt. Budden, without charge of freight. Being the first set of bells that had reached this country, they attracted great attention—and when put into the steeple, were rung for some time for the gratification of the natives. In order to afford the country people an opportunity of hearing these wonderful sounds, it was agreed to have the bells chimed on the evenings preceding market days; and crowds of the 'country folk' would repair to the church

in order to witness the operation of ringing—a curiosity which the ringers took care to turn to their own advantage, by claiming a *fee*.

"The practice of ringing these bells on Tuesday and Friday evenings continues to the present time; but the people of these days are so accustomed to noises of all kinds, that they give little attention to any of them.

"We have been told, by an old and highly respectable citizen, that Capt Budden became so important a personage from having been the *bearer of the bells*, that they were universally rung whenever his vessel arrived in port.

"The large bell at the state house, which sends forth its deep tones on election days, was put up by the provincial assembly of Pennsylvania some years before the Revolution. It was the first bell rung when the Declaration of Independence was proclaimed, and bears this remarkable inscription—'*Proclaim liberty throughout the land, and to the people thereof*'"

"It is very singular that such a motto should have been adopted at a time when the country was quietly reposing under the dominion of the British king; and the circumstance connected with the fact just stated is worthy of remembrance."

Liberal Donation.

Tax newspapers inform us that Mr. Thomas Dixon, of this city, has recently imported two basaltic columns from the Giant's Causeway in the north of Ireland; one of which he has presented to Columbia college, and the other to the New-York Athenæum. The latter is described as "a heptagonal pillar, about four feet in height, and one foot and a half in diameter, strikingly regular and architectural in its form and proportions."

Proceedings of the Clergy in Connecticut on the death of Bishop Kemp.

Tax clergy of the Protestant Episcopal Church in the diocese of Connecticut, assembled in convocation at Stratford, on Tuesday, November 6th, unanimously adopted the following preamble and resolutions:—

Whereas this convocation have heard, with deep and unfeigned regret, of the late melancholy decease of that distinguished and faithful servant of God, the Right Rev. James Kemp, D. D., bishop of the Protestant Episcopal Church in the diocese of Maryland:—

Therefore, resolved, That this convocation do heartily sympathize with their brethren the clergy and laity of the Protestant Episcopal Church in the diocese of Maryland, in the late afflictive dispen-

sation of divine Providence, by which that diocese has been deprived of its venerated head, and the church of one of its brightest ornaments, and firmest and most able supporters; and they do also most devoutly offer up their prayers, that the great Head of the Church will, in his mercy, visit this sorrowing portion of his household with the spirit of grace and consolation, of wisdom and ghostly counsel, that they may be sustained and comforted in their present bereavement, and that a successor apt and meet, under God, and with his heavenly blessing, to promote its interests, and to build it up in peace, and holiness, and all spiritual grace and blessedness, may speedily be raised up.

Resolved, That the secretary of the convocation transmit this preamble and these resolutions to the chairman of the standing committee of the diocese of Maryland, and cause a copy of the same to be inserted in the Episcopal Watchman.

G. W. DOANE, Secretary.

Stratford, Nov. 6, 1827.

Obituary Notices.

DIED on the 28th of October, 1827, in Savannah, Georgia, Mrs. MARIA CARTER, the amiable consort of the Rev. Abiel Carter, and youngest daughter of the Rev. Dr. Beach. Also died at the same place, on the first of November, the Rev. ABIEL CARTER, aged 36 years and 8 months. He survived his affectionate and much lamented wife but 82 hours. "They were lovely and pleasant in their lives, and in their deaths they were not divided." The *Savannah Georgian* of the 5th of November gives of Mr. Carter the following account:—

"Mr. Carter was born at Concord, in New-Hampshire, on the 2d March, 1791, and received the honours of Dartmouth college, in his native state. He commenced the study of the law in the city of New-York, but his subsequent religious impressions and convictions of duty prompting him to enter the sacred ministry, he applied for, and received holy orders, and settled at Trenton, in New-Jersey. In 1817, he married Miss Maria Beach, daughter of the Rev. Dr. Beach, of New-Jersey. In 1822, he accepted the rectorship of Christ church, in this city.

"By the death of this learned and distinguished clergyman, three lovely children, of a tender age, are deprived of their only remaining parent. The society mourns the loss of a favourite member, and one of her firmest pillars; the church of an able, devoted, and evangelical preacher. Like his divine Master, he went about doing good, and was so desirous of affording consolation to the bereaved and afflicted, that in many in-

stances he appeared to forget the regard that was due to the preservation of his own health. The love of kindness dwelt in his heart, and shone in his actions. His intercourse with the world was marked with urbanity, and the exercises of the Christian spirit. He was peculiarly qualified for the chamber of sickness, and possessed in a great degree the happy faculty of soothing the mind, and leaving a religious impression. In his last sickness, he exhibited the triumph of faith, and experienced abundantly the power and consolation of that religion, which, through the providence of God, he had successfully recommended to others. From henceforth blessed are the dead that die in the Lord; even so saith the Spirit—for they rest from their labours."

Died at New-Orleans, on the 7th of November, 1827, the Rev. JAMES PILMOSE, rector of Christ church, Jefferson county, Mississippi.

Died recently in South-Carolina, the Rev. PHILIP MATTHEWS, rector of St. Helena church, St. Helena Island.

Died in this city, on the 11th of November, aged 60 years, Mr. EDWARD SEABURY, son of the Right Rev. Samuel Seabury, D. D., late bishop of Connecticut and Rhode-Island, and the first bishop consecrated for the Protestant Episcopal Church in the United States.

Died very suddenly, on Wednesday, the 14th of November, 1827, in the 64th year of his age, THOMAS ADDIS EMMETT, esq., a highly distinguished member of the New-York bar. The circumstances of his death are thus stated in the Evening Post of the 15th:—"Yesterday this distinguished counsellor, while engaged in trying a cause in the United States' circuit court, was suddenly struck with apoplexy. After remaining for about two hours in a state of insensibility, he was removed to his house, where he expired last night, between 11 and 12 o'clock. On the opening of the court this morning, Mr. D. W. Ogden very feelingly announced the melancholy event, and the court immediately adjourned."

A meeting of the bar was convened on the morning of the 16th, when it was resolved to attend the funeral of Mr. Emmett, and to wear the usual badge of mourning for thirty days. The bar also resolved to erect a monument to his memory in some convenient part of the city, and they have prevailed upon his excellency Governor Clinton to pronounce an eulogium on him some time in the month of May next.

Died at Staten-Island, Richmond coun-

ty, New-York, on the 21st day of September, 1827, Mr. HENRY BICKER, of this city, in the 38th year of his age.

By this afflictive dispensation of Providence, society has been deprived of a much respected and valued member, and the church of a useful, zealous, and devoted servant. To the memory of one so estimable in all the relations of life, a tribute is due beyond the bare record of his lamented death. Of the many social and moral qualities which adorned his character it is unnecessary to speak; they are engraven on the hearts of a numerous and affectionate kindred, and fully appreciated by an extensive circle of sympathizing friends. As a man, he was amiable, generous, just, and honourable; as a churchman, sound in his principles, strong in his attachment, and exemplary in his zeal. Mr. Bicker was educated in a different religious community from that in which he died. Circumstances, at an early period of life, leading him to an occasional attendance on the service of the Protestant Episcopal Church, her doctrines, discipline, and worship, after a careful and unprejudiced examination, received the sanction of his judgment, and induced a decided preference for her ministrations. To this church of his choice, convinced of her apostolic and primitive character, and of the peculiar accordance of her principles with the word of God, he was most sincerely attached; of which he gave sufficient evidence by his steadfast and untiring exertions, as far as opportunity was afforded, in promoting her welfare. The several societies, engaged in ministering to the spiritual wants of our destitute brethren, received at all times his efficient support, and, as far as his means would admit, his liberal bounty; it being with him a fixed rule, as he once mentioned to a friend and associate in this labour of love, never to contribute less to any of these hallowed charities, than he had been accustomed in his earlier days to squander on objects of worldly amusement and pleasure. The system of Sunday school instruction, in particular, found in him an ardent friend, and an indefatigable labourer. He was one of the original teachers in the Sunday school of St. Paul's chapel, and continued his useful services there for a considerable time. On his removal afterwards to St. Luke's church, he became the superintendent of the school of that parish. To this he was a most active and devoted servant, and, under his excellent supervision, it attained, in point of discipline, utility, and numbers, a distinguished rank. This office, the demands of business, and his remote residence, together with an increasing infirmity,* compelled him at length reluct-

antly to relinquish; but the valuable effects of his exertions continued to be felt and appreciated in the prosperity of that school, until the want of accommodation for the scholars in the church rendered its temporary suspension indispensable. At the annual election on Easter-Monday last, he was chosen a member of the vestry of St. Luke's church, and from his well known zeal and attachment to that congregation, anticipations of his great usefulness in that office were fondly entertained. But, alas! these anticipations, the rude hand of death, suddenly laid upon him, has blasted; and the church, his friends, and those who were united to him by the closer ties of consanguinity, have to deplore a loss which will not soon cease to be lamented. They have, however, the consolation to know, that his faith was fixed on One who is mighty to save, and indulge the confidence, that through the merits of that gracious Redeemer in whom he believed, and the sanctifying influences of that blessed Spirit, whose aid he habitually sought and cherished, he has been translated from the labours and conflicts of the church militant, to the peaceful repose, the unspeakable joy, and the enduring glory of the church triumphant. Of his last moments, nothing is known beyond the representations of his immediate attendants. They speak of him as being constantly engaged in devotional exercises—expressing his humble, but firm reliance on a crucified Saviour as his only hope for the remission of sin and acceptance with God—and exhibiting a mind seriously and profitably occupied in preparation for that event, which he felt approaching. He deeply regretted that the distance from the city, and the rapidity of his disease, prevented a visit from his pastor, and particularly as he was anxious to receive from his hands the sacramental pledges of a Saviour's love. This was a duty, the importance and obligation of which he had long and sincerely felt—but from the discharge of which he, like many others, had been deterred by natural timidity and self-distrust, combined with conscientious scruples, arising from the very common misconception of the nature and design of the Lord's supper, and the qualifications for its due reception. Knowing his affections and dispositions to have been all on the side of religion and virtue, we have the consolation to believe, that he is now "drinking of the fruit of the vine new" in the kingdom of his heavenly Father; and, while we mingle our tears of sympathy with his bereaved companion, and his mourning relatives, we "sorrow not concerning him who sleepeth, even as others which have no hope," trusting that his disembodied spirit has winged its flight to the Paradise of God.

* Deafness.

and is now enjoying the perfect peace and the pure delights of the mansions of rest!

EPISCOPAL ACTS.

In the Eastern Diocese.

DURING the visit of the Right Rev. Bishop Griswold in Vermont, the following ordinations have taken place:—On Thursday, October 4th, the Rev. Richard Peck, deacon, was admitted to the holy order of priests, in Calvary church, Berkshire; on Sunday, the 7th, the Rev. Moore Bingham, deacon, was also admitted priest, in Trinity church, Fairfield; and, on Wednesday, the 10th, the Rev. Louis M'Donald was ordained priest, in Trinity church, Shelburne, and also instituted rector of the parish.—*Epis. Regist.*

On the 18th Sunday after Trinity, October 14th, 1827, a new Gothic church in Middlebury, Vermont, was consecrated, by the Right Rev. Bishop Griswold, to the service of Almighty God, under the name of St. Stephen's church.

In the Diocese of Pennsylvania.

On the 24th Sunday after Trinity, November 25th, 1827, the Right Rev. Bishop Onderdonk held a confirmation in Trinity church, Philadelphia, when 35 persons partook of that holy rite.

In the Diocese of Quebec.

On Sunday, the 2d of September, 1827, the Lord Bishop of the diocese held an ordination in St. Paul's church, York, Upper Canada, and admitted the Rev. Messrs. Rossington Elms, Thomas Green, and Samuel Armour, to the holy order of priests. No change has taken place in the original destinations of the reverend gentlemen. Mr. Green continues to fulfil the duties of assistant to Mr. Addison, at Niagara. Mr. Elms, and Mr. Armour, remain the Society's missionaries at their respective stations of Yonge, and Peterborough, Upper Canada.

On Sunday, the 28th instant, his Lordship held another ordination in the Cathedral church of Quebec, when Mr. Allan M'Auley was admitted to the order of deacons; and the Rev. Messrs. Salmon, Arnold, and Evans, were ordained priests.

Mr. M'Auley proceeds to York, where he will be employed as an assistant to the Rev. Archdeacon Strachan, and the three last named gentlemen will return to their respective missions at Sheffield, Chaleur's Bay, and Three Rivers.—*Anglo Canadian Magazine.*

Acknowledgments, &c.

THE Librarian of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following donations to the library during the months of October and November, 1827:—

From the Rev. David Brown—Willet's Synopsis Papismi, folio.

From the Rev. Benjamin Holmes—Stockii Clavis Lingux Sanctæ Veteris Testamenti, 8vo.

From Mr. John Evers—A large framed Drawing of Washington College, Hartford, Connecticut.

From Mr. Richard Whittingham—Musch's ed. of Le Long's Bibliotheca Sacra, 3 vols. 4to.; Apparatus Literarius, 4to.; Engelbrechti editio Fragmentorum Versionis Basmurico Copticæ, 4to.; Angeli Maii editio Fragmentorum Versionis Gothicæ Ulphilæ, 4to.; Munteri Commentatio de natura et indole Versionum Sahidici et Coptici, 4to.; Michaelis Curæ in Versionem Syriacum, 4to.; Tracts and Pamphlets, 1 vol. 8vo.

The New-York Protestant Episcopal Tract Society have deposited in the Library of the Seminary, for the use of its members and those of the Society, a complete set of the Tracts of the Society for Promoting Christian Knowledge, in 46 volumes, 12mo.

Calendar for January, 1828.

1. Circumcision.
6. Epiphany.
13. First Sunday after Epiphany.
20. Second Sunday after Epiphany.
25. Conversion of St. Paul.
27. Third Sunday after Epiphany.





